

CANA NEWSLETTER

AWAKENING TO UNIVERSAL SPIRITUALITY
Evolving with Christianity

SUMMER 2019

CANA is a network of people responding to the new impulse of Spirit at this time.

Many of us recognise its resonance with the teachings of Jesus as a way of transformation.

Our hope is to rediscover and re-imagine a path leading towards a more universal spirituality that can operate with respect for all living creatures and all faiths, a path of love and service for the betterment of all.

This is not just about the transformation of the individual, but the global shift of humanity to a higher way of being and of love that Jesus termed 'the realm of God'.

www.cana.org.uk

Humanity has reached the biological point where it must either lose all belief in the universe or quite resolutely worship it. This is where we must look for the origin of the present crisis in morality ... Henceforth the world will only kneel before the organic centre of its evolution.

Teilhard de Chardin

EDITORIAL

Eco-spirituality, evolution of consciousness, oneness, climate crisis, Gaia and the Planet are all within these pages, as we focus this issue on ecological affairs. From plastic pollution to species extinction to carbon footprints, we are surrounded by ecological crises at present and it is good to examine how green our spiritual journey is. How much are we working towards a sustainable future? How are we to reduce our dependency on oil? How can we all make the switch to renewable? How do we affect the political system to make realistic long term plans that address the real issues? We must (can I use that imperative word?) include these sort of questions in our thinking as we seek a new expression of the Christian path.

Don MacGregor



"ADULTS KEEP SAYING, 'WE OWE IT TO THE YOUNG PEOPLE TO GIVE THEM HOPE'. BUT I DON'T WANT YOUR HOPE. I DON'T WANT YOU TO BE HOPEFUL. I WANT YOU TO PANIC. I WANT YOU TO FEEL THE FEAR I FEEL EVERYDAY. AND THEN I WANT YOU TO ACT... I WANT YOU TO ACT AS IF YOUR HOUSE IS ON FIRE. BECAUSE IT IS."
- GRETA THUNBERG

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Disclaimer: In Cana we welcome a multiplicity of views so the views expressed in these pages may not reflect those of the members of the Core Group.

GAIA AND THE PLANET EARTH

Back in the 1970s, James Lovelock came up with a scientific theory about the planet, to which he gave the name The Gaia Theory. Little did he know how this would take off and be adopted by ecologists and environmentalists to describe the nature of the biosphere as a living entity. Basically, his theory was that the biosphere behaves as *if* it is a living organism. It self-regulates and maintains a delicate balance that helps to maintain and perpetuate the conditions for life on the planet. He named the idea after Gaia, the primordial goddess who personified the Earth in Greek mythology. If he'd called it the Lovelock Theory, it might have sunk without trace!

Naming his theory after Gaia spoke directly into many religious traditions that see the earth as a living entity, with a god or goddess embodying it. 'Mother Nature' is another expression of this. Within the teachings of the Perennial Wisdom tradition, that is exactly how it is seen.

This touches in on the idea of consciousness as the universal informational domain from which all material reality emerges. Consciousness can be seen as another term for God in this way of thinking. There is only one consciousness and all matter exists in this divine matrix of consciousness, and hence all matter has some elementary consciousness of its own. For instance, experiments have shown that plants share in consciousness to some degree and will

react to other plants being mistreated and to their owners.¹ In this mode of thinking, the Earth itself has a form of consciousness. Not the same as ours but it is still part of the consciousness of God and has an aliveness and beingness of a much greater nature than our little lives, though we are part of it.



*"I came to your shore as a stranger
I lived in your house as a guest
I leave your door as a friend, my earth. "
(Tagore. "Stray Birds" CCLXX)*

There are many esoteric writings putting forward the view that every material thing shares in consciousness of sorts, and that planets have particular beings in the spiritual realms that are the spiritual counterpart to their physical existence. This is the cosmic view held by writers such as Helena Blavatsky, and Alice

Bailey, and more recently William Meader. This Perennial Wisdom or Esoteric Philosophy has been very influential in the formation of some of the philosophies and beliefs in the melting pot of what was known as 'New Age' teachings, but which now come under the banner of contemporary spirituality. There are complicated cosmologies containing hierarchies of spiritual beings, ascended masters and levels of the ascension of the spirit.

It is a natural progression from realising that the compassionate consciousness of God holds all material existence in being, to saying that therefore everything has some degree of consciousness, which sustains its existence. But it can be a diversion from the real process of transformation in our realm of existence to get caught up in too much speculation and

theorising about other realms. The Wisdom tradition of Christianity, upheld by many of the mystics through the ages, takes this path. God's consciousness pervades all, is in all, sustains all in being. It is the Ground of Being, and all manifest reality shines forth from the Divine Source. Cynthia Bourgeault, an Episcopalian priest and Wisdom teacher, encapsulates it.

As we begin orienting ourselves on the Wisdom road map, it is with the recognition that our manifest universe is not simply an 'object' created by a wholly other God out of the effluence of his love, but is that love itself, made manifest in the only possible way it can, in the dimensions of energy and form. The created realm is not an artefact but an instrument through which the divine life becomes perceptible to itself. It's the way the score gets transformed into the music.²

So Gaia is not just a scientific theory. If the earth is conscious, we have to realize that we are an integral part of this earth. In relation to the earth, we are tiny, but are having a significant effect in terms of pollution and global warming. It's a bit like the relationship of our cells to our whole body. We are enormous, God-like, compared to our cells, but the behaviour of our cells can significantly affect our whole body, causing illness. The body may then react to reduce or eliminate unwanted or bothersome cells. Is this the future that faces us on the planet? Or can we change our ways to avoid the planet having to reassert its delicate balance by creating some cataclysmic events for humanity?

Don MacGregor

(Adapted from Don's book *Blue Sky God: The Evolution of Science and Christianity* (Circle Books: Winchester UK; Washington USA)

¹ Tompkins.& Bird 1973 *The Secret Life of Plants*.

² Bourgeault 2003. *The Wisdom Way of Knowing*. p.53.

Photographs on page 2 & 5b, thanks to Janet Lake



in harmony with creation

The strap-line for the Retreat House of which I'm Priest and Warden (Holland House), is "In Harmony with Creation".

I decided on this early in my time here after prayerful consideration of our context - that is, the original house is a black & white timber frame with daub & wattle walls, surrounded by a garden and grounds which is both cultivated and also left to its own nature, the whole place nestled on a river bank in the Vale of Evesham where market gardening has been around for centuries. I thought, "surely we're called to live in harmony with this, if for no other reason than we're a part of it - not separate - not a house, in grounds, in the countryside. It's all of a piece".

Actually, so is everything. There's nothing that you can see, feel, smell, taste or hear that isn't a part of the earth. Take lampposts. The metal from which they're made is of the earth, taken out of the ground - reformed, and planted in the ground again. Everything else that constitutes the lamppost is also out of the earth, one way or another. We can say the same about whatever you can see on your desk, in your living room, in the countryside or in the city. Name me something that the earth hasn't given.

Crucially, that also includes you and me, and indeed all other sentient or insentient creatures. The Hebrew scriptures make this very clear in the various acts of creation written about in the book of Genesis.

It is just that we have forgotten - and that forgetfulness is causing huge suffering across the planet. When humans consider the Creation as simply an 'environment' in which to live, just a playground, or worse just a resource to be consumed and trashed, we are creating depths of

suffering which we are hardly capable of seeing - until of course, we have no fresh air to breathe, water to drink, no healthy soil in which to grow food. When weather systems are so disturbed that they become utterly unpredictable, extreme, and devastating to creatures that have spent millions of years evolving in harmony with their environments, we hold our hands up and say "what is happening - how has it come to this ?"

The poorest and most vulnerable of creatures suffer first, but none can escape the poisoning and destruction of the planet because we are poisoning and destroying our very selves. Any idea of escape is just deluded.

Yet we have saints and sages that have throughout time tried to remind us of our interconnectedness. The Native American Chief Seattle said, *Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect.* And in the Christian tradition Saint Francis called both sentient and insentient beings his "brothers and sisters" (see his beautiful song *Canticle of Brother Sun*). St Francis was not simply being romantic or poetical - he meant it. And he was right - all the creatures, and indeed all the earth as it arises in so many forms, is our true brother and sister. We have the same 'blood' coursing through our veins, the same material for our bodies, the same life force that creates, sustains and eventually disseminates through us. Whether we are a Mayfly, a mountain or indeed a lamppost, made from the earth - we have a limited time as such, to shine.

Reconnecting with the bio-sphere, Gaia, Earth, the cosmos, is of critical necessity if humans are to survive and flourish. We certainly cannot continue with the broken relationship as it is, suffering will only worsen and our children and grandchildren will inherit problems which they can do very little to resolve - at least in their

lifetimes.

While politicians, religious leaders and business leaders mostly ignore the problem until it so undermines their power they decide to take notice, the rest of us (millions of us), can make a difference today. You already know what to do - just go do it. For the sake of all our brothers and sisters, everywhere.

Revd Ian Spencer
Warden Holland House. April 4 2019.
Email 04-04-19 from
www.hollandhouse.org

A PRAYER FOR OUR EARTH - Pope Francis

All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists.

Pour out upon us the power of your love, that we may protect life and beauty.

Fill us with peace, that we may live as brothers and sisters, harming no one.

O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes.

Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction.

Touch the hearts of those who look only for gain at the expense of the poor and the earth.

Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light.

We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

SO, WHAT ELSE IS NEW?

On the back cover of my copy of 'Walden' by Henry David Thoreau, recently returned from loan, I read: "Disdainful of America's growing commercialism and industrialism... (he went) to live in solitude in the woods by Walden Pond.... (His) account conveys ... the naturalist's wonder at the commonplace and a ... yearning for spiritual truth...." This was in 1845. So, what else is new?! We still seek the way out and the way in.

The founders of environmentalism – such as John Muir – saw no divide between seeking connection with Nature and seeking connection with humanity's true nature. The former is essential to motivate our defence of life on Earth; the latter the fruit of cultivating this practice. To



quote Thoreau: "A lake is the landscape's most beautiful and expressive feature. It is the earth's eye, looking into which the beholder measures the depth of his own nature"; on interiority, "Every man (sic) is the lord of a realm beside which the earthly empire of the Czar is but a petty state"; "In proportion as he simplifies his life, the laws of the universe will appear less complex".

Is it that simple? Moving on a century and a half, Bill Mollison, the founder of Permaculture has said: "As the world's problems are growing ever more complicated, the solutions remain embarrassingly simple". Many might assume that sustainable living requires the wholesale abandonment of our current way of life. This is

not the case. The key to resolving this disparity between our way of life and nature is to begin looking to nature to guide us, and to develop technologies that mimic (and collaborate with) nature. Ultimately, sustainable living means sustaining our world and the human race at the same time.

Thoreau was also a political commentator: "Husbandry was once a sacred art; but it is pur-



sued with irreverent haste and heedlessness by us.... By avarice and selfishness, from which none of us is free ... regarding the soil as property ... the landscape is deformed, husbandry is degraded with us". The stark fact remains that an economic system dependent on continued growth – still the mantra of all the main political parties – is not sustainable on a limited planet. We do need to overthrow the tables of the money changers.... Jesus said: "It is written, My house shall be called the house of prayer; but you have made it a den of thieves".

Martin Paine

*The truly wise person
kneels at the feet of all creatures
and is not afraid to endure
the mockery of others.*

Mechtild of Magdeburg

CHOOSING THE SLOW LANE

It may seem counter intuitive to be exploring this idea as the Year turns towards peak activity in the natural world, and yet perhaps that is when we need to be most aware of the possibility of choosing this path for ourselves.

The old adage " You are a Human Being not a Human Doing " does not find much support in our Western culture; not only in the driven pace of the working world, but also in the subtle, addictive levels of social media and cyberspace.

What happened to pausing - to listen, to breathe, to BE??

Of course, out of our Beingness comes Doingness ... , but it is a different kind of doing.

My personal metaphor for this is the integration of the Mary and Martha archetypes in the Christian story;

- all Martha, and there is a frenzied scramble to make the sandwiches.....
- all Mary, and there's no lunch.....

But if we can sit as a Mary first, and then make the sandwiches, thus infusing the one with the other - then maybe we get a tranquil lunch.

In current parlance, it's not what we do, it's how we do it.

This also relates to a greener spirituality - we don't have to drive up the motorway at 70+ mph - we can choose 58mph, save petrol, and arrive feeling less stressed.

We don't have to order more 'stuff' online that we can possibly need - clothes, gifts, gadgets, just 'stuff' ... what about creative recycling of

what we already have? - making cards, gifts, clothes. ... taking time to express our innate creativity.

We could walk / cycle more and drive less ...

We could focus on the slow journey, rather than hurtling to our destination ... the essence of Pil-

grimage is not about arriving, but about what we learn as we travel ... not to mention what we see if we look with more attention.

'Slow food', rather than Fast food, is becoming more popular, as an obviously healthier lifestyle. And also because of the creative satisfaction of preparing a meal from fresh and beautiful ingredients. This perhaps is a luxury not all can afford, but

we can all do more than serve up the next ready meal, and slower eating is no bad thing either.

Choosing how we spend our precious free time, fast or slow, is more under our control.

We can choose not to cram every moment so full that it becomes stressful rather than pleasurable.

We can have times when we are not making every second count ...

Is this Mindfulness I am talking about? The "Tortoise and the Hare" come to mind... And Quality over Quantity.

It's the same with our conversations ... what about spaciousness? And the use of full-length words rather than text abbreviations? What about the pleasure of receiving the occasional handwritten letter or card?

What if we allowed more space to really listen to what the other is, and indeed is not, saying?

What if we counted silently to ten before replying?





for us an experience of an entirely new language. The priest and eco-theologian Thomas Berry describes this: *The universe is composed of subjects to be communed with, not objects to be exploited. Everything has its own voice. Thunder and lightning and stars and planets, flowers, birds, animals, trees - all these have voices, and they constitute a community of existence that is profoundly related.*

Liturgy is a language, and every liturgical event is a contribution to an ongoing spiritual conversation about our relationship with God, our fellow human beings and our whole Earth. The word 'liturgy' itself means 'the work of the people' - thus liturgy is usually seen as a very human, or even anthropocentric, activity. However, the liturgical language of the Earth is fundamentally different from our own. Our own human liturgy helps to appreciate the wonderful strangeness of the Earth, as we encounter it speaking in its own liturgical native language.

This new encounter with the Earth has the potential to change our actions towards the Earth. We can only do this by encountering the Earth as it really is. This requires us to be a pilgrim church, on a journey towards understanding the Earth but with the humility which acknowledges that we have not yet reached this understanding. Part of this journey involves being open to listening to the Earth, even if what we hear challenges us and shocks us.

Evidence shows that climate change has devas-

tating consequences - we need to act now. However, as a church community our action needs to be grounded in compassion and love of our neighbour. At St James's, this compassion already underlies our response to the needs of vulnerable people in our community. This compassion can be extended as a community, as the basis of our response as a church to climate change. Just as our response to community needs are not purely focused on emergencies, our response to climate change must be similarly holistic, operating in the short-term and the long-term. We wonder if as a church we can somehow look beyond emergency measures against climate change to become compassionate healers in a long-term partnership with the Earth. Can we become healers who can somehow 'come alongside' the Earth to share in its experiences and feel its pain and joy? Can we renew a sense of wonder which seeks an end to climate change in order that we might experience more of the Earth's beautiful, rich diversity?

Zoe Cuckow and Angela Sheard are members of St James's Church Piccadilly, with an interest in eco spirituality. They are also part of Circus Spirit at St James's, an open space for people in their 20s and 30s to explore ideas, beliefs or lack of, without agenda, where people of all faiths and none welcome. The Eco Contemplative liturgies are on the fourth Sunday of each month, 9.45-10.15, followed by refreshments, in the garden at St. James's Church Piccadilly. All welcome.

Zoe Cuckow and Angela Sheard

First published in Living Spirituality Connections
newsletter: <http://www.livingspirit.org.uk/>
newsletter

*The Word is living, being, spirit
All verdant greenening, all creativity.
This word manifest itself
In every creature.*

Hildegarde of Bingen

Notes from WE ARE ALL ONE

follow-up day 11th May 2019

THE CONTEXT

At this time, we are experiencing a great shift across the world from an era dominated by a world view of separateness towards one that is based on the reality of the deep interconnectedness of all life. All the established economic, political, cultural and religious institutions of our planet seem to be experiencing increasing change and upheaval, as humanity moves toward the next stage in its evolutionary history. It's happening on all sorts of levels. It's sometimes called the 'Great Turning' or 'Earth Awareness' – meaning a change in the way we are approaching life on this planet. It's the beginning of a transition to a global society in harmony with all Life. We can see the early signs of this emergence everywhere. People are waking up to the change that has to happen. Yes, the world situation looks bleak at times, and many still live in denial that anything can be done. But the changes are already happening.

There is a shift in perception underway; new ways of perceiving the world and the nature of reality, a coming together of science and spirituality. New science tells us that we are all fields of swirling, entangled energetic pulses, interconnected in ways we never dreamt of fifty years ago, undergirded by patterned information fields.

Flowing from the new science, there are new ways of seeing ourselves as individuals and the nature of humanity as one interconnected whole, with major consequences for how we treat one other. We are all One.

There are new practices and actions we can take to heal ourselves and help the planet - increasingly being proven to be effective by science, and therefore gaining in credibility.

New economics, new politics, new measures of well-being, new global ecological perspectives – it's all bubbling up!

This change in consciousness seems to be happening in the minds and hearts of people throughout the world. The way we have developed the world is failing us – we must find a better way, away from competition and towards cooperation. We have created the world of today as a result of our collective consciousness, and if we want a better world, each of us has to contribute to the change. We have made the world what it is, and part of that has been through the exclusive nature of traditional Christianity and the thinking that says it is the only way. Exclusivity creates division, dissent, and separation.

At our one day conference 'We Are All One' on Nov 3rd 2018, it was suggested how science is now evidencing the reality of oneness that the mystics throughout the ages and across all faiths have already testified. Sensing that the time is now, CANA is contributing to this shift by providing a focus within Christianity for a movement away from an emphasis on individual sin and salvation towards transformation of individuals and communities and institutions. This is working for the regeneration of the Earth at the present time and the restoration of love and goodwill in all areas of human endeavour. It seems vital that we work together in the spirit of unity and diversity to co-create a future that is in alignment with the life, example and teachings of Jesus the Christ in order to bring 'the kingdom of God' into manifestation on earth.

Don MacGregor

An abbreviated version of the talks from the conference is available from admin@cana.org.uk.

PRAYING FOR THE PLANET

We are part of our planet. It supports and inspires us, and our behaviour intimately affects it. So much that we do is not healthy for the planet and ultimately for us.

Prayer together can help heal our planet and change our actions.

This may mean meditation, or using words, or being active in nature but if our intention is the same, we will act as one force for good. The future is not present, there is hope and with that hope and love we can make a difference.

Every new moon we circulate an email to those who want to join us in this. Please send your email address to Jane at info@cana.org.uk if you would like to receive these.

Jane Upchurch

CONVERSATIONS

As most of us don't live very near other supporters of CANA we hold 'Conversations' meetings every few months for those who can get into London. We meet in the cafe at the Amba Hotel which is right next to Charing Cross main line station. The next London conversation is on July 19th at 2.15 for 2.30, finishing at 4.00.

If you would like to join us then let Jane know at info@cana.org.uk.

Jane Upchurch

SILENCE BY THE SEA – A REFLECTION

I write this reflection in the middle of Advent 2018. The call of John the Baptist in the desert to come into the presence of the One as 'seeking peace through integrity, and honour through devotedness' has made clearer what the four days of the second CANA Wisdom School retreat 'Silence by the Sea' with the Othona community opened up to me.

The sustained silence, with others, was so good. The Wisdom School teaching, guided by the three leaders, revealed places of peace and

integrity in the stillness of the One which were also shot through with a call to some kind of action.

The Othona community was ideal for this exploration. Simple, yet comfortable accommodation; very good food; and the surroundings both within Othona's gardens and grounds and in the immediate area by the sea and open country, enabled me to relax, yet be attentive and receptive both to the teaching given by the leaders and to the company of others present.

And integrity and devotedness was expressed to us through the core Othona community (all 6 of them!). Not least because during those four days we 20 or so retreatants were enabled to become part of that community.

Jacquie Bennett

jacquie.bennett@virgin.net

THE WORKER WHO INVENTED MEDITATION

A man worked in the city and was stressed and anxious. His doctor prescribed a sedative, which he took for several weeks but disliked its side effects.

Following an instinct he stopped taking the medication and on his way to and from work he began to stop regularly to calm himself – sometimes on a park bench, sometimes in a church or library.

Pausing and sitting quietly soothed him.

This pausing to self-soothe became a daily behaviour.

After a few months something else began to happen when he sat quietly. A part of his mind started to enquire: Who is this inside me who is choosing to calm myself? What is this part of me watching and guiding all this? Wow! Here is another part of my consciousness. It feels good and interesting. I want to sit longer and explore all this. He was meditating.

William Bloom

<https://williambloom.com/2019/05/19/how-meditation-was-invented>

BOOK REVIEW

Charles Eisenstein. *The more beautiful world our hearts know is possible*. North Atlantic Books 2013

The cover reads: In a time of social and ecological crisis, what can we as individuals do to make the world a better place? This thought-provoking book serves as an empowering antidote to the cynicism, frustration, and paralysis so many of us are feeling, replacing it with a grounding reminder of what's true: we are all connected, and our personal choices bear unsuspected transformational power. By fully embracing and practicing this principle of interconnectedness, we become more effective agents of change and have a stronger positive influence on the world.

I did find this book encouraging, empowering and enlarging. So many of us are seeing that 'we are all one' but how does it work out in our lives? That is what this book sets out to answer.

Jane Upchurch

The Universal Christ by Richard Rohr

Franciscan RC priest Fr Richard Rohr is well-known to many through his other books and videos. This book is the summation of his long years of reflection on the meaning of The Christ. He asks some questions which he proceeds to expand on in the rest of the book. The questions in the first chapter are

"What if Christ is a name for the transcendent within of every "thing" in the universe?"

"What if Christ is a name for the immense spaciousness of all true Love?"

"What if Christ refers to an infinite horizon that pulls us from within and pulls us forward too?"

"What if Christ is another name for everything – in its fullness?"

Dipping in and out of theology, reflection,

humour and story, Rohr eloquently expands his themes which will challenge existing orthodoxy and help Christianity to expand into a new era. If you don't want to read the book, he has also done a series of podcasts, one on each chapter, of interviews with him by other members of his organisation, the Centre for Action and Contemplation. They are available free from the website www.cac.org and are very listenable to.

Don McGregor

Here is a good blog by Lynne McTaggart on the importance of our underlying unity.

<https://lynnemctaggart.com/some-new-rules-to-live-by/>

I do recommend her book *The Power of Eight* on the power of small group joint intention to heal and change things.

Jane Upchurch

An English Sufi teacher writes regularly and powerfully about the spirit, Gaia and the desperate need for us to reconnect. His name is Llewellyn Vaughan Lee, of the Golden Sufi Centre.

There are many articles by him here: <https://workingwithoneness.org/articles/>

Ardhan Swatridge

NEWSLETTER PRODUCTION

This edition of the newsletter is a co-operative effort as sadly Denise Moll, who has done a brilliant job in editing the newsletter for the past years is too unwell to continue doing this.

Many thanks to Bill Upchurch for collecting much of the material, to Celia Storey for putting it together and to Don McGregor for writing the editorial as well as his other contributions. We plan the next issue to centre around ideas of continuing consciousness. Please send your ideas, articles or book reviews to Bill (address on back page).

Judy Hanmer (impromptu editor)

Summer
2019

**TOWARDS
UNIVERSAL
SPIRITUALITY
Journeying with
Christianity**

Copy for next
Newsletter to:
admin@cana.org.uk

Theme for winter
2019-20 *Continuity of
Consciousness and
Experience*
by mid September

**CANA
Core Group**

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Judy Hanmer
Janet Lake
Don MacGregor
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CANA NEWSLETTER

CREATIVE CONNECTIONS

Saturday 13 July Creative Connections Day in York, in conjunction with St Bede's Pastoral Centre. A day to resource & connect people with an interest in the Arts and Spirituality, facilitated by Linda Courage and Julia MacDonald. Speaker: Colin Black of Seek Art School. All are welcome. To book, or for further information, please contact St. Bede's Office: admin@stbedes.org.uk / 01904 464900

<https://www.seekartschool.co.uk/>

A SPACE FOR LIVING SPIRITUALITY

at The Quaker Meeting House, 95, South Street, Bridport. DT6 3NZ.

Series 8 "Care of our Souls, Care of our Planet"

Connecting personal transformation with sustainability of life on earth.

Event 1: Saturday Sept. 14th. 2019. 10.00 - 4.00 to be announced

Event 2: Saturday Oct. 12th. 2019. 10.00 - 4.00. "Connecting our Souls and the Natural World through Poetry and Story" led by Janet Lake

Event 3: Saturday Nov. 9th. 2019. 10.00 - 4.00. "Bridging the Inner and Outer Landscapes" led by Satish Kumar

Event 4: Saturday Dec. 14th. 2019. 10.00 - 4.00. "Climate Emergency and Ecological Crisis" From fear, guilt and blame to real engagement led by Joe Burlington and Andrew Davies

Spaces limited so booking is required

Donations £10-£40 per day: bring-and-share lunch.

Contact: Janet iona16@hotmail.co.uk

SILENCE BY THE SEA - 30 September - 3rd October

A mainly silent retreat to help you draw on the revitalised spirituality that is now emerging afresh from the mystical heart of the faith traditions. You should have an existing meditation practice of some kind and a desire to go deeper. Retreat leaders are **Janet Lake, Jayne MacGregor** and **Richard Sloan**, all inspired by the *Wisdom Schools of Dr Cynthia Bourgeault*.

It will be held at Othona Community, Bridport, Dorset September 30th to October 3rd

Book and see further details via Othona Community website at www.othonawestdorset.org.uk