

**Christians
Awakening
to new
Awareness
(CANA)**

CANA is a network of people exploring the emergence of humanity's next evolutionary step for which Jesus has paved the way. This requires us to risk living co-creatively through attunement to the ONE.

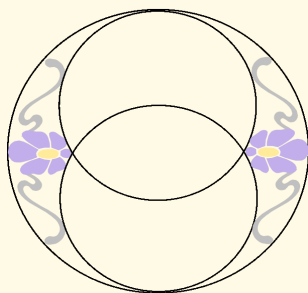
CANA offers people nurture and companionship in their process of awakening and the opportunity to find a commonality with others on a similar continuing journey.

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 recognizes 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.



CHRISTIANS AWAKENING

AUTUMN/WINTER NEWSLETTER

Volume 3 Issue 3



W

elcome
to this last Edition for the
year. You will find some
solid reading on issues
that affect us all—see if
you agree that they seem
to have an interlinking
theme? Thanks to all
contributors.
Keep them coming to the
Editor—and how about
some poetry and drawings
or photographs too?
Christians Awakening
aims to include something
for everyone on their path.

CONTENTS

ARTICLE	by	Page no.
Editorial	<i>Janice Dolley</i>	2
The Shock of Awakening: Part One	<i>Frank Parkinson</i>	3
Incarnation	<i>Connie Cannon</i>	5
Living Spirituality - New directions	<i>Petra Griffiths</i>	7
"Daring to Dream"	<i>Don MacGregor</i>	8
Book Review	<i>Lina Newstead</i>	9
Book Review	<i>Janice Dolley</i>	10
Letter to You	<i>Martin Paine</i>	11
Diary Dates		Back page

Editorial

'Without vision the people perish' Isaiah

The importance of vision was emphasised a while ago in a talk I heard in London from Rabbi Michael Lerner who had challenged one of the past US Presidents—a friend of his at the time—to stand up and lead his country in a new direction. And to this the President had responded by saying: *"Without a publicly visible mass of support out there for a new way forward I can do nothing"*.

Jesus said much the same. He emphasised the importance of clarifying what we wanted to ask, then asking, then trusting that this would be realised in right timing. He gave an extreme example of asking that a mountain be moved into the sea and then said that if we believed in it enough it will be so! This trust in a non-visible reality is an essential aspect of the inner path of transformational love that Jesus taught and demonstrated.

At last this awareness is now rising up in our time and was given a massive boost by the recently held **New Story Summit** which drew together 350 people from 50 countries, 6 continents—500 individuals following the web-streaming in local hub groups and almost 50,000 who expressed interest and support through social media of different kinds. For me, the height of this event was during a spontaneous singing and movement session on the Sunday morning when I innerly heard just four words: **'The Tide has Turned'**. This was a moving experience. Of course for a tide to reach full flood it takes scarcely perceptible periods of time, as it trickles into nooks and crannies, lifting away the collected debris. But once turned, there is no stopping it from reaching an ultimate shore line.

Now a vision starts with a seed thought—in this instance to hold an event to bring together from across the world the many people who also hold a vision of a new 'story', or new 'paradigm', for our planetary culture. Clearly the present one of separateness and competition, material acquisition and profit at all costs, disregard for the Earth and its multitude of living life forms was no longer

with its own creative source or divine blueprint. Just as the seed of a plant draws to itself the nutrients it needs so a seed thought does the same, and with sufficient others holding it clearly, it grows—not into a vegetable or tree but into a thought-form that has an invisible but recognisable reality. So the challenge now is to trust that this is so and act as if it is to be so. In the case of the New Story engaging our hearts and minds then we need to trust that with our combined endeavours it will be so.

If indeed the tide has turned, then it will be our raised consciousness and coherent vision of the mighty inter-connected ocean, rather than our own small cove or cranny that will energise the tide of a new story to move into fuller flow.

Once home from the Summit—with time to reflect on the 'what now' question—the first thing to land on my desk was a challenge by David Spangler in his monthly e-letter of the value of the *Centre for Disease Control* which is currently working to prevent an Ebola pandemic and highlighted the even greater need for a *Centre for Fear Control*. This is one possible name for the New Story movement which is now underway worldwide. David suggests that *"Given our mental and emotional inter-connectedness these days through the media, fear can spread more widely and far more quickly than any disease"*. And how often did Jesus say: 'Fear not' or 'Be not afraid'?

The esoteric Christian teachings stress the need to stem the spread of fear by using the powers of compassion, of love, of kindness, of collaboration and of goodwill to spread courage and peace instead. This is much needed and if we know we are part of a groundswell intent on doing just this, then it is far easier to do. Spangler continues: *"Just as there are sources generating physical pollution on a daily basis, so there are sources deliberately pumping fear pollution into our collective psychic environment. The most obvious are those like ISIS or Al-Qaeda who use terror as military and political weapons. There are governments who generate fear*

because a fearful populace is easier to manipulate and control. Then there are Religions that for millennia have used fear of God, fear of eternal punishment, fear of damnation, fear of the world, to keep believers in line". All this generates a 'disease of consciousness' and if we are busy making each other afraid how do we develop the calm, the resilience, the awareness, even the sanity, to deal with something as monumental as climate change?

At a time of great fear of the occupying Roman forces Jesus— in his universal consciousness of the Christ— showed that the vision of a 'New Story' of the kingdom of heaven within us now gave those who believed him the courage to speak and act in positive, loving, restorative ways.

This was the energy generated at the New Story Summit with indigenous leaders from four directions leading ceremonies of healing, with 60 young people providing the 'can do' energy that is the gift of the young enacting what some are calling a 'planetary initiation' as the soul of humanity awakens from its slumber. Maybe the Gospel—the Good Story—is at last being embodied more widely and is no longer confined to structures of religion and belief but embraces all. And the 'tide' of the good story will need all of us, each one of us, to focus on the good, the beautiful and the true. We cannot ignore the dark but we can embrace it with compassion and bless those who carry the light of seeing more clearly. We can all carry radiant Light, we can all embody the Love of deep understanding of others and we can all engage the Will to Good and harness our Power to act on those aspects of the 'New' that have been given to us to undertake. *Thy kingdom can only come on earth through you, through me and through the cohering power of the many.*

Janice Dolley

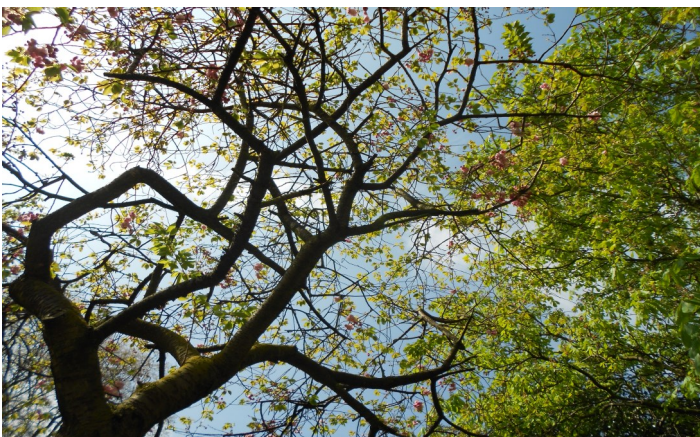
THE SHOCK OF AWAKENING: PART ONE

The birth of Christianity was more than a spiritual awakening. With two thousand years of hindsight we can see it as an evolutionary fork, when those who had received the "good news" felt empowered to become a new kind of human. This is Pauline doctrine, and he uses the very specific phrase *kainos anthropos* – the new human being - to make his point (*Ephesians* 4:24). In evolutionary terms he was arguing for *Homo novus* to follow on *Homo sapiens*.

The religious awakening that became Christianity began with Paul's dramatic realisation that in some unclear but vitally important way the man Jesus was different: he had what Quakers call "that of God within". Thus he offered a blueprint, so to speak, for those desired to have this kind of consciousness. The whole point of Pauline Christianity was to "take on the mind that was in Christ Jesus" (*Philippians* 2:5).

However, in order to reconcile this new God-within— us and the distant creator God of Judaism a third element of divinity had to be introduced, and this was, of course, the Holy Spirit, which Bishop John V Taylor memorably called "the Go-between-God" in his book with that title. This new facet of divinity was preached and transmitted as a source of spiritual energy, love and deep-seated joy. It is the force behind and within all creation, not worshipped like the old God but shared. Christians prayed out of a sense of incompleteness, *Veni Creator Spiritus* – Come, Spirit of Creation. It was intoxicating – a God who was on our side!

The concept of a divine spirit is by no means absent from the Old Testament, but on the margin, the corresponding term *ruach* vaguely suggesting the invisible, wind-like action of God. It is of the greatest significance that Jesus himself, at least as reported in the gospels, would have rejected the doctrine of a trinitarian God, for when he was asked what was the greatest commandment, he replied, "Hear, O Israel, the Lord your God is one" (*Mark* 12:28). It is interesting also that five centuries later Mohammed was to see Christianity's theology of a triune God not as a religious advance but as a regression to polytheism. Now we stand on the threshold of new religious awakening. If, as Thomas Aquinas argued, we learn about the Creator by learning about its creation, then the obvious place to look for new understanding of God is science, for it is science that is telling us how the world, and each one of us, has come about. Two theories of evolution which have emerged over the past century throw a dazzling



new light on both “the new human” and the nature of a shared divinity – ie, the Holy Spirit or Go-between-God.

The gist of both theories can be understood by a normal ten year old child – no maths required! The first hinges on belief that human evolution, which has taken us from apes in the trees to space explorers, is still continuing. As one looks at the tragic state of the world today, that is not obvious. Indeed, a recent book on the subject subtitled “The Myth of Human Progress” probably speaks for most people. The new spiritual and religious awakening is the realisation that if human evolution is to continue, the next stage will depend upon us in partnership with the Spirit: we are called to be co-creators in the most literal sense. This has been well expressed by the very anti-Christian biologist E. O. Wilson, who wrote in his major work *Consilience: The Unity of Knowledge*:

Homo sapiens, the first truly free species, is about to decommission natural selection, the force that made us Soon we must look deep within us and decide what we wish to become.

What he did not say is what Gandhi had said half a century earlier: *You must yourself be the change that you wish to see.*

From this dual perspective, awakening to new awareness is about a clear-eyed commitment to transformation of the species and of our familiar self. In the process the concept “will of God”, which has been the psychological driver for the so-called Abrahamic religions – Judaism, Christianity and Islam – will take on new meaning and new force.

A new awakening will call for honesty of a most painful kind from which many sincere Christians will draw back instinctively. Do we really believe that the body of Jesus is floating in a heaven above the clouds until he returns again? Do we really believe that his dead body came to life before ascending there? St Paul insisted that this was fundamental in his new religion. If it is taken out, can what is left still be called Christianity? Facing truth at this level can be as painful as deliberately breaking a bone to allow it to reset correctly. There is need for a kind of faith beyond faith, what Ralph Waldo Emerson called “trusting the current that knows the way,” and trust at this depth is something very different from hope. It becomes a defining new form of human consciousness. For the individual it is life-changing, for the human species it is an evolutionary inflection point as important as when our distant ancestors walked, or tried to walk, on two legs.

The second theory rests on a kind of faith in cosmic evolution: do we or do we not believe that time, space and the cosmos came into existence at the moment of

the Big Bang some fourteen billion years ago? The question poses no problem for religion but impales science on the horns of a dilemma, for while the evidence brought back by space satellites tells us uncompromisingly that there was a creation event of some kind and thus, logically, a creating power of some kind, to accept this would seem to let in the “occult forces” that Newton had said were the very antithesis of science. Broadly speaking, physicists hold that our universe was self-created by a “quantum fluctuation” in a field of virtual energy that has existed from eternity. In a word, it was an event without a cause that happened in an unobservable reality. From this perspective the coherence of science is now seen to depend, no less than religion, on “faith in things unseen”. What emerges from an honest acceptance of this state of affairs is that true science and true religion are more than just harmonious, they are symbiotic: science learns about reality from the outside, as it were, religion experiences it from the inside.

The theological conclusions of the new cosmology are profound. No longer can we believe that “God” created the universe and each of us by his word *out of nothing* – a beautiful doctrine in itself – for logic and honesty now force us to conclude that everything has its origin in the Creating Source. Thus, far from being made out of nothing, the long view of cosmic history reveals that we are ultimately made of God-stuff and, in our own small way, God-consciousness. This is significantly different from what Paul called Christ-consciousness. Christianity, we now can see, has left us at the gate.

Frank Parkinson

(Part Two will follow in the Spring)

*The Rose is without why
She blooms because she blooms
She does not care for herself
Asks not if she is seen"*

Meister Eckhart

*"The rose which here on earth is
now perceived by men,
Has blossomed thus in God from all
eternity"*

Angelus Silesius

(both from Divine Beauty, by
John Donohue

Incarnation

'A Second Adam to the fight and to the rescue came'

Words from a hymn by John Henry Newman.

At Christmas we celebrate 'The Incarnation' - God in human flesh or the embodiment of God - and it is with this in mind that I propose to consider Adam, model I and model II.

Nothing new then you might say. The first Adam disobeyed God, sinned and spoiled God's creation, so a rescue was needed. The second Adam, Jesus, was born for this purpose—to bring salvation to a fallen and sinful world. This is the traditional scenario of 'Fall, Original Sin and Redemption' which has been the teaching of the Church since Augustine. However, I would like to look at Adam (*homo sapiens*) in the light of present knowledge of creation and evolution.

I consider three aspects in the evolutionary process: 1) change 2) progression towards greater complexity 3) a goal or ending.

1. Creation was not complete and perfect from the beginning; it is continually evolving. Stars explode, collapse; dark matter exists in what was thought to be empty space and particles appear and disappear. Nor is our earth stable—volcanoes erupting; tectonic plates colliding causing earthquakes; climate change and global warming (whether man-made, or natural cycle). We tend to look at change over a time period of hundreds or thousands of years; it is difficult to comprehend what has happened in the last billions of years and almost impossible to project our thoughts into future evolution.

2. Human beings have developed the most complex and advanced brain of all animal life on this planet.

Throughout billions of years there has been a progression towards increased complexity. Creation, after the 'Big Bang', began with the coming together of the simplest fundamental particles of matter to form atoms. Coalescence of matter began the formation of stars in galaxies; stars exploding or approaching closely gave rise to planets. Our earth, orbiting the sun, in the Milky Way Galaxy, is one such planet. Atoms combine to form molecules such as water and carbon dioxide (essential for life); more complex molecules form and finally very large proteins. These large proteins made aggregates which can be recognised as cells. So the first unicellular living matter came into being. Greater complexity followed as cells came together to form simple plants, and later animals, in which particular cells performed specific functions. To survive, this living matter both plant and animal, needed to be able to react and adapt to its environment. So simple nervous systems evolved. In plants, cells evolved to react to light and moisture and the production of seeds. In animals, needs for shelter, safety, food and reproduction enabled the

development of nervous systems and brains as well as particular physical characteristics. Also there is increasing complexity as animals came together in groups for protection against predators, to hunt for food and to ensure their reproduction and successful rearing of young. (Humans for the same reasons congregate in tribes, villages, towns and cities, then nationally; finally perhaps globally). The human brain has evolved to be the most complex of all animals, enabling survival in any environment. So, here we are in the Garden of Eden - Adam (*Homo Sapiens*, Model I). At this stage in evolution conscious self-awareness arose. All animals are conscious to a degree but have no real concept of self-awareness which leads to a questioning of who they are and why; what is right and what is wrong; operating by instinct. The Genesis story, when Adam and Eve chose to eat the fruit of the Tree of Knowledge (tempted by the serpent - '*You will be like God, knowing good and evil*'), tells of the development of the human brain to conscious self-awareness - we know who we are, we can know God our Creator. It is also the birth of free-will; we can accept or reject. Having gained knowledge, we can choose to co-operate with the Creator in evolution and co-creation or not. We do not have to operate by instinct, tribe or group limitations. We are the first creatures to recognise God, the Creator of the universe and able to participate in its evolution. We have the consciousness of God in us—Emmanuel. This is the first stage in the Incarnation. Recognition and innate knowledge of our position in God's creation does not mean that all will acknowledge this. Free-will, consideration of one's own or the group's best interests means selfishness may be paramount.

But remember that in the story of the Garden of Eden God named two trees - the Tree of Knowledge and the Tree of Life. We have Knowledge so what about Life?

3. 'The Garden of Eden' is a story/myth which represents both the beginning and the end—perhaps the real meaning of Advent and the 'Second Coming'. Evolution is a progression towards completion and fullness of life. We can be co-creators with God in this. In the beginning God's Spirit moved over all creation and over billions of years we evolved having a brain and consciousness able to respond to that Spirit and capable of altruism—concern for others not of self, family or tribe. Does

altruism in humans confer any advantage in the stakes for survival? Perhaps it does. I don't know about any other planet which may have evolved conscious life but on planet Earth we do have to live together in harmony otherwise we are in great danger of destroying ourselves and the planet. (Though I think that the planet will survive even if we humans do not. Some species of the future may well succeed if we do not.)

So we arrive at the second Adam. The first Adam (mythical man—Model I) represents the acquisition of human self-consciousness and awareness of God. God poured energy and his Spirit into creation. The Incarnation was present from the very beginning of creation. Only when a species evolved able to respond could that Spirit be recognised and acknowledged. Many civilisations arose worshipping a multiplicity of gods. The Hebrew (Jewish) people were unique in believing in only one God, Jahweh/Jehovah. Their God was war-like—enabling the overcoming of enemies; judgemental—nevertheless caring and loving towards those who believed in him and obeyed him. Jesus was born a Jew and inherited all the beliefs and customs of the Hebrew people. His family was devout and he was well versed in the Jewish Scriptures. It took him 30 years to prepare for the unique message that he was to proclaim. Jesus became fully attuned to the presence of God in him. He was the perfect human being— a man in whom the Incarnation was fully complete. He was filled with the Spirit of God as no human being before him—the Second Adam (*Homo Sapiens* Model II—*Homo Spiritus*). He is the prototype of what we, the human race, might become. Jesus said *'I am in the Father and the Father is in me'*. He also said *'the Kingdom/ Reign of God is within you'* and *'greater things you will do'*. If there is a progression towards greater complexity and humans are at the top in brain power, then we should consider what might be the next stage in evolution. Human brains are marvellous; centres of thinking and emotion; stores of memory and knowledge. But also our brains make us aware that this life should have a meaning—a spiritual dimension. In the last few decades we have seen an upsurge in the seeking for something other than the materialistic— New Age groups seeking spirituality in various ways; alternative, holistic methods of healing; a spiritual awareness not always associated with the Christian Church or any particular religion. (It is odd that the Christian Church which proclaims the work of the Holy Spirit in the world is not, on the whole, accepting of these.) However it does seem that the development of a greater spiritual awareness is the

next stage in the evolution of the human species; having the Spirit and mind of Christ. Is this the next quantum leap in evolution after the beginning of life and the development of self-consciousness?

Connie Cannon

Remembering.....

Tim Firth

1938-2014

He led an eclectic and fascinating life. Whilst at Oxford, he decided to become a Roman Catholic priest (1969), and spent 7 years in Rome. In 1985 he married Elisabeth Toons with a dispensation from the Church, which enabled a church wedding in 1991. Tim was involved with a number of groups reflecting his interests in the Arts, spirituality, interfaith matters and the environment—including CANA. *"God's Favourite Colour is Tartan"* was published in 2012. Tim developed lung cancer and died on 19th May at home. He will be remembered by those who knew him for his enthusiasm, warm smile and zest for life. (If you want to know more Google him—there's masses!)

Dorothy Joan Walton

1924-2014

Taken from her Memorial Service:

*"So, with the eyes of our hearts open,
let us look and see;
be the glory that is hidden in each one
of us
and in all creation
never to be destroyed"*

Dorothy may not be known to too many of you; she enjoyed CANA and was a particular friend of the Storeys. Some of us were with her at The Coach House and Findhorn in 2012, when she enthusiastically joined in with much spirituality and fun.

Go well Tim and Dorothy!

Editor

Living Spirituality – new directions

In addition to acting as an information hub for interesting events run by many excellent organisations across the country, we are beginning to focus our own work on several areas.

1. *LivingConversation*

Today in the UK many people are still struggling to find places to articulate their authentic experience within churches, or are outside the church and feel isolated.

LivingConversation refers to a variety of forms of open spiritual conversation that have a sustaining impact in the lives of those participating. Encouraging this kind of enriching form of dialogue is an integral part of what *LivingSpirituality* sets out to do. Four of the *LivingSpirituality* steering group members have written about the value they found in *LivingConversation*, and have shown some of the varied forms it can take. See: <http://www.livingspirit.org.uk/livingconversation/>

2. Special Interest Groups

<http://www.livingspirit.org.uk/special-interest-groups/> These are a way in which the members of *LivingSpirituality* can connect with others over the topics that they are passionate about. At present we have the **Art and Spirituality Group**, which has brought together resources people can access, including examples of art that has a spiritual context, poetry as meditation, and links to relevant organisations.

Another of our groups involves meeting in person:

The *Living Spirituality* Journeying Together Group.

This group holds informal lay-led liturgies, discusses books and ideas, and members share their spiritual journeys. There are group visits to talks and cultural events, and occasional workshops are organised.

The group says: “We aim for inclusivity in our language and our thinking, particularly focusing on bringing forth the suppressed feminine strand within the Judeo-Christian tradition, seeking for balance between male and female language for the divine; making explicit the deep connection between human beings and the web of life; giving expression to our individual and group creativity in making our liturgies and in other ways; listening to our struggles and our joys, and hearing one other into speech.”

Anyone who holds our values and would like to be part of this shared journey is welcome to join us. We meet at Notting Hill Gate in London on a Friday evening (usually the second Friday in the month.)

The *Living Spirituality* Journeying Together Group is a model that could readily be transferred to other parts of the country.”

Two forthcoming Special Interest Groups are:

Music and Spirituality. Revd Professor June Boyce-Tilman has offered to coordinate this group,

linking it with the publication of a series of books on this theme. The first in the series is **In Tune with Heaven or Not, Women in Christian Liturgical Music**. It explores the alliance of theology and music in the Christian liturgical tradition, interrogating the challenges posed by the gendered nature of church leadership in many areas of its life. It examines the relationship between theology, spirituality and music, concentrating on women’s perceptions of these. This group will be launched in December.

Human Flourishing. Heather Jane Ozanne, founder of **Spirit of Peace**, has offered to coordinate a group on themes of peace-and-justice-making. More details with the next newsletter.

3. Deep Abiding Prayer

We are looking at how *LivingSpirituality* could encourage people in the UK to try out this form of heart-focused contemplative prayer, which had very encouraging results in recent research carried out in the US.

Can a heart-focused formal and informal contemplative practice of tuning in and identifying with indwelling life force energy, or spirit as one’s deepest, truest self, contribute to both personal and communal healing? That was the central question in a programme designed by Rev. Catherine Mary Quehl-Engel (CQE), Episcopalian chaplain at Cornell Liberal Arts College in Iowa, and researched as part of the doctor of ministry academic programme. Basing her Interior Prayer of the Heart course on Christian contemplative approaches (particularly St. Teresa of Avila and St. Clare), she also included sources from many spiritual traditions and appealed to a diverse range of participants. In addition, she made use of the research into the importance of heart coherence for reducing stress, carried out by the Institute of HeartMath - www.heartmath.org. A number of established mind-body-spirit approaches were also included in the course. For details of this course and of the research outcomes, go to:

<http://www.livingspirit.org.uk/deep-abiding/>

LivingSpirituality is delighted to link with like-minded organisations around the UK, including CANA. To receive the *Living Spirituality* e-newsletter and the quarterly events listings, please subscribe at <http://www.livingspirit.org.uk/newsletter/>

Petra Griffiths

LivingSpirituality Coordinator

“Daring to Dream: How might we shift into a New Consciousness, envision the New and bring it through in our lives and the world around us?”

A talk by Revd Don MacGregor at ‘Co-Creating the New’, 20th September 2014 in Bath, UK with Janice Dolley, Peter McGugan and Kaia Nightingale.

I believe there is a universal path of wisdom that underlies all true spiritual paths, and it is to do with the dawning realisation of our interconnectedness at the energetic level. We are One in the divine matrix of consciousness that holds us all in being – and that Jesus knew it. His words (whether actually his or the gospel writer’s understanding of him) were *“I ask ... that they may all be one. As you, Father, are in me and I am in you, may they also be in us, ... so that they may be one, as we are one, I in them and you in me, that they may become completely one...”* (John 17:20-23)

His teaching was to love, and that is the way to develop higher wisdom and interconnectedness - love is about compassionate relationships, which is what is needed in the world at all levels. This is the spiritual journey - into Oneness.

But how do we, as individuals, make that shift?

There are certain tried and tested disciplines, techniques and practices that help us to ‘awaken’ spiritually onto this oneness and interconnectedness. There are two aspects to this: the first is raising our *level* of consciousness, in order to connect with our true Self, Higher Self, greater Being, God or whatever we want to call it, and secondly, widening our *breadth* of consciousness, to experience ‘being’ more fully, to relate positively to all other beings. It involves reconnecting with, knowing and ultimately being centred in the True Self. It is not about transcending the world; it is about bringing higher consciousness down into our being, and then living that out in our daily lives. It is about being as fully here, as fully present as we can be. Simply and fully ‘being’ is at the core of every authentic spiritual practice. In the bible, the name of God given to Moses at the burning bush is ‘I Am that I Am’ - meaning simply ‘BEING’. This is enlightened awareness from higher dimension.

The way to make the shift is through *inner work*, and becoming awakened to the reality of the interconnectedness of all. It’s about becoming aware that much of the time we operate out of our lower, egoic self, our own desire nature. This egoic self is needed for our development, finding our place in the world, but it is defensive, self centred, self-

preserving, judgemental and divisive. The inner work is to move our centre of being beyond the ego, learning to let go, disengaging from the fight or flight reaction, becoming more compassionate and heart centred. This is moving towards the higher light, our soul, remembering who we are. This is spiritual transformation.

The most important practice in this move is having a practice of **meditation**. There are many different types, but it is central as a way of dis-identifying with the ego-self and developing a deeper connection with our true-self. It helps us to develop the ‘witnessing presence’, that part of us that can rise above the swirl of emotions and desires. Meditation is about observing, feeling and welcoming whatever arises, but then letting it go. What arises in the silence of meditation may be distracting thoughts, worries, anxieties, day-dreaming, boredom— but when we realise we are thinking thoughts, we notice and let go. Use of a mantra or sacred word is helpful as an anchor to come back to when letting go of thoughts. This gradually trains our mind to become quieter and more aware and open to higher intuition from the Soul-level.

There are many other practices that help as well. The path to Higher Wisdom needs to be embodied in full awareness and deeper understanding of who we are, in mind, heart, body and soul. To see from Oneness, we have to move our centre to a higher, finer, more compassionate place that transcends the level of egoic thinking that is so prevalent in the world. Egoic thinking is tribal thinking, that divides the world into who is in the tribe and who is outside, who is acceptable and who is not, who is one of us and who is not. If you are not ‘in’, then you may be the enemy, to be ridiculed, looked down on, deceived, or even stamped out. For the world to survive, we have to rise above that level of thinking— and this is the shift that is happening. The troubles we see all around the world at present are, I believe, the birth pangs, the labour pains of that shift to a new way, a new story for humanity.

The Candle Illustration: A candle is made to give out light – that is its purpose and destiny. It may look very nice, it may be brightly coloured wax, with decorations on it, or even a nice scented smelly candle. But until it is lit and burns, it has not fulfilled its role, its potential. The candle will not spontaneously light up and glow, there is an outside stimulus; and there is also a *cost* involved. The materials of which it is made (wax and wick) are slowly consumed to make possible

the shining of the light. The lower matter is given up, is transformed, to make the energy of light. In a continuous process of "enlightenment," the candle surrenders its being at one level in order to manifest it at another. This is our destiny – to surrender our being at one level in order to manifest it at another.

The shift in consciousness is happening from two directions: **1. Awakening within** - we have to be willing to engage in the inner work that can change and transform. **2. Downloads from the Source.** There are other forces at work in this universe, whether we call them Mother nature, divine love, the Source, God, the Universe, Spirit or whatever. But the direction of these energies is to move us– that is the whole human race and the whole planet– to move us on to a better place, a higher level. This has both societal and ecological consequences for how we live together.

As we enter the age of Aquarius, this is the transition we are going through. It was there in the gospel stories two thousand years ago, in both Mark and Luke. When Jesus sent the disciples ahead to find a place to celebrate the Passover, he said they were to meet a man bearing a pitcher of water (the symbol of Aquarius) — and this man would lead them to the Upper Room (the higher consciousness). Well here we are 2000 years later, at the beginning of the age of the man carrying the pitcher of water (water signifying an outpouring of spiritual awareness), and we are talking about a new way, a higher consciousness, or being led into the Upper Room! We all held our breath at the end of the Mayan calendar, but it wasn't an end, just a staging point in a massive cosmic cycle, a marker to a better way that we are entering upon. This is not going to happen overnight, we're talking 50, 100 years, maybe more. It's a gradual transition. But it has started. We are the change. We are one. That is our destiny.

Don MacGregor



BOOK REVIEW

Divinity in Things: Religion without myth by Eric Ackroyd

If, as it has been postulated, human beings are all evolving and so in the same way God must evolve too, then this book, written by Eric Ackroyd, an ex-clergyman, is an example of that hypothesis. He asks in Chapter 1 Is God Dead? and from there takes us back to the earliest known concept of God known as 'mana' which he translates as energy.

He then explores the concept of this energy being universal and so we are a part of it – just as God is. He moves away from the patriarchal, anthropomorphic idea of a deity to a more embracing idea of the God or divinity within. This in-dwelling divinity is seen as the true self. He believes, like the animists of indigenous tribal religions, that divinity is not just in humans but is expressed in all living things.

We are taken through the history of the church in the West through the eyes of famous philosophers and theologians like Nietzsche and Teilhard de Chardin, (Ackroyd's degrees were in philosophy & theology and so there is a good sprinkling of philosophers and theologians referred to throughout the book). But Ackroyd does not just look at the Bible & Jesus, he also brings in ideas from religions from the East: Vedanta, Taoism and Buddhism to show how they reflect his ideas. It is interesting to note that he practices Yoga.

He views the world holistically and humans as part of all creation and so they should be at one with the universe and its fundamental nature. This feels very modern and in line with the theories of Gaia from James Lovelock and the Green Movement. He is firmly ecological in his stance that we must use our human powers to protect nature. He also examines the new scientific theories in physics that may help to explain certain spiritual concepts eventually. He advocates the application of Science in a moral and ethical way.

And then finally he examines death consciousness and the brain. Here he also addresses reincarnation from the Eastern viewpoint. He doesn't give us an answer but exhorts us to read Wordsworth's "Intimations of Immortality"— which may give us the answer to what he really believes.

This book requires re-reading as it is so densely packed with interesting ideas and information – but the one idea that comes across quite strikingly is that we need to have complete freedom to achieve our whole, true total self, to become what we truly are; and to do that dogmas must be released and the mind be free to take what it needs to find that expression.

*Sussex Academic Press
2009 ISBN 978-1-84519-333-1*

Lina Newstead

BOOK REVIEW

“Harmony of the Universe – the Science behind Healing, Prayer and Spiritual development” by Andrew Glazewsky with Paul Kieniewicz

The nineteen seventies was, for me, a decade of rapid, almost mind blowing spiritual awakening to levels of reality that reached far beyond the teachings of my C of E church and RC school. The impulse for awakening comes from within but is greatly nourished and extended by others – speakers, writers, friends and various companions on the way. Foremost among these was Sir George Trevelyan and I would sit spellbound listening to his lectures. Sometimes he would mention his friend Andrew Glazewsky, a catholic priest, mystic, scientist and healer. Then I met Ursula Burton who became my closest friend and co-author and we shared our awakening journey in what became our first book *'Christian Evolution: Moving Towards a Global Spirituality'*. Ursula often mentioned how much she had learned from Andrew G but sadly he had died a few years earlier in 1973 so I never had the privilege of meeting him.

So when Paul Kieniewicz contacted me a few years ago to ask for help in compiling a book of Fr Andrew's teachings I was delighted to assist in a small way. Many of us have been realising that much more treasure is buried within the Christian tradition than had hitherto been made widely known. So I have been inspired by reflecting deeply on some of the key understandings and experiences that are contained in the Andrew Glazewski's talks that have been unearthed and represented here. To my mind they give us some clues for dealing with the challenges that are arising in these times and which I somehow sensed were ahead each time, as a young child, I sang 'Onward Christian Soldiers'!

I will describe three of these key understandings and then encourage you to get the book for yourself and find ways to share and maybe practice with others.

The first is the idea of 'field awareness'. Already I had a good sense of our collective field as described by Jung, the importance of the 'noetic field' as described by Teilhard de Chardin and the 'morphic field' as explained by evolutionary biologist Rupert Sheldrake. I had also understood

that every thought, negative or positive, every expression of love or hate, of joy or despair affected the noetic field at the level of thought and how every new practice such as 'meditation or gifting' shifted the 'morphic field'. What for me has been new in this book has been the idea that it is not that our soul is in our body but that our body is the centre point of our primary field which we call the soul and transmits through our 'field' a pattern which is unique to our self and can travel at the speed of light far into inter-stellar space. Our field can also pick up signals from far away and bring them back to our present awareness. This is awesome.

The second is a deeper understanding of love and light, both of which are central to the teaching of Jesus. Did he not say: *'I am the light of the world'*, you are light and *'do not hide your light under a bushel'*. The author helps us with this one by explaining the 'Love and Light Technique' which if we can practice individually and collectively might well prove to be a way of creating more harmony in the universe through increased understanding and greater resonance between many fields. A third teaching that we might well explore further is about the power of imagination in that 'how we see ourselves thus we become'. Again this is a key teaching of Jesus and relates to the healing of ourselves, of others and even to international situations.

These and other gems that this book contains are not a quick easy read to be glanced over but give food for far deeper pondering of how the understanding of the heart is at the centre of each of our fields and how: *"If you love you will get the answer because you are in resonance with the problem. And then the problem itself gives you the answer. Meet any problem with tremendous love. The trouble then vanishes like fog under the rays of the sun"*.

White Crow Books, 2014 ISBN: 1910121002

Janice Dolley

"When we commit ourselves totally to life, we are given everything we need to become complete in the Unity of God"

Reshad Feild

CANA News in the form of a letter from Martin Paine, Membership/Administration

Dear CANA member and Reader,

We are writing to remind you that subscriptions for 2015 are, by necessity, going up to £20, for those who pay by cheque or single electronic transfer, or £15 for those who pay by Standing Order. If you are one of the latter, we would be grateful if you would instruct your Bank accordingly.

This is also an opportunity to share with you CANA's plans for the future. Moving with the times, these revolve around further developing the new website into a modern, interactive forum. The new-look website replaces the old at <http://www.christiansawakening.org/>; <http://www.cana.org.uk/> will get you to exactly the same place. The new website contains:

- ◆ Notices of events, continually updated.
- ◆ Other resources, such as contact details for other, complementary groups with shared values and, for example, retreat opportunities.
- ◆ A library of past publications, including some newsletters.

In addition, in future some publications will be for sale, downloadable, from the website, including recordings of talks and seminars in both video and audio formats. This will give CANA income, additional to your subscriptions.

There is a suggestion for a blog, online, to which members can contribute. Another possibility is an 'e-retreat', a guided period or process of contemplation in which members can participate in their own homes. Eventually perhaps there may be different discussion groups, each with its own focus and area of interest. CANA is a 'broad church', and there are many strands, or sub-plots, of the new Christian story that are emerging. It is envisaged that the website will increasingly become the forum, for both these parts and for the whole that is greater than the parts—for those who value and enjoy this technology.

Some of this content may be in a 'members only' section. But the proposal that much of it will be accessible to non-members will change the nature of your membership. Rather than CANA being a members-only organisation, your

subscription will contribute to spreading the word ('Word', with a capital 'W'?) to a wider audience, and quite possibly a younger audience. The website can attract people from abroad, as can the use of social media. It is possible that in the future CANA will cease to be a membership organisation at all, thus saving the administration costs of maintaining membership lists. It could conceivably sustain itself solely on and by the website, which could also be set up to receive donations.

There are likely to be fewer CANA organised day-events, requiring less travel for both facilitators and members. Instead, however, as our database for the website expands, it will be increasingly possible to 'signpost' members to another group in their area with a philosophy shared with CANA, or a similar understanding of the Christian message, where there are not enough of you within travelling distance of each other to form a local cell.

We would like to reassure you, however, that normal service will be maintained for the foreseeable future. That is: the Newsletter will still be published three times per year, although some of the articles may be collations of discussions posted on the website, and reviews of events featured there. We are aware many members use technology only minimally, and we recognise that ultimately there is no substitute for personal contact, sharing and communion, through face-to-face meetings, telephone calls and letters. We want CANA to serve us all!

These plans are in their early stages. **The core group would like feedback, so please tell us your opinion of them.** And then, as they say, watch this space!

'Blessings on this next phase of our work!'

Yours,

Martin Paine

Membership secretary and CANA admin. person

AUTUMN/
WINTER 2014

CHRISTIANS AWAKENING Newsletter

**Christians
Awakening
to new
Awareness
(CANA)**

**Copy for next
Newsletter to:**

Denise Moll, Editor
21 Fleetwood Court
Madeira Road
West Byfleet KT14 6BE
E-mail: denise.newleaf@
phonecoop.coop

by mid-February 2015

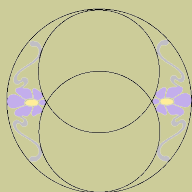
**Membership &
Administration**

Martin Paine
Royston Farm, Talewater,
Exeter, Devon EX5 2RR
Tel: 01404 851476
E-mail: mrpaine@gn.apc.org

We are on the Web:
[http://www.
christiansawakening.org](http://www.christiansawakening.org)

Cana Core Group:

James Ashby
Janice Dolley
Clare Freeman
Don MacGregor
Denise Moll
Heather-Jane Ozanne
Martin Paine
Celia Storey
David Storey
Jane Upchurch



DIARY DATES - 2015

Thursday 5th February, at The Wigwam Retreat Centre, The Diana Princess of Wales International Study Centre, Riddlesworth Hall, Diss, Norfolk IP22 2SZ,
Tel: 020 8491 0222

God, Consciousness & Christianity: Exploring Contemporary

Faith, Science and Experience— What insights does recent science have about consciousness? How does this enhance our understanding of God? A retreat day to explore a fresh understanding of the Christian message that is relevant for the 21st century, springing from both personal experience and recent scientific theories. The day will include inner stillness, sharings, and time for exploring your own questions.

For details see <http://www.wigwamretreats.co.uk/>

Monday 2 March, St Bride's Church, Percy Street, Liverpool L8 7LT

An evening talk on 'God as Compassionate Consciousness' develops ideas from quantum science linking consciousness with the ground of being in which we are all held, and building the idea that we have to awaken to our own divine nature. Jesus was the forerunner changing the morphic field for all humanity to help us all to awaken. For more details contact stbridesliverpool@yahoo.co.uk
<http://www.stbridesliverpool.co.uk/>

March 7/8 at The Abbey, Sutton Courtenay, nr Oxford.

10.30 am to 9.30 pm Saturday—10.00 am to 4:00 pm Sunday

The Spiritual Roots of Resilience—Nomadic wisdom for our changing times. Led by Alan Heeks and Cordelia Prescott.

The spiritual wisdom of the desert, its prophets, and the Bedouin nomads who still live there, can teach us a lot about wellbeing and resilience amid great uncertainty. This retreat explores original teachings on this theme from the Christian, Islamic and Jewish traditions, and from modern-day nomads in the Tunisian Sahara. Cost (meals/accommodation): £195 or early bird £175 if paid by 15 January. Contact: Wendy Ferguson 01235 847401 admin@theabbey.uk.com

Ammerdown Centre, nr Bath (www.ammerdown.org)
e: info@ammerdown.org Tel: 01761 433709

14 Feb & 24 April—Guided Quiet Days—Journey of the Heart, using guided reflections, scripture, original song & poetry, artwork and photos—led by Libby Dobson and Sarah Chabowska.

13-15 February: Hearing your Calling led by Gill Coombs—gain greater clarity of your sense of purpose.

28 March: *Alexander Technique* applied to Centering Prayer, led by Jacqueline Evans.

1-6 April: Ammerdown's **Easter Retreat**, led by Sr Germaine O'Neill and Bill Thomson—Walk anew the Easter Journey.

17-19 April: Are you spiritual but not necessarily religious? Led by Margaret Silf.