

Christians Awakening to a New Awareness (CANA)

Founded by the Bridge Trust

News & Views

Summer 2008

Those who join CANA see their starting point as Christian but are open to the moving of the Spirit to seek and explore God and the spiritual dimensions of life, in a way that is open ended and free from the boundaries that most religious frameworks and structures have imposed.

CANA offers people nurture and companionship in their process of awakening and the opportunity to find a commonality with others on a similar continuing journey.

Our collective journey has no set goal. The reality of our unity may be seen to develop. But the essential nature of our journey is one of continuing exploration.

Everyone's contribution is a valued part of the whole and none is dispensable. As we leave behind the language and interpretations of the past, we are challenged to find new expressions of the emerging vision.

CANA recognises that we are all one through that of God within us from whatever background we come.

CANA is a group where risk becomes safe through trust and where exploration is key.

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All differences between people are of degree not of kind, because oneness is the secret of everything

Swami Vivekananda

This, when you think about it, is exactly what Jesus was telling us: "I and the Father are One even as you and I are One", "Love one another even as I have loved you". This challenges us to see the true church as a loving gathering of those with a conscious connection to The One.

At higher levels of awareness all is One. This is also the message of the story of the Quest for the Grail as described in the stories of both King Arthur and Parsifal. The Grail represents an open heart and state of union with God. Sometimes we use the symbol of the chalice or cup – as in Psalm 23: "my cup runneth over".

The Grail Quest represents the journey of opening our hearts towards higher frequencies of being and finding the Grail is the discovery within ourselves of a place of vision between the inner and outer dimensions of our being. This is represented by the "vesica piscis" – an ancient symbol for the place of union between the polarities: God and man, heaven and earth, male and female, inner and outer. And this is the symbol which was chosen intuitively as our Symbol when CANA was first formed. This, then, may hint at our task: to bring together into deeper spiritual connection people who have already reached a level of consciousness in which this one-ness is both perceived and is beginning to be realised in daily life. As we link up we form a temporary small 'church'. This cluster acts as "leaven" in the wider 'lump' of the community and creates an invisible field, attracting others towards it in a magnetic way.

At a recent CANA weekend we explored this symbol with Diana Dur-

ham (author of 'The Return of King Arthur and Completing the Quest for Wholeness') She helped us to see that human consciousness is where two worlds meet , where there is flow between the transcendent and the manifest; . As we discover within ourselves a point of overlap - the 'vesica piscis' or 'mandorla' (which means almond) , we find ourselves in common ground where there is a reconciling of difference. So, it is from within the "mandorla", or point of connection, that our core, radiating presence resides. Some ancient cultures described this passage between the worlds as the 'vulva' through which life enters into the world. Other traditions saw this as the sacred 'eye' through which the outer world enters our inner consciousness and the inward world looks out onto the outer.

One way in which the outer world is particularly entering our inner consciousness is through the impending ecological crisis and the need to care for the world around us in every way. This awareness is hitting hard – peak oil, climate change, ecological fragility, economic instability - the many portents of chaos and change that are leading those with "eyes to see" to respond. There is a growing realisation that we are moving into transition between an industrial, materially based way of living in which each person/family acts as an isolated unit to a more connected way of living that cares for and shares the earths resources and tries to live in a sustainable way. Such people are initiating "transition towns", "transition villages" and even "transition cities". If there is one near you why not join it.

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If not, then maybe get together with others and create steps towards it.

Transition today requires of us two aspects: an outer response e.g. energy conservation and generation, local food growing, shared transport, biomass boilers, and an inner resilience of spirit which will give rise to compassionate understanding, courage, a co-operative attitude and creative skills. Our consciousness must be in alignment with Life. Again, it is this centre point of interconnection between overlapping realities that we need trust to innerly direct us in very moment.

It is this 'consciousness of connection with

the One Source of All' which I sense we in CANA must embody. Maybe we too are being called upon to fully embody the Christ Consciousness that Don McGregor talks about in his significant article which forms the central part of this Edition of News and Views. It is from this point of connection within and between ourselves that hope, faith and love will flow into the world.

This is the essence of the teachings of Jesus the Christ. This is the message that Christians who have moved beyond difference, beyond focus on dogma and hierarchy, can offer the world as radiant sparks of the One light, truly acting as the "leaven

In March 2008 CANA and Contemplative Fire held a joint event in London: Exploring Christ Consciousness. Don MacGregor, Gillian Paschkes-Bell and Philip Roderick were our main presenters. I am very grateful to Don for the transcript of his talk, which is printed below. In future editions we plan to print contributions from Gillian and Philip.

GOD AS CONSCIOUSNESS

Introduction

In this talk I will attempt two things: firstly, to try to summarise the scientific view of reality which says that consciousness is what causes matter to come into being, and secondly to reflect on what this means for our understanding of God, in doing so, I shall address the

issue of Christ Consciousness.

Science and Consciousness – an overview

There has been a huge flowering of research into what consciousness *is* in recent years, much of it stemming from the theory that it is consciousness and not matter that should be the starting point of an understanding of the universe. Conventional science takes the perspective that matter is the building block of all things – and life, mind and consciousness arise from the building blocks of matter as it becomes ever more complex. Atoms combined to form molecules, which reacted in ever more intricate ways until eventually organic life emerged, and gradually, over the eons, became increasingly complex. Brain developed to coordinate the living matter, and consciousness emerged within that evolved brain. That's the conventional view with which we are all familiar.

However, a new paradigm has emerged in scientific thought. It has come from the world of quantum science, a strange, nano-world where sub-atomic particles behave in ways which defy conventional science and thought. This new paradigm says that the prime mover in the universe is not matter, but consciousness. We are all a part of that 'consciousness', and the world of matter arises from the collapse of quantum energy waves into quantum particles, brought about by the effect of consciousness on them. This is a staggering theory, which has tremendous implications for our under-

standing of the metaphysical and spiritual world as well as the physical.

The new understanding stems from the world of quantum mechanics, where sub-atomic particles are not really particles at all – they exist as waves. An electron, for instance, exists not in one location, but as a wave of possibilities. This is known as the Uncertainty Principle, by Heisenberg – the location of any particle is actually uncertain. What brings about the actuality of an electron from all the potential, possible locations is *being observed*. If you are hearing this for the first time, it may seem unbelievable, so I will quote it from a physics professor, Amit Goswami:

"Before observation, the electron does spread all over space, but only as a wave of possibility. Observation brings about the collapse of the possibility wave into an actual event."

In other words, we see things into material existence! Sub-atomic particles are observed into material existence. This discovery is what has brought about a turn-around in some scientific thought. Previously, upward causation was the way things were understood – elementary particles make atoms, atoms make molecules, molecules make cells, cells specialise to make the brain, and the brain gives rise to consciousness. But how then

could conscious observation cause the collapse of these possibility waves into actual particles, if it only arises after the material world has evolved to the stage of conscious beings? In the new understanding, it is consciousness that is the starting point, and downward causation happens as consciousness brings about material reality by choosing from the range of possibilities offered. Consciousness is then, no longer seen as a phenomenon of the brain, but as the ground of being in which all material possibilities, including the brain, are held in potential.

“Consciousness can collapse material possibilities because it transcends the material universe; it is beyond the jurisdiction of quantum mechanics. All possibilities are within consciousness.”

Another aspect of this is the discovery that quantum particles have a strange connection with each other. Once they have interacted with each other, they are then able to influence one another instantaneously across vast distances, in a way which is outside space and time. These correlated, or entangled quantum particles must be interconnected in some domain which transcends space and time, the domain of consciousness.

But the obvious question arises, what if two individuals are simultaneously observing the same situation? How can two consciousnesses bring about material reality without conflict? The answer to that seems to be that there are no individual consciousnesses; there is only one consciousness, of which we are a part. An analogy may help – a glass of water is but a part of the water present on the planet. It has been part of the oceans, it has been vapour in the air, clouds in the sky, rainfall to the ground. It is part of the water of the earth. Yet it is only a glass of water, contained, still, but of the same essence as all the water of the planet. Released from the glass, it will again become part of the ocean or the air, or the clouds. It is all one water.

“You and I have individual thoughts, feelings, dreams, etc., but we don’t have consciousness, let alone separate ones; we are consciousness. And it is the same consciousness for all of us... Consciousness is the ground of being; we cannot turn it off.”

This theory of downward causality from consciousness is still disputed amongst scientists, yet it is gaining ground as it gives explanations for all sorts of paranormal and psychological phenomena which have been observed and recorded, but which

do not fit with the traditional notions of the material universe. A recent attempt to bring it to media attention was made in the film “What the Bleep do we Know”, which has gained almost a cult following with its own website, newsletter and worldwide media attention.

It also, needless to say, speaks into the whole realm of spirituality. Consciousness as the ‘ground of being’ sounds like another way of talking about God - God who holds everything in being, who is infinitely creative, who sustains all. Prayer can be seen as the power of intention, focussed consciousness, in which we enter into the consciousness of God and hence influence what is to become from all the potential possibilities. We become co-creators with God by helping to bring material possibilities into existence. We are all conscious beings, and therefore have the divine spark of consciousness within us. Entering into the realm of God-consciousness happens through religious experience, meditation, contemplative prayer, mystical experience, at moments of heightened reality, when our own individual ego-selves are put aside and we become aware of the sea of God-consciousness of which we are a miniscule part. Recent well-founded scientific experiments have been done that show that it is not just sub-atomic particles that can be influenced by focussed consciousness, but that atoms and molecules, the building blocks of matter, actually behave in the same way – they don’t exist as matter until consciousness impinges on them. Other experiments have shown how the power of focussed consciousness can influence random event generators (Lynn McTaggart, *The Intention Experiment*). Conscious intent seems to be an active, powerful thing – now proven scientifically.

The potential overlap between this theory of downward causality from consciousness and our spiritual understanding is immense. The book I have been quoting from, “*The Physics of the Soul*” by Amit Goswami, goes on to apply this to a scientific understanding of the soul and reincarnation, which is quite fascinating.

God as Consciousness

But I want to take us in a slightly different direction, exploring how the idea of God as consciousness can help us to find a new way of looking at the Christian heritage. One of the difficulties for many people with the Christian tradition is its anthropomorphic view of God. As one wit said “God created mankind in his own image, and then mankind returned the compliment”. God is talked about as the Father, and the Holy Trinity is seen as the three persons of the one God. Rather

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than seeing this as a metaphor that has been helpful in the past for understanding God, but one that has maybe outlived its usefulness, it is often taken as literal truth. However, if we take the model of consciousness as the ultimate reality of God, then there is a way to link the two and go beyond the traditional model of the Holy Trinity, without denying it as a metaphor.

How, then, can we get away from the anthropomorphic view of God? God is spoken of as full of compassion (=with passion), but how can that be understood without being anthropomorphic, seeing God in human terms – Father Son & Holy Spirit? Can the God who is in all and sustains all be passionate? Is passion, is love the glue that holds everything together? Does the whole of creation exist because of God's passion? There's a thought – God so loved the universe that he brought it into being and sustains it all by his passionate consciousness. But passion and feelings imply personhood. How is God person-like? I think that is the wrong way round. It is not that God is person-like, it is that we are God-like, in that we are part of the consciousness of God, which has passion the motivating force. We are God-like because we are conscious beings. God is total consciousness, awareness, reality, that in which everything has its being. He is creative, passionate consciousness, willing everything into being and holding it there.

God is ultimate consciousness, in which we and the whole universe exists - we exist as matter because of consciousness. We are made, formed, developed in God's image, i.e. to be conscious beings. More than that, we are self-conscious and thereby have the capacity to be aware of God-consciousness. (Maybe that is really what the story of Adam and Eve and the Fall is all about – becoming self-conscious beings and the growth of the ego which means we can perceive ourselves as separate from God. Our journey is then to come back to identity with the consciousness of God.)

All things reflect God's consciousness. Maybe even planets have a consciousness, of a different order. Much has been written about James Lovelock's Gaia hypothesis, which says that the biosphere acts like a living organism, in that it has self-regulating mechanisms similar to those in organic, living beings. But what if there is more to it than that and the earth itself has an order of consciousness? There are many esoteric writings which put forward the view that every material thing has a consciousness of sorts, and that planets have particular beings in the spiritual realms that are the spiritual counterpart to their physical existence. All

things have some degree of consciousness, which holds them in being. God's consciousness pervades all, is in all, sustains all in being. It is the ground of being (The Godhead).

Christ-consciousness

This brings us to Christ consciousness. The term was first introduced by Alice Bailey's writings in the 1930's & 40's, which see the Christ as an evolutionary force for raising human consciousness levels to bring about the ascension of the whole human race to a higher level of spiritual vibration. But from a more Christian point of view, if God is seen as this compassionate consciousness which has brought everything into being - and holds it there - then Christ consciousness is the ultimate in human spiritual development. In Christian tradition, the Christ is the anointed one, the special touch of God, uniting that person with the mind of God – hence Jesus of Nazareth became the Christ. But Jesus himself is recorded as saying "You will do greater things than me". We are all to grow towards Christ consciousness, which I see as the state of being that happens when we are aware of our existence as part of the consciousness of God - when the divine and human come together in one. This is experienced for short periods by the mystics down through the ages – the mystical experience of the oneness of all with God, the ultimate reality. This first happened in Jesus. It is when self-consciousness fades away and our awareness is of the consciousness of God holding everything in being.

Self-consciousness emerges through separation out from God and the emergence of ego. The ego develops to bring us to God-awareness. We then struggle to lose the separateness and merge our consciousness back with God, i.e. become Christed, merging human and divine. We can see the Fall as the metaphorical story for the formation of ego and self-consciousness? From then we are on our way back, like the prodigal son – that whole parable seems to be about the fall and finding our way back.

So, it seems to me that the point of being a Christian is to follow the way of Jesus, to become Christed – to raise our level of spiritual consciousness to the stage that we can transcend the ego, lose the I, and become one with God, attain the state of unitive consciousness, Christ consciousness.

One website, the Real Jesus, puts it in the following way, which ties in with the scientific theory of downward causation from consciousness:

"The Christ consciousness can see that anything in the world of form (matter) is simply an expression of the deeper reality of God. The Christ consciousness can see beyond any outer appear-

ance. It can even see beyond the world of form and perceive the state of pure being...

The Christ consciousness is a universal state of consciousness. By that I mean that it is not individualized. It is individualized only when a spiritual being (a son or daughter of God) makes a free-will decision to unite with that Christ mind and thereby come to a full recognition of its spiritual identity and origin...

Coming back to the idea that we bring things into material being by focusing our consciousness brings us to another point, which is that we become co-creators with God. How do we co-create? We create because we have consciousness, which is

spiritual energy, God-stuff. We create by qualifying, focussing this spiritual energy through the images that we allow our conscious attention to dwell upon. In other words, the pure spiritual energy, the consciousness of God builds the form of the images that we hold in our minds, collectively. Therefore, we are constantly co-creating. If we are becoming Christ conscious, then we will be building in line with that passionate consciousness of God, contributing to the perfection of God. Our prayers will be focused intention that contributes to the spiritual whole. As our Christ consciousness grows, so we become more able to make things change by prayer

INAUGURAL CONFERENCE OF NEW CHRISTIAN LIBERAL NETWORK

9th February 2008

It was with delight that I read of the creation of Affirming Liberalism. Although being set up within the Anglican Diocese of Oxford, this new network is open to all ordained and lay Christians, wherever they live, whatever their denomination and whether affiliated to a church or not.

It aims to affirm what the Church of England says about itself on its own website namely, that "it is a comprehensive Church...which has been enriched by the co-existence ...of three broad traditions, the Evangelical, the Catholic and the Liberal."

It adds "that the Liberal tradition has emphasised the importance of the use of reason in theological exploration. It has stressed the need to develop Christian belief and practice in order to respond creatively to wider advances in human knowledge and understanding and the importance of social and political action in forwarding God's Kingdom."

To this end the Affirming Liberalism network is seeking to reclaim the word liberal from its usual pre-fix of "woolly", offering instead a positive, creative, theologically open approach to the faith..

My husband John and I attended the Inaugural Conference in Trinity College Oxford on Saturday 9th February. It was so oversubscribed that we had to have an overspill room and even then people had to be turned away, so the whole concept has really struck a chord. There were people from all over the country and from a wide range of settings. Although the Bishop of Oxford did not attend he has given the movement his support.

The conference had two main speakers. The

first, Dr Mark Chapman - Vice-Principal, Ripon College, spoke on "Honest to God- Reclaiming Liberal Christianity". His major thesis was that the role of liberalism was as a critique of other faith positions and it should not seek to set itself up as another "party" in the spectrum. Not surprisingly, many of us made it clear that we did not subscribe to this negative role; indeed we thought that the liberal position was a positive intellectual position which we could hold with as much emotional and spiritual conviction and faith as those with a more traditional or evangelical faith.

The second speaker was Revd Professor Keith Ward who spoke eloquently and with complete conviction, giving seven cogent reasons "Why the Future belongs to Liberalism". Indeed he went so far as to say that without liberalism there is no future, only increasing tribalism and ultimate catastrophe. This spoke very powerfully to the meeting and was a real inspiration to those of us still struggling in the Church.

The most moving part of the day was the inspiring service in Trinity Chapel led by the organiser of the conference - Rev Richard Warden, Vicar of Finchampstead.

Although it was not possible - particularly in view of the split group - to agree on a particular course of action to carry the network forward we were asked for our ideas and these will be worked up into a programme of action, provided that enough people come forward to help. For more information go to the website:

www.affirming-liberalism.org.uk

Jill Gant

REFLECTIONS ON LIVING IN A SPIRITUAL WAY

Continuing our series of 'Reflections' I am grateful to Sue Howard for the following contribution in the form of a letter.

Dear Jane

I'm really sorry! I said I'd write something for News and Views months ago and you should have had it in April and it's now June and you have to have this – I keep asking myself just why I haven't been able to put pen to paper. I really did want to explore what I might say to myself in response to *living in a more spiritual way*. So why haven't I?

I'm confused. Are we thinking of 'spiritual practice' such as prayer, journaling, meditation, retreat ... How can anything of life not be 'spiritual'? Putting the dustbins out is as much a spiritual practice as sharing in the Eucharist.

Is there any way in which living 'me' is separate from living God? Put it another way without God I cannot live – there is no 'me'. On the other hand there is a particular way in which I and God live together. It's a moving picture.

When I did try and put pen to paper some weeks ago I did come up with a working title – SNAP SHOT. Bit like a family photo – it shows what is happening at that moment – the 'now'. It doesn't tell us that Richard and Jane have had a row or that Emily is desperately worried about tomorrow's exam.

In terms of a snap shot my living in a more spiritual way could read:

S – silence is very important and I want to get the hang of meditation.

N – now - consciously being in the present moment makes a huge difference

A – attentive to how I'm feeling – gives clues as to what is mattering/meaningful

P – people are so important – without 'you' I cannot be 'me'. Even more crucially without 'you' I cannot know God. Being part of CANA has opened so many windows for me – I've asked questions I didn't know existed. Hope I'll get time today to phone someone whose comment has intrigued me and I think holds clues to further openings.

On the other hand P could also stand for passion – God's passion for me. That awareness came on retreat and of course opens wide the window that reveals God's passion for everyone. It immediately abolishes all hierarchies. I feel a bit sad that it was a woman – the mother of James and John who made a bid for hierarchy (Matt 20.21). Corporate competition is not an option, outdoing one another in love

is the new *modus operandi*. Oneness includes Burma's children.

It just occurred to me as I wrote how it was that Jesus asked Peter, "Do you love me more than these?" Is that a new hierarchy? That wouldn't make sense. I wonder more if that's about the lover's intimacy? I woke up this morning with the word 'conversation' in my mind. My spiritual journey is a kind of conversation – a lover's conversation – at times for everyone and at times too intimate to be known, even by me. I recall a question my spiritual director asked me some years ago about becoming intimate with myself. On retreat that intimacy revealed itself as God/Me with no line – a bit like varifocals. Now I'm rambling – I'll stop because you've got to have this – except – just a quickie – as I was looking for a particular poem about God's passion for us (miraculously it was where I thought I'd put it) I spotted this in the same file and I feel it puts the wonder of our living so well:

The cosmic revelation is based on the belief that God reveals himself both in the human soul and in all creation.

The visible world is therefore an outward and visible sign of a greater reality.

This mystery is beyond thought. It is an inexpressible mystery manifesting itself in the cosmos, infinitely transcendent and not to be uttered. Indian philosophy describes it as "not this, not this."

Yet we ourselves are part of this creation and when we enter into the depths of our own spirit we discover this depth of God, the Lord dwelling within us. Here we encounter the cosmic person who dwells in the heart of every human being, yet embraces the whole creation and is beyond all humanity. He is the 'superior person' beyond and above all.

That's Bede Griffiths writing in '*The Universal Christ*'.

It really is a snap shot Jane – so much more to say – but I've got to go!

Lots of love

OUR SENSE OF ALIENATION

Is it fair to lay the blame for the human-induced effects of global warming in our own day on the shoulders of Nicolaus Copernicus, the Polish astronomer of the 16th century?

I believe we have not fully realised the impact of the publication in 1543 of his theory that the Earth and the other planets rotate round the Sun, (apart from the unhappy consequences to him personally).

We have to visualise how the world was understood previously. Indeed, how it was understood at the time of and by Jesus. They had a very limited cosmology, a very cosy one. First, God was in His Heaven just above the clouds so very near at hand. Hence Jesus' 'coming down' to Earth and his 'ascension' into Heaven. Secondly, it was believed that human beings were the most important of all God's creatures (believed by many, if not most people, today); and that all creation was made for our benefit.

Thirdly, it follows from this that of all creatures, it is we who are made in the image of God. Fourthly, our human destiny was clear: to be with God in the close heaven.

With such a limited cosmology, of the Earth being the centre of creation, we can understand why St Paul thought of Jesus' redemptive act as having a cosmic significance.

But the Copernican revolution – a fundamental intellectual turning point of Western civilisation – exposing humanity to an infinitely vast Universe and debunking our place in it at the cosmic centre, caused humanity ever since to feel alienated: alienated from a "just-up-there" God and disorientated from a friendly creation of which we thought ourselves to be at the centre and in charge.

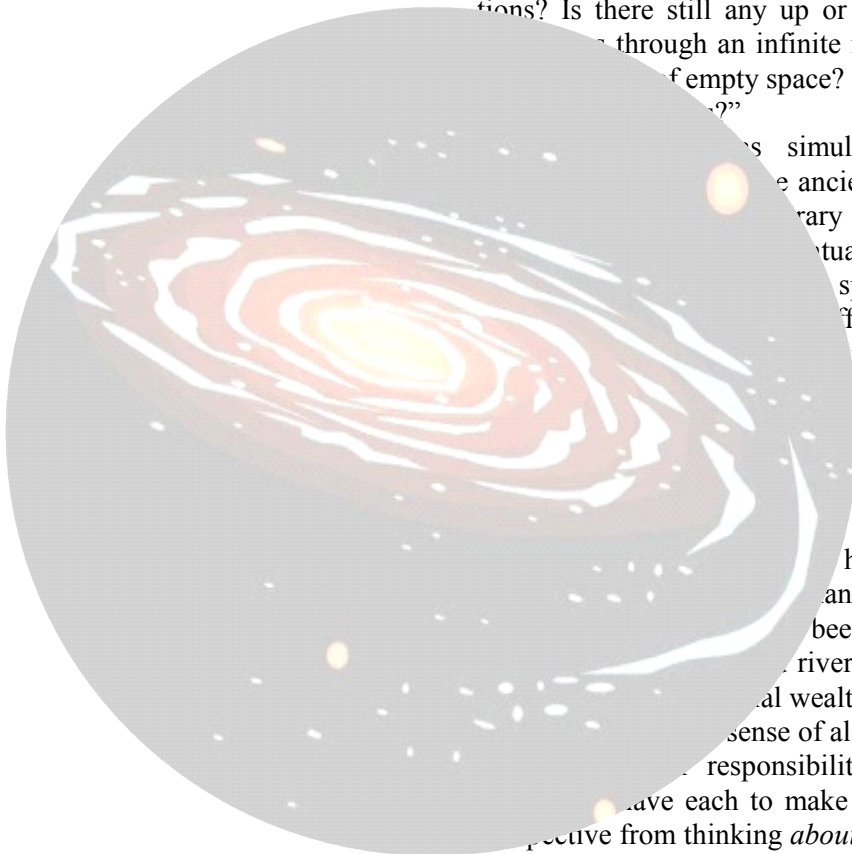
"Before the Copernican revolution," wrote Bertrand Russell, "it was natural to suppose that God's purposes were specially concerned with the Earth, but now this has become an implausible hypothesis." And Nietzsche wrote: "What were we doing when we unchained this Earth from its sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backwards, sideways, forward, in all directions? Is there still any up or down? Are we not stumbling through an infinite nothing? Do we not feel the cold of empty space? Is not night continually falling?"

As Richard Tarnas simultaneously liberated us from the ancient medieval cosmic perspective, the literary writer describes it: "We have actually emerged into the spiritual empty vastness of the universe, different to human consciousness, different to human processes, devoid of human level content, very estranged and dehumanising, of home. We have lost our orientation. No longer at home, we are alien to it. The sacred has given way to our utilitarian eyes. The sacred has been extinguished; forests, rivers, animals even, are reduced to material wealth."

This sense of alienation – indeed, to our responsibility for our environment – have each to make a paradigm shift of perspective from thinking *about* the Planet to thinking *as* the Planet; as one with it. Only this way will we recapture the sacredness of our world, appreciating that it is a reflection of the Divine, as we ourselves are.

Adrian B. Smith

(*) Richard Tarnas: *Cosmos and Psyche*



COUNTDOWN TO IONA

April 28 – May 2 2009

We're only eight months away! Already 25 CANA members are booked on this very special pilgrimage. Meeting up with some of you has increased my already high sense of anticipation.

There are several places left – do think about coming. If you want to chat to me about it before deciding do give me a ring 07932 145151. Those already booked in live as far apart as Exeter and Inverness so it's possible that you could link up with someone for travelling.

Finance: We have applied to a Trust for help in offering bursaries. At the time of writing we have still to hear if that will be successful. If anyone feels able to contribute to a bursary fund for this event, that would be wonderful. Please send your gift (Cheques payable to CANA) to Sue Howard, 9 Priors Road, Hemingford Grey, PE28 9BT. Many thanks on behalf of those it will help.

Whether you are able to be physically present or not on Iona this is a CANA pilgrimage and all of us are a part of it. Please be in awareness of anything that you feel it is important to feed in at any stage as we journey to Iona 2009.

BOOK REVIEW

Radical Amazement: Contemplative lessons from Black Holes, Supernovas and other Wonders of the Universe. Judy Cannato, Sorin Books, Indiana. 2006. \$12.95

This is a bridging book.

Biblical cosmology and that of our Christian tradition was very limited.

Today, thanks to astrophysics, we realise just how vast our Universe is, and by contrast how insignificant we are. This gives us a new Universe story.

We have to understand all Christian truths in the context of this Big Picture.

The Universe is our only source of knowledge. It is a Universe which is evolving.

The author reflects on this new cosmology and applies it to different aspects of our spirituality. Each chapter ends with reflections for our contemplation and a suggested prayer, thus bringing head knowledge to heart experience, and forming a bridge between our present Universe story and our Christian living.

I thoroughly recommend this book for CANA members to pass on to friends.

Adrian B. Smith

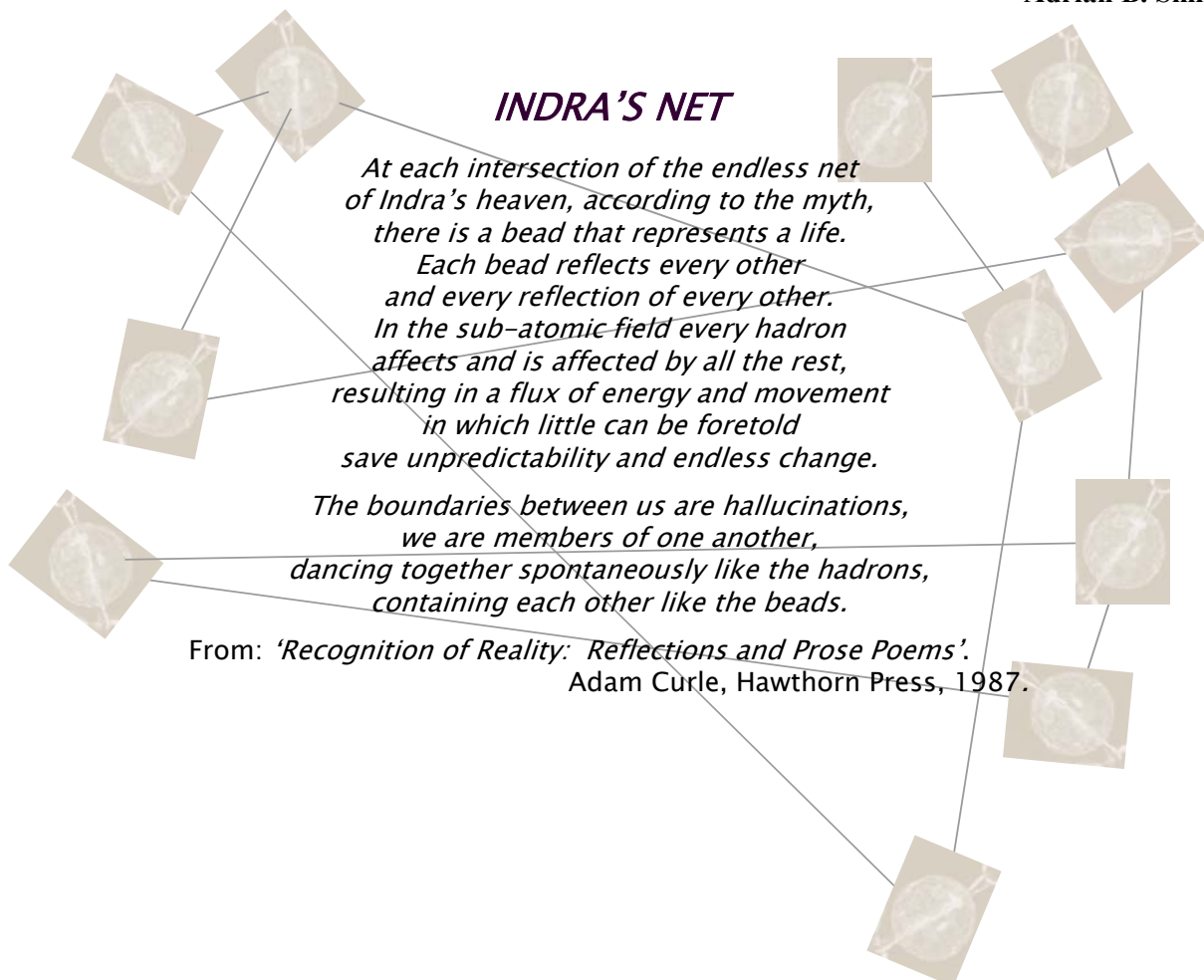
INDRA'S NET

*At each intersection of the endless net
of Indra's heaven, according to the myth,
there is a bead that represents a life.*

*Each bead reflects every other
and every reflection of every other.
In the sub-atomic-field every hadron
affects and is affected by all the rest,
resulting in a flux of energy and movement
in which little can be foretold
save unpredictability and endless change.*

*The boundaries between us are hallucinations,
we are members of one another,
dancing together spontaneously like the hadrons,
containing each other like the beads.*

From: 'Recognition of Reality: Reflections and Prose Poems'.
Adam Curle, Hawthorn Press, 1987.



NOTICE

Spirit of Peace

Spirit of Peace is a charity which was recently registered by two CANA members, Sue Howard and Jane Ozanne. It brings a fresh, spiritual and holistic approach to building peace and social cohesion, aiming to contribute to the creation of a culture of non-violence.

The charity facilitates multicultural gatherings, workshops, talks, retreats, publications and Spirit of Peace Networking Events. The first of these is to be held at St. Ethelwold's House, Abingdon, over a 24 hour period on 10 -11th October 2008.

Some of the core Pathways of Peace which are important to the charity are:

- The relationship between inner and outer change:
- Inclusiveness
- Emergence
- Non-violence
- Heart-centred awareness
- Networking
- Conversation as a tool of change
- Creativity, celebration and the Arts
- Shared spiritual practice

These are both some of the principles underpinning *Spirit of Peace*, and the methods of its work.

Unity consciousness, which includes the recognition of the interdependence and interconnection of all, underpins our work. In the words of Gandhi, "With every true friendship we build more firmly the foundations on which the peace of the whole world rests"

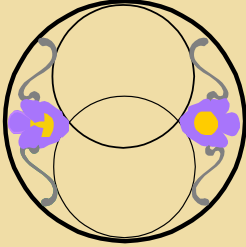
We invite you to find out more and meet us at www.spiritofpeace.co.uk

If you would like to receive newsletters about our work please send a blank email to info@spiritofpeace.co.uk.

If you would like further details of the networking event and workshop in October please phone/email:

Jane Ozanne 07711 960644 -email: info@spiritofpeace.co.uk

CHRISTIANS
AWAKENING TO A
NEW AWARENESS
(CANA)



Copy for the
Autumn Newsletter
to the editor (see below)
by 15th September 08

We are on the Web

www.christiansawakening.org/

Diary Dates

2008

Thursday 25 - Sunday 28th September. " Women exploring the second half of life" with Sheila Ward and Rosemary Ward at the Grange Ellesmere .Tel: 01691 623495 www.sophiatree.co.uk

Saturday 27th September - 10.30-4.30pm

CANA Conference in London. *Awakening to the Now.* We have a growing sense in CANA that the New Awareness we are awakening to is a consciousness of the NOW. Often society is focussed on the past or the future and thus fails to fully embrace the power of the present moment.

In this one day conference we will be exploring what it can mean to live in the Now. How do we connect with the power of living in the present moment? What difference does living in the now make to our Christian understanding?

The cost is £30.00. The day is open to non CANA members. Please send your registration to Sue Howard, 9 Priors Road, Hemingford Grey PE28 9BT.

Friday & Saturday 10th-11th October

Spirit of Peace Network Event at St Ethelwold's House, Abingdon (see page 9 for more details)

2009

April 28th-May 2nd Iona Retreat - *Journeying Together - Going Deep*

It feels as though this may be a retreat where CANA as well as ourselves will be helped to move into a new phase. There are not many places left and no single rooms but do come if you can. (see page 8

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