



CONSD News

The Newsletter of Contemplative Outreach of North San Diego, Volume 17, Number 3, August 2022

In This Issue

Contemplative Outreach's Origin Story
.... pages 1-4

Reflections on An Introductory Workshop
.... pages 5-7

My Follow-Up Sessions Experience
.... pages 8

Local Offerings and Save-the-Dates
.... page 9-10

Q & A with David Frenette
.... page 11-12

Thank you, Contributors
.... page 13

Events
.... pages 14-17

Prayer Groups
.... pages 18-19

Contemplative Outreach's Origin Story



“We seek to listen to the prompting of the Spirit and to respond accordingly. Most importantly, we seek relationship with the Ultimate Reality through listening to God’s first language: silence.”
~Fr. Thomas Keating, *Intimacy With God*, 1994.

The histories of the Christian contemplative tradition, Centering Prayer, and Contemplative Outreach are intimately intertwined.

Contemplative prayer is by no means a modern addition to Christianity. Forms of it were first practiced and taught in the third century by the Desert Fathers of Egypt, Palestine, and Syria, including Evagrius and St. Anthony in the West, and Pseudo-Dionysius and the Hesychasts in the East.

The word *contemplation* had a specific meaning for the first 16 centuries of the Christian era. Gregory the Great summed up this meaning at the end of the 6th century as the knowledge of God that is impregnated with love. For Gregory, contemplation was both the fruit of reflecting on the Word of God in scripture and a precious gift from God. He referred to contemplation as “resting in God.” In this “resting,”

the mind and heart are not so much seeking God, as beginning to experience what they have been seeking. This state is not the suspension of all activity, but the reduction of many acts and reflections to a single act or thought in order to sustain one's consent to God's presence and action.



Hildegard of Bingen, 1098-1179

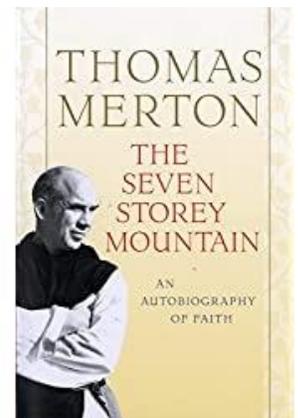
In the Middle Ages, Bernard of Clairvaux and Guigo the Carthusian represented the Christian contemplative tradition, as did the Rhineland mystics, including Hildegard of Bingen, Mechtilde of Magdeburg, and Meister Eckhart. Later, the writer of *The Imitation of Christ* and the English mystics of the 14th century, such as the author of *The Cloud of Unknowing* and Julian of Norwich, became part of the Christian contemplative heritage.

During the Reformation of the 16th century, the contemplative tradition became suspect, especially if it was practiced by the laity and those in active, service-oriented religious orders. Contemplative prayer was driven underground, but it never disappeared. It continued on through the Carmelites (Teresa of Avila, John of the Cross, and Thérèse of Lisieux); the Lutheran mystical philosopher Jacob Boehme, the French school of spiritual writers, (including Francis de Sales and

Jane de Chantal); the Quakers, the Jesuits (including Fr. Jean-Pierre De Caussade); the Benedictines, (including Dom Augustine Baker and Dom John Chapman), and modern Cistercians (like Thomas Merton)--all of them cultivating practices in their lives that they believed led to the spiritual gift of contemplation.

In the latter half of the 20th century, there was a revival in interest in silent prayer and meditation among laypeople in the West. How did this occur? One contributing factor was the publication of Thomas Merton's *The Seven Storey Mountain* in 1948. In the US, this spiritual autobiography inspired scores of World War II veterans, students, and young people to explore the possibilities of monastic life.

Then in the 1960s, two pivotal events happened almost simultaneously: the exile of the Dalai Lama to India, and Vatican



II, the Catholic Church Council that gathered to address relations between the church and the modern world. The Dalai Lama's exile sparked an interest in the practices of Eastern spiritualities while Vatican II opened a wider door to ecumenism and interreligious dialogue.

During the 1960s, many people who'd been raised Christian began looking to the East for a deeper prayer life. Why? Because within Buddhism and Hinduism, they discovered meditation practices that led to profound changes within themselves. Observing this, Pope Paul VI (who had led the final sessions of Vatican

II) recognized the need for a renewal of contemplative prayer within Christianity—to restore the praxis of deep receptivity to God that had largely faded during the modern era. In 1971, at a gathering in Rome, Pope Paul VI called on members of the clergy to revive the contemplative dimension of the Gospel in the lives of both monastics and laypeople.



John of the Cross, 1542-1591

Fr. Thomas Keating, then the abbot of St. Joseph's Abbey in Spencer, Massachusetts, attended that meeting in 1971. Believing in the importance of this revival, he encouraged the monks at St. Joseph's to develop a method of Christian contemplative prayer with the same appeal and accessibility that Eastern meditation practices seemed to have for modern people. One monk at the abbey, William Meninger, found the background for such a method in the anonymously written 14th-century classic *The Cloud of Unknowing*. Using this and other contemplative literature, Meninger developed a simple method of silent prayer he called 'The Prayer of the Cloud.' He and another monk, Basil Pennington, began teaching this prayer in the mid-1970s, and soon they were invited to teach it outside of their monastery.

In one workshop that Fr. Pennington presented to a group of priests and sisters, he quoted Thomas Merton, who had described contemplative prayer as "centered entirely on the presence of God," noting that "the best way to come to God is to go to your own center and pass through that center into the center of God." One of the retreatants then suggested the phrase "Centering Prayer" – and the name caught on!

By the early 1980s, Fr. Keating had moved to St. Benedict's Monastery in Snowmass, Colorado, and he began giving workshops on Centering Prayer in the surrounding area. Eighty people, the majority of them laypeople, showed up for one workshop at a parish in the nearby town of Basalt—and Keating knew that the Holy Spirit was up to something.



St. Benedict's Monastery, Snowmass, CO

In 1983, Fr. Keating led the first "intensive" Centering Prayer retreat at the Lama Foundation in San Cristobal, New Mexico. One of the 12 participants at the retreat, Gustave Reininger, previously had met with Keating and a man named Edward Bednar to discuss starting a contemplative network. After their meeting, Bednar wrote a grant proposal, which he called 'Contemplative Outreach,' and received

funds to start parish-based programs in New York City that offered introductions on Centering Prayer. This marked the beginning of the Contemplative Outreach Centering Prayer Program and a milestone in Contemplative Outreach's birth as an organization in 1984. That year, more than 350 people attended the first Contemplative-Outreach hosted Centering Prayer program at Holy Trinity Church in New York City.



*Mary Mrozowski,
1926-1993*

Others who had attended that Lama Foundation retreat also played a role in the growth of Contemplative Outreach. In 1985, participants David Frenette and Mary Mrozowski, along with Bob Bartel, established a live-in community in the eastern United States called Chrysalis

House. For 11 years, Chrysalis House provided a consistent place to hold Centering Prayer workshops and retreats. Many Centering Prayer practitioners and teachers who now carry on the work of Contemplative Outreach were trained and inspired at Chrysalis House.

Another one of the "original 12" retreatants, Pat Johnson, moved to Snowmass, where she served as cook and

then as spiritual director and administrator of the Centering Prayer retreats held at St. Benedict's Monastery from 1984 – 2018. (In 2022, she continues to serve on the governing board of Contemplative Outreach).

In 1986, the "three monks' experiment" was incorporated as Contemplative Outreach, Ltd, and the first official board of directors was named. Fr. Keating served as the first president, Fr. Carl Arico as vice-president, Gustave Reininger as treasurer, and Mary Mrozowski and Gail Fitzpatrick-Hopler as directors. At first, the organization was run from Gail Fitzpatrick-Hopler's dining room table. After several necessary expansions, the network's international headquarters moved to 2000 square feet of office space in downtown Butler, New Jersey, with the help of six full-and-part-time employees.

Today, Contemplative Outreach's international network serves more than 40,000 people, lending support to 800 prayer groups and 90+ regional chapters in 39 countries. Each year, CO teaches Centering Prayer and other contemplative practices to more than 15,000 people in locally hosted workshops. Through the action of the Holy Spirit and the assistance of many servant-leaders and prayer-group facilitators across the world, CO helps modern seekers embrace the age-old wisdom expressed in Psalm 46:1, "Be still and know that I am God."

-Compiled and abridged by Mary Williams from information provided by Contemplative Outreach, Ltd, Bonnie Shimizu, and Sr. Linda Snow



Reflections on an Introductory Workshop



When the CONSD Introductory Program Team made arrangements for another Intro Workshop to be held on Zoom on the first Saturday in June 2022, I bet they did not have in mind that the date they selected was actually the Eve of Pentecost! Yet that is how God's grace operates, gifting us with joy, and surprise, with just the right timing.

For me, it was no coincidence that the Feast of Pentecost was to be celebrated the next day. Through this workshop, hearts and minds were invited to be open to God's Spirit through the practice of Centering Prayer. I trust that the dozen or so people who participated, both those new to the prayer and those with a more

established practice, were deeply touched by the presenters themselves, Mary Williams and Patti Smith. It is not so much the content of the Introductory Workshop, but also the sincerity, devotion and authenticity of the Spirit gently manifest in the presenters that beckons those who are listening to deepen their journey toward intimacy with God through the practice of Centering Prayer. The words and manner in which both Mary and Patti presented was filled with love, sincerity, simplicity, and a humility that flowed through them. It was apparent that they genuinely wanted to share the gift of this prayer with others. It is this lived witness of Spirit and transformation that makes the prayer so inviting.

Because of Zoom, CONSD is now able to offer the Introductory Workshop two or more times a year. The Mission Statement of CONSD is to teach Centering Prayer, to build a Christ centered community, and to support the contemplative life. The Introductory Workshop is at the heart of the Mission Statement. Over the years, I have attended the Centering

Prayer Introductory Workshop many times. I am always enriched in ways I could not have anticipated. This time, I was attending as a way of supporting a newcomer in my own Centering Prayer group. I had not known that I would experience such a connection with the Four Conferences of Centering Prayer and what our own group had been

studying for spiritual formation, a podcast by James Finley titled *Turning to the Mystics*. Our group had specifically focused on a section of this podcast from *The Cloud of Unknowing*, a short book on the method of contemplative prayer written by an anonymous author in the 14th century. It is from *The Cloud of Unknowing* that Thomas Keating, William Menninger, and Basil Pennington updated their teachings on contemplative prayer, using modern language and re-naming it Centering Prayer. The parallels between the Introductory Workshop and *The Cloud of Unknowing* as explained by James Finley were striking!

This was most apparent in the teaching of choosing a sacred word as a symbol of one's intention to consent to God's presence and action within. The parallelism continued with the teaching to return to the sacred word ever-so-gently when thoughts are noticed. James Finley refers to the sacred word as mentioned in *The Cloud of Unknowing* (William Johnston translation) as "an anchor." The word is an anchor to not think about thoughts, it is an anchor to transcend thoughts, and it is an anchor to the infinite. How my soul soars when I hear this. Through Centering Prayer, we are given an anchor to infinite love!

The author of *The Cloud* continues (Chapter 68): "Why do you suppose that this little prayer of one syllable is powerful enough to pierce the heavens? Well, it is because it is the prayer of a person's whole being. A person who prays like this prays with all the height and depth and length and breadth of their spirit."



Commissioned Presenter Patti Smith

Recently I reviewed The Vision Statement for Contemplative Outreach as it is listed on the website contemplativeoutreach.org. It reads as follows:

Love the Lord your God with all your heart, and with all your soul, with all your strength, and with all your mind; and your neighbor as yourself. (Luke 10:27)

We embrace the process of transformation in Christ, both in ourselves and in others through the practice of Centering Prayer.

I had never noticed this passage from the Gospel of Luke as part of

the Vision Statement. Nor had I thought of Centering Prayer as loving God and neighbor from one whole's being. I am grateful for the June 2022 Introductory Workshop, which, coupled with my weekly group, helped me make these connections.

Another treasure from the June workshop was revealed in Conference Four: The Fruits of Centering Prayer. Mary shared this beautiful story of Desmond Tutu's silent prayer practice from a *Nightline* series 20 years ago, when Bishop Tutu was interviewed by Ted Koppel. The Episcopal Archbishop from South Africa spoke about how his prayer practices nourished his life of action and service. He explained that he spends an hour praying in stillness and silence. This requires no action from him other than sitting and staying with and receiving God. And thus, his prayer life "breathes into" his life of action and justice-

making. It is one way that God works "through" us.

I conclude this reflection by sharing this version of the Lord's Prayer, the Casa Del Sol Prayer of Jesus, which Mary read to bring the group out of the second sit:

*Ground of all being,
Mother of life, Father of the universe,
Your name is sacred, beyond speaking.
May we know your presence,
may your longings be our longings
in heart and in action.
May there be food for the human family today
and for the whole earth community.
Forgive us the falseness of what we have done
as we forgive those who are untrue to us.
Do not forsake us in our time of conflict
but lead us into new beginnings.
for the light of life, the vitality of life, and the
glory of life
are yours now and forever.
Amen.*

So many thanks to all of the Introductory Team, the presenters, and those who facilitated the follow-up sessions, all shared in love!

**~Diane Langworthy, Centering Prayer Presenter
and Prayer Group Facilitator**



My Follow-Up Sessions Experience

I recently completed an introductory program to learn more about Centering Prayer, and I would like to share my experience. I attend a Centering Prayer group connected with my church and have been involved for approximately 5 months. I knew a little but yearned to go deeper and learn more. The leader of my group sent out an invitation for anyone wanting to learn more, and I felt it was meant to be! I decided to attend the Zoom workshop as well as the four follow-up sessions.



Co-Facilitator Jan Simpson

I am so very grateful that I did. The group was warm, inviting, educational, and was facilitated by two wonderful women, Jan Simpson and Mary Williams. [Co-facilitator Rick Martin also joined us for most of the sessions]. We watched videos

explaining the history of Centering Prayer and learned the “nuts and bolts” of what this special prayer is and what it is not. Each

session started with a lovely sit, followed by a video, and then an in-depth discussion of what we learned. We were encouraged to take notes and ask questions, as well as share our personal feelings, experiences, and sensations. The group always felt safe and supportive, which was essential due to the extremely personal content. I now have a little notebook filled with the notes I took, suggestions I jotted down, and the names of wonderful people to look up and learn more from. I gained a wealth of information!

I feel blessed to have attended this workshop. I remember looking into the faces of the attendees and of the leaders, and thinking—*I’m so glad I’m here.*

Centering Prayer has changed my life. The way I look at obstacles, personal relationships, joy—absolutely everything has been touched by my sits.

I know that I will embrace Centering Prayer for the rest of my life. I believe that once you know this, you have learned a blessing, a secret, a way.

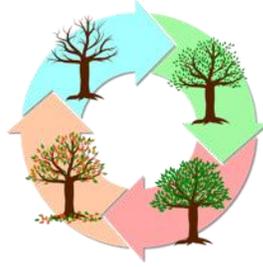
Thank you, CONSD volunteers, for everything you did to facilitate such a lovely experience.

***~Susan Habeck, participant in CONSD’s June 2022
Introductory Program on Centering Prayer***

You cannot do this prayer by will power. The more effort you put into it, the less well it goes. When you catch yourself trying hard, relax and let go. Introduce the sacred word gently, incredibly gently, as if you were laying a feather on a piece of absorbent cotton.

~Fr. Thomas Keating, Open Mind, Open Heart, 2006.

Prayer for all Seasons



Prayer for all Reasons

A Day of Prayer

Hosted by Nancy Burnett

August 20, 2022

10am-2pm in the Chapel

at St. Bart's Episcopal Church

16275 Pomerado Rd., Poway CA 92064

All are welcome, no exceptions!

Come as you are.

Stay for the whole time or drop in as you are able.

Description:

Brief spoken opening/closing Meditations

Optional silent activities & simple practices:

Centering Prayer

Expressive art

Walking meditation &/or movement, body prayer

What you might want to bring:

Bible, journal & pens

Yoga mat or blanket & pillow for floor comfort

Sack lunch & beverage

Hat for outdoor walking meditation, if desired



**Contemplative Outreach
of North San Diego
welcomes back**

Fr. Vincent Pizzuto



Complementing his teaching and writing agendas at USF, Fr. Pizzuto serves as Vicar of St. Columba's Episcopal Church & Retreat House in Inverness, California, where he works for the advancement of contemplative Christianity. Drawing from his rich pastoral and theological background, he seeks to bring the richness of the Christian intellectual tradition to bear on his mission and ministry.

Save the Date!

November 12, 2022 9:00 AM- 3:00 PM

Celtic Rite Liturgy 5:00 PM

St. Peter's Episcopal Church, 334 14th St., Del Mar, CA 92014

Q and A with David Frenette

The Difference Between Centering Prayer and Contemplation—and Why it Matters

Q: I have a question about Centering Prayer, that has come to me after rereading David Frenette's [book about Centering Prayer](#). He talks as though Centering Prayer may, and sometimes does, morph into contemplation. I've also read I think, that Fr. Keating called Centering Prayer "the lowest rung on the ladder." So my question is: What's the difference between Centering Prayer and contemplation, and why does this matter?

A: Thanks for this question. The difference between Centering Prayer and contemplation is subtle and important. There are two ways that this matters, practically, for us.

The first way this matters has to do with how we relate to Centering Prayer. There are many approaches, methods or practices that open us to the much broader gift of contemplation. For example, Centering Prayer, Lectio Divina, and the Prayer of the Heart are all specific practices with instructions and actions that can be *communicated* in words, while contemplation is the more experiential resting that is *communion* in God's life, beyond the instructions and actions of any practice. Acknowledging the difference between practice and contemplation matters so we don't make an idol of our method, so we don't mistake the finger

pointing at the moon with the moon itself, so we are always ready to be drawn further by God along a journey beyond the literal words and actions of any methodology. We don't want to become Centering Prayer fundamentalists!

The second way this matters has to do with what we do in Centering Prayer. In beginning Centering Prayer we need to act, to do some very simple things. Mostly though, at the beginning of Centering Prayer we need to receive the guidance of our unseen partner, God, in contemplation.



Author and Retreat Leader David Frenette

According to mystical theology, there is a difference between *acquired* and *infused* contemplation. The first is based more on what we do, and the second on what God does in prayer. Practice and gift – doing the simple guidelines of Centering Prayer and being open to being led by God in contemplation.

I recall Fr. Keating saying decades ago that this distinction becomes blurred in the

long-term practice of Centering Prayer. Like when two partners have more experience dancing together. At the beginning of the dance it needs to be clear who is the leader and who is the follower. As the dancers become more experienced and intimate it becomes less evident who is leading and who is following, who is receiving. There is just the dance, one action. Improvisation happens.

In prayer God really is the source of our actions, although we may not experience this at the beginning. Knowing so matters

because then we can trust even more so in God's presence and action in Centering Prayer, in activity, and in human nature. So what really matters in Centering Prayer is learning to live in the paradox of the co-mingling of action and gift, all held in God.

I hope this description is helpful. And good wishes on your Centering Prayer, at its beginning as you are being led, and at its most intimate as you learn how to let God's presence act in you.

- David Frenette

The function of prayer is not to influence God, but rather to change the nature of the one who prays.

~Soren Kierkegaard



Held in the Hollow of God's Hand, Marilyn Banks

"Do Not Be Afraid"

I'm told the most frequent command from God in the Bible is *Do not fear*. Some have interpreted this as an indictment on those who are afraid, as if to say fear signifies a less robust faith. This offends me. God is not criticizing us for being afraid in a world haunted by so many terrors and traumas. I hear *Don't be afraid* and hope that it is not a command not to fear but rather the nurturing voice of a God drawing near to our trembling. I hear those words and imagine God in all tenderness cradling her creation against her breast . . .

I find it beautiful that in the face of terror, God doesn't bid us toward courage as we might perceive it. Instead, he draws us toward fear's essential sister, rest—a sister who is not meant to replace fear but to exist together in tension and harmony with it. For fear's origins are not evil, though evil certainly wields it against our souls daily.

~Cole Arthur Riley, This Here Flesh, 2022.

Thank You to Our Local Newsletter Contributors . . .



Mary Williams currently serves as Coordinator and Communications Editor of CONSD. A commissioned presenter of the method of Centering Prayer, Mary also facilitates the St. Thomas More Centering Prayer group in Oceanside (presently meeting on Zoom).



Diane Langworthy, a commissioned presenter of the method of Centering Prayer, assists with procuring articles for the CONSD Newsletter. She also facilitates the Centering Prayer group at Mary Magdalene Apostle Catholic Community in San Diego.



Susan Habeck is a retired nurse living in Lake Havasu City, Arizona, with her husband Randy and their two dogs. She is a member of the Community Church of Poway and attends the Centering Prayer group there led by Colleen Clementson.

Inviting Your *Creativity* and Servant-Leadership

We invite you to share your contemplative creativity in our quarterly newsletter! Perhaps you have written a reflection in your prayer journal that expresses an insight that befell you through grace. Maybe you have taken a photograph or drawn a picture that captures the spirit of a particular liturgical season. If you have attended a contemplative retreat, workshop, or conference—we welcome your reports, thoughts, and musings on the event. Your original poems and prayers, too, would be valuable additions to our “community news.” Finally, if you have recently read a book by a contemplative author or guide (e.g., Thomas Keating, Cynthia Bourgeault, Richard Rohr, Ilia Delio, Howard Thurman, Martin Laird, Bernadette Roberts, Thomas Merton, Evelyn Underhill among many others), we would love your book review!

For more information, please contact Mary Williams at kirkmary@cox.net or Diane Langworthy at langworthy4@cox.net.

EVENTS

Although most of these events are online, some retreat centers plan to offer on-site events and “hybrid” events, with status to be updated as Covid protocols change. Each summary below indicates whether the event is online, on-site, or a combo that offers on-site and online options. Scholarships for these events and retreats are available from CONSD and from Contemplative Outreach, Ltd. To inquire, please email us at consdscholars@gmail.com.

NOTE: Events are always being added to the Events Calendar at the Contemplative Outreach, Ltd., website. Please click the following link for the most up-to-date information:
<https://www.contemplativeoutreach.org/events/>

Local Event: **Prayer for All Seasons, Prayer for All Reasons: A Day of Prayer with Rev. Nancy Burnett.** Brief spoken open and closing meditations. Optional silent activities and simple practices, including Centering Prayer, expressive art, walking meditation and movement, and body prayer. Come as you are or drop in as you are able. All are welcome! You might want to bring Bible, journal, pens, yoga mat or blanket and pillow for floor comfort, sack lunch and beverage, hat for outdoor meditation. **In person at the Chapel at St. Bart's Episcopal Church in Poway, August 20, 10:00 AM - 2:00 PM Pacific Time.**

Wisdom School: Three-Centered Presence and Transformation of Consciousness. We are indeed in a time of global crisis and amidst a shift in our current structures of consciousness. Drawing on the work of Cynthia Bourgeault, G.I. Gurdjieff, Gebser, and others, this Wisdom School will focus on deepening presence in our three centers – intellectual, emotional, body – and how awakening in them can support us in the transformation of consciousness. We will also explore the practices of self-observation, self-remembering, conscious labor, and intentional suffering as a way of participating in what is needed for the whole right now. Join us in person at the Mercy Center in Burlingame. There will be an invitation to a ‘wisdom way of knowing’ through a daily rhythm with periods of silence, centering prayer, teaching, conscious conversation, Gurdjieff Exercises and Movements, chanting, mindful work, *lectio divina*, and contemplative free time. **In person at the Mercy Center in Burlingame, CA, August 25 @ 6 PM -- August 30 @ 12 PM Pacific Time.** For more info:
<https://www.contemplativeoutreach.org/event/wisdom-school-three-centered-presence-transformation-of-consciousness-2/>

Autumn Silent Saturday. This Fall morning provides for a communal practice of Centering Prayer, a contemplative walk, private journaling and reflection, and ends with a period of Lectio Divina. Open to beginners as well as those experienced in contemplative prayer or silent meditation, All are welcome. A brief introduction to Centering Prayer will be offered for those new to the practice. **In person at the Holy Spirit Retreat Center in Encino, CA, on September 10, 9:00 AM to 12:00 Noon Pacific Time.** For more information, please contact Marilyn Nobori at 818-815-4480 or cpcoordinator@hsrcenter.com. Please register online at hsrcenter.com by September 7. Free will offerings are greatly appreciated.

Local Event: Introductory Workshop with COSD's Karen Downs. On Zoom, Saturday, Sept. 24, 9:00 AM to 12:00 Noon Pacific Time. To be followed by six 1-hour prayer and formation sessions on subsequent Saturdays. Sign up with Karen at: kdowns2@san.rr.com.

A Creation Spirituality Primer, with Contemplative Outreach of Southeast

Wisconsin. Creation Spirituality is a way of being spiritual with roots in Jewish, dialectical, blessing-based thinking in contrast to the Greek platonic, dualistic, original-sin based spirituality that has dominated western Christianity for centuries. The presentation will explore this alternative way of living the spiritual life. A period of Centering Prayer will begin the workshop. **On Zoom, September 29, 6:30 PM to 8:30 PM Central Time.** For more info and to register: <https://www.contemplativeoutreach.org/event/a-creation-spirituality-primer-explore-this-alternative-way-of-living-the-spiritual-life-via-zoom/>

The Cloud, the Presence, and Centering Prayer, with Carmen Acevedo Butcher. Carmen Acevedo Butcher will help inspire us to reflect and understand more deeply the books, *The Cloud of Unknowing* and *The Practice of Presence*, and their relationship to Centering Prayer. The workshop will include reflections from Carmen, questions from participants and a period of Centering Prayer. **On Zoom, Oct. 1, 12:00 Noon -- 2 PM Eastern Time.** More info will be forthcoming. (Event will be recorded).

<https://www.contemplativeoutreach.org/event/workshop-with-carmen-acevedo-butcher-the-cloud-the-presence-and-centering-prayer-via-zoom/>

Dying to New Life; Journey Through Aging, with Fr. Carl Arico.

For whoever wants to save his own life will lose it; but whoever loses his life for my sake will find it. ~ Matthew 16:25 I am telling you the truth a grain of wheat remains no more than a single grain unless it is dropped into the ground and dies. If it does die then it produces many grains. ~ John 12:24

Let us explore the practical implications of the wisdom contained in these two passages. What are the elements in our life and the practical rhythms that we can enter into each day to live out the implications found in these Scriptures? **On Zoom, October 8, 9:00 AM to 12:15 PM Central Time.** For more info and to RSVP:

<https://www.contemplativeoutreach.org/event/fr-carl-arico-dying-to-new-life-journey-through-aging-via-zoom/>

Praying with Jesus, led by Henry Schoenfield and Carol Squire. The prayer that is commonly known as The Lord's Prayer is one that many memorized as young children. And even though we may recite it often, there is more to this prayer than our English translations have to offer. When approached from its Aramaic roots, the Prayer of Jesus reveals a vision and path of following in the way of Jesus that is both inspiring and imminently practical. Drawing upon the work of Neil Douglas-Klotz and using a balance of teaching, chanting, sacred movement, guided meditation and Centering Prayer, this time set apart will allow retreatants to enter into a deeper relationship — both with the Prayer of Jesus and following in the way of Jesus. **In person at the Mercy Center in Burlingame, CA, October 13 @ 4 PM to October 14 @ 12:00 Noon Pacific Time.** For more info and to register:

<https://www.contemplativeoutreach.org/event/praying-with-jesus-2/>

SAVE THE DATE FOR THIS LOCAL EVENT: CONSD welcomes back **Fr. Vincent Pizzuto, in person at St. Peter's Episcopal Church on November 12, 9:00 AM - 3:00 PM, with a Celtic Rite Liturgy at 5:00 PM.** Updates are forthcoming.

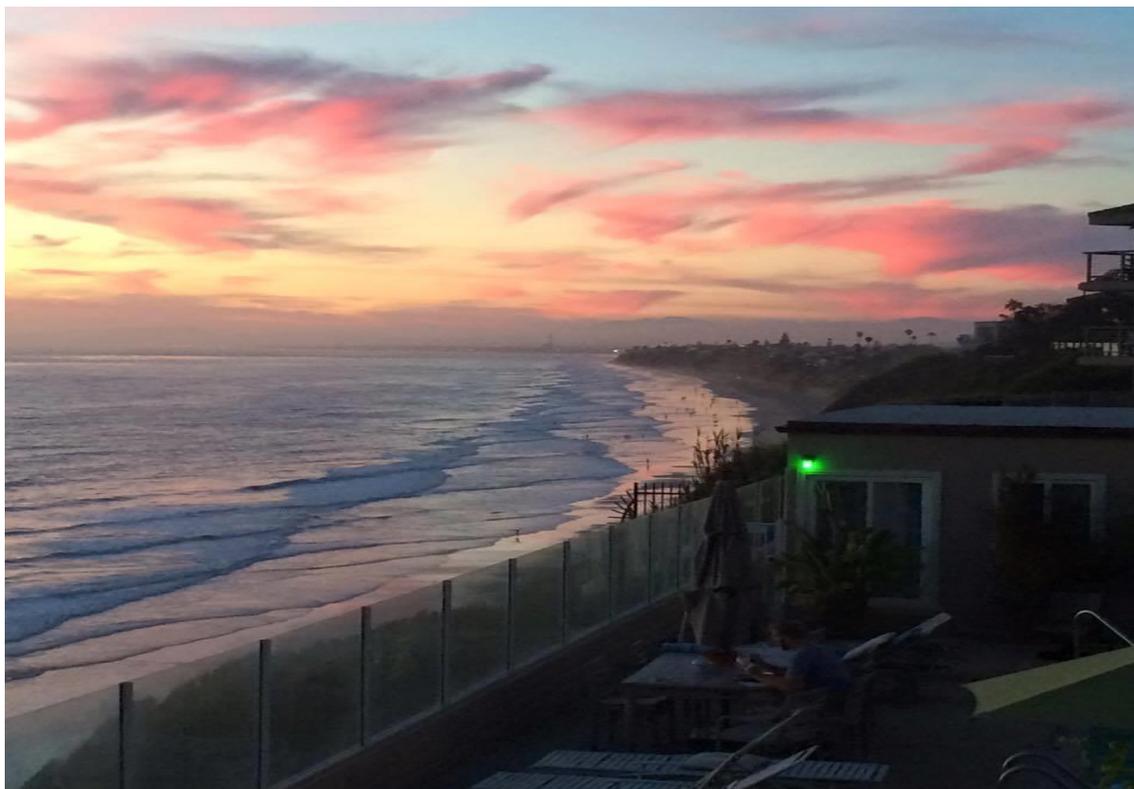
Creating Self-Compassion, with Blair Ashby. In this six-week course, we will explore the physical changes centering prayer brings about in our brains and the corresponding mental, emotional, and spiritual transformations resulting from those changes. Most importantly, in every class, we will practice methods and tools for creating self-compassion. Through discussions of what we experience, we will learn from each other. Weekly repetition will habituate several new ways of caring for ourselves. As we practice, our lives will feel more meaningful and grounded; empowered to share ourselves in the world through God-given grace. **On Zoom, six Thursday mornings, November 3 to December 15, 10:30 AM – 12 Noon Mountain Time.** For more info: <https://www.centeringprayer.net/BlairAshby2022>

A Tale of Two Thomases: Entering the Woods of Awareness with Thomas Keating and Thomas Berry, with Rick Klein. Challenging times call for wise guides. Fortunately, two guides named Thomas offer insights for these confusing and mysterious times. Rick Klein weaves together Thomas Keating’s inner spiritual wisdom with Thomas Berry’s outer spiritual and scientific wisdom, creating an emerging story of hope for the future.

In this course, Rick Klein will speak about the parallels and divergences between the paths of Thomas Berry and Thomas Keating. Rick is convinced “the only way to fully follow either the road of Thomas Berry or the road of Thomas Keating, is to travel both roads. Not one followed by the other, but both roads at the same time. Although the roads appear separate, they are in essence forever linked. Berry’s Universe Story and Keating’s Spiritual Journey connect whenever ... action meets contemplation, matter meets spirit, being meets doing, meaning meets purpose ... in intentional awareness.” **On Zoom, November 12, 9:00 AM—12:00 PM Mountain Time.** For more info and to register:

<https://www.centeringprayer.net/TwoThomases>

Scholarships for these events and retreats are available from CONSD and from Contemplative Outreach, Ltd. To inquire, please email us at consdscholars@gmail.com .



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)	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)	Virginia Erickson	760-846-5749	Bethlehem Lutheran, 925 Balour Dr., Encinitas, in the Sanctuary	Mondays 4:30-6:00pm
5	Encinitas (2)	Lynne McKiernan	619-665-6344	San Dieguito United Methodist Church, Encinitas	Mondays 1:30 pm
6	Escondido	Linda Dollins	760-745-5100	First United Methodist Church, 341 S. Kalmia	Mondays 4:30 pm
7	Fallbrook	Barbara Hudson	818-357-4167	(Call for location)	Saturdays 8:30 am
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 7:00 pm
10	Oceanside (2)	Mary Williams	760-510-9337	St. Thomas More Catholic Church, 1450 S. Melrose Dr.	Tuesdays 1:00 pm
11	Oceanside (3)	Pat Julian and Laura Pasquale	760 757-3659 x123	Mission San Luis Rey, 4050 Mission Ave.	Fridays 1:00 pm
12	Poway (1)	Elena Andrews	619-246-3356	St. Gabriel Catholic Church, 3734 Twin Peaks Rd.	Fridays 9:00-10:30 am
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	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

16	Rancho Bernardo	Barbara Bank & Pat Kilzer	858 395-2654	San Rafael Parish, Center. Rooms A & B	Wednesdays 3:30-5:00pm
17	Solana Beach	Ann Deakers	858-775-1738	St. James Catholic Church, 625 S Nardo Ave, Solana Beach	Tuesdays 9:00-10:30am
18	San Marcos (1)	Karla Halvorson & Sharon Phelps	760 727-1509 760-533-2437	San Marcos Lutheran Church, 3419 Grand Ave., Sanctuary	Not currently meeting
19	San Marcos (2)	Jim Ullman & Marjo Gray	760-598-8943	St. Mark's Catholic Church	Not currently meeting
20	Serra Mesa	Diane Langworthy	619-403-6822	Mary Magdalene Apostle Catholic Community/Gethsemane Lutheran, 2696 Melbourne Dr.	Tuesdays 11:00-12:30pm
21	Temecula (1)	Pam Bowen, Joan Neidig, & Marigold Velasco	909-938-9932 951-676-2928	Home of Joan Neidig, 42149b Camino Romo, Temecula	Thursdays 6:30 pm
22	Temecula (2)	Robin Orner	951-669-3998	Hope Lutheran, 29043 Vallejo Ave. Classroom 6, Temecula	Tuesdays 6:30 pm
23	Vista	Martha Treutle	760-809-2529	United Methodist Church of Vista, 490 S. Melrose Dr. Vista	Mondays 9:30-10:45am

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