

CANA eLETTER MARCH 2022



Our topic for this eLetter is Gaia. I love the term Gaia as it includes all of us, rocks, oceans, fauna, flora and us. James Lovelock recognised that we are all interrelated and responsive to each other so Gaia functions as a living organism. Something the shamans and now the scientists bear out. But what does this mean for us, how can we best serve Gaia, especially now we know she is so under threat.

I have always loved the planet and have happy memories of geography, biology and geology field trips. I of course pick up litter, avoid plastic and recycle. But Gaia is not an inert entity to do better things for. We and Gaia share consciousness. So I notice and thank the flowers, the insects, the rocks and streams that I pass, sending and receiving love. And each day when I walk the dogs I stand under the trees in the old golf course, breathe in their energy and then sing to them. Just whatever tune or sounds come into my mind, like singing in tongues! And they listen.

Jane Upchurch

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Gaia, the Sentient Planet



Don MacGregor

We used to talk about 'the Earth' or 'this planet' as if it was just a lump of rock. But in recent years, we have begun to see that the planet is a living thing. There is a thin biosphere, a layer of plant, animal and human life. That biosphere exists in a complex web of cycles of life and death, of symbiotic relationships and interdependence. The biosphere itself is affected by the massive movements of the earth's crust and the volcanic activity that ensues, by the electro-magnetic field of the Earth and the by energies of the Sun. It is all one delicately balanced system and James Lovelock gave it the title 'Gaia' back in the 1970s, because he saw that the planet behaved like a living, self-regulating organism. We have moved on since then in our understanding. It is not just that the planet behaves like a living organism, it *is* a living organism, a sentient being.

Planetary sentience is not the same as sentience in humanity, it is vastly higher. Each human being has a form of consciousness, in fact we are consciousness, it is our basic nature to be conscious. Cutting edge science now tells us that consciousness is the foundation of all being, all existence. Consciousness does not emerge from the brain, which was the old scientific paradigm. Consciousness is fundamental and matter emerges from consciousness, or mind. Ultimately in this understanding, there is a Cosmic Mind from which everything has emerged. Some of us call this consciousness the mind of God.

What this new paradigm implies is that everything has a form of consciousness in order that it exists. From a massive galaxy to an individual atom, everything has its own gigantic or tiny level of consciousness underlying its existence. This Planet Earth has Mind behind it. We are a part of that Mind - our individual consciousness is part of a greater consciousness, that of humanity. The consciousness of humanity is part of a greater consciousness of the planet. This planetary consciousness is so far above ours that we cannot envisage it, although at times we may touch into it. The planets in their turn are all part of the consciousness of the solar system which is part of a greater system leading to the vast Milky Way consciousness and ultimately to a vast, Universal Cosmic Mind. I like to sum it up in a simple little rhyme about fleas. Here it is.

Big fleas have little fleas upon their backs to bite 'em,
And little fleas have lesser fleas, and so, ad infinitum.
And the great fleas, themselves, in turn, have greater fleas to go on;
While these again have greater still, and greater still, and so on.

This is the principle of holography, that the same patterns are repeated going all the way up and all the way down. The current scientific view is that we live in a holographic universe, a vast interconnected system of nested hierarchies of consciousness, beyond our understanding to fully grasp.

So when we talk about Gaia, we are referring to a vast planetary entity, an intelligent consciousness which is guiding the evolution of the whole planet and all its life forms in one intricately interconnected network of energies and forms. It in turn is part of a greater system.

But then we can take it to another level, from the physical to the metaphysical understanding. This consciousness is what has for millennia been called Soul, or that which has emanated from the Divine Source as the life force behind all Being. With this small sideways step, we tie into thousands of years of spiritual teachings and traditions that we all have a Soul, a spiritual nature. For millennia, this can lie dormant in human beings, until there is an awakening to the realisation that we are more than just physical lumps of flesh, we are eternal beings held in the One Cosmic Mind. Then we are becoming the new beings that Jesus anticipated when he said,

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us... The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (John 17:20-23)

Many teachers now say that when Jesus was referring to the Father, it was an aspect of the Cosmic Mind that he related to in an attitude of love and interdependence. This goes beyond the traditional Christian interpretation, but was certainly in the minds of many of the mystics.

I am the supreme and fiery force who has kindled all sparks of life. I, the fiery life, blaze in the beauty of the fields, shine on the waters, and burn in the sun, moon and stars. I bring all things to life; I breathe in them all, because I am life.
Hildegard of Bingen (1098-1179AD) (Gifts from Hildegard – Wanda Nash, p.124)

What is Love? To realise that God is one and I am one in this One.
Meister Eckhart (Meister Eckhart's Book of Secrets, eds M.Burrows, J Sweeney, p. 84)

Eternally, all creatures are God in God... So far as they are in God, they are the same life, the same essence, the same power, the same One, and nothing less
Friar Heinrich Seuse, 1295-1366, quoted in Huxley, Perennial Philosophy, p.57

To perceive the Planet Earth as a sentient being is to see the presence of God in everything, undergirding, holding, sustaining. It is how many of the mystics, within Christianity and other faiths, have understood the nature of our being. To see Gaia as a living planet is now part of the understanding of both science and spirituality.

The contemporary Sufi teacher, Llewellyn Vaughan-Lee, sees the need for us to recognise this and respond with spiritual understanding:

“The world is not a problem to be solved; it is a living being to which we belong. The world is part of our own self and we are a part of its suffering wholeness. It is this wholeness that is calling to us now, that needs our response. It needs us to return to our own root and rootedness: our relationship to the sacred within creation. Only from the place of sacred wholeness and reverence can we begin the work of healing, of bringing the world back into balance.” Llewellyn Vaughan-Lee, “Introduction,” in *Spiritual Ecology: The Cry of the Earth*, 2nd ed. (Point Reyes, CA: The Golden Sufi Center, 2013, 2016), v, vi.

A New Approach to Nature



Janice Dolley

‘Both the Old and New Testament speak of the collapse of the existing world order and the arising of a new heaven, and new earth. We need to understand that heaven is not a location but refers to the inner realm of consciousness. This is the esoteric meaning of the word and this is also the meaning in the teachings of Jesus. Earth is the outer manifestation in form which is always a reflection of the inner. Collective human consciousness and life on our planet are intrinsically connected. A new heaven is the emergence of a transformed state of human consciousness and a new earth is its reflection in the physical realm.’ Eckhart Tolle (1)

This is a profound insight for us to ponder on in general, and in particular at the present time in relation to the much needed shift in how we perceive the natural world, or Gaia as the term coined by James Lovelock for Planet Earth. Science is now evidencing what the mystics have always said, that it is consciousness not matter that is primary and that ‘consciousness is not something that we have but what we and the whole world are’. (2)

It is now dawning on us that the source and sustainer of all life, that we term God, is not an old man in the sky as portrayed by Michelangelo on the ceiling of the Sistine Chapel in Rome, but rather is the consciousness that manifests in all life forms in a rich diversity that is deeply interconnected and, as we now begin to realise, interdependent.

This reality is emerging into our awareness at the present time as resistance is growing to the unscrupulous methods of big corporations which seek profit at all costs, even the cost of human life. In India there have been 400 suicides of small farmers driven to financial despair by the profiteering of a major pharmaceutical corporation. In a recent programme for Humanity Rising the mystic and Indian activist Vandana Shiva explained how small farmers are told by salesmen that a seed is an empty case and can only germinate and grow if it is filled with fertilisers and that so many predators are out to attack that pesticides must be liberally used. (3) Is that following the laws of goodness, beauty and truth? In the 21st century we are all on a journey of awakening awareness that it is necessary to bring about a new heaven and a new earth because in its present state our contemporary western civilisation, based on materialistic ideals and the power of consumerism, has reached the end of its reign. This brings us to a momentous time of choice.

This shift in awareness has many implications for each of us:

1) Above all we begin to understand and feel within us that love is the connecting link between all life - human and nonhuman - so that we are called to care for all our neighbours just as instructed in the Golden Rule held by all faith traditions.(4)

Satish Kumar, the long standing former editor of Resurgence Magazine, sees that we have moved from a shallow ecology in which we make small changes, followed by deep ecology in which a relationship with the whole begins to get established within us and now needs to add another dimension of reverential ecology by considering nature to be sacred. *'Life is sacred so humans need to cultivate a sense of gratitude to nature... For Christians the Patron Saint of ecology is St. Francis. He communed with the chickens and the wolf'*. He suggests that *'Reverence for life is a religious imperative'* and that there is a new awareness among many religious groups to consider it their sacred duty to plant trees, take care of the land, be compassionate in farming and not put animals in factory farms with cruel conditions. (5) This reverential approach was first postulated by Albert Schweitzer and an institute has been set up to further this understanding. (6)

2) Also, in Christian terms, we begin to deepen our understanding of the 'I am' as not only within every cell of our own bodies but also in every blade of grass and wriggling worm. This leads to the deep reverence and care of all beings and the first stirring of the importance of right relations rather than careless exploitation of other forms of life. We begin to see nature as a primary revelation of God so that in some ways our exploitative treatment of it/her is a second crucifixion. Once we grasp that

the 'I am' is present in all life and begin to realise that when Jesus at the Last Supper said 'Eat this in remembrance of me' he did not mean me, the human Jesus, but the Christ, the deep knowing that all life was fully embedded in him.

3) In more mundane terms we then begin to shift our habits at the pace that resources of time and money permit. We switch from chemical products, that through the drainage systems pollute the land and rivers, to ecological products that are less harmful. We begin to seek out foods that are grown organically rather than chemically sprayed and grown locally rather than transported great distances. We begin to cook with love for the food and eat with gratitude and joy. New habits can be slow to settle within us but think how our recycling systems have moved on a pace. It was in the early 1970s that one of my students at the Open University who worked for United Glass began to introduce the concept of recycling glass bottles. That was 50 years ago and now it has been adopted as policy and practice by all local authorities in the UK.

4) However, we now realise that in terms of climate change, species extinction, oceanic pollution, air quality diminishment, in fact the whole wellbeing of Gaia's biosphere is in need of urgent restoration and that we are now required to shift direction as a species if we are to survive. This is not to be alarmist but to question whether the focus of religions on organisation, on orthodox beliefs and practices, on funding for church roofs, or on providing services to diminishing congregations could in some measure be switched to 'radical collaboration and radical regeneration' of our planetary home.

5) If all religious and spiritual groupings could come together then they could provide a collective leadership towards a much needed new direction for western society. If like the indigenous communities we could establish a daily practise to live in harmony with the natural world then we might co-operate in our efforts to restore awareness of the reality of the dimension of Spirit, and generate love and kindness as the basis for all relationships.

If, as in Don McGregor's article in this e-letter makes clear, we always remember that Gaia is also a living being seeking to co-evolve with us then, we too, could take our next evolutionary step and act as co-creators of the 'new heaven and the new earth'.

References

- 1 Eckhart Tolle "A New Earth"
- 2 Jude Currivan "The Cosmic Hologram"
- 3 Humanity Rising February 2022
- 4 "Do unto others as you would be done by"
- 5 Satish Kumar Resurgence and Ecologist Magazine
- 6 www.schweitzeruk.org

Living Nature 2021 – Listening to the Land



Jolie Booth interviewed by Marion Atieno Osieyo. Jolie led a group of ordinary people taking an extraordinary odyssey by walking 500 miles along the Spine of Albion to COP 26 in Glasgow to collect stories, dreams and hope from people they met along the way and present to those in power the people's charter for the land.

J: The pilgrimage came about because last year I walked the Michael and Mary line which goes along the width of the UK. This was a personal journey and I felt called to do it. During lockdown I was in a one bedroom flat with no garden and some friends of mine had died and I had a lot of grief so I set off on this journey and had such an incredible time. It was just after Brexit and the pandemic had just begun and there was a lot of unrest and fear. Everyone had their soap box rant which they shared with me, and the thing that struck me was 'How do we exist in any concept of shared reality when everyone's realities are so different?'. But once they had got over their usual rant everyone was kind, everyone was generous, and people looked after me. People were scared and people were in grief, everyone was just trying to get through life and do the best they can.

I realised how important listening was to a pilgrimage, and also with the land. But with the land it is a very different type of listening where you are listening with all your senses, it is expansive and observational. The route was along the Michael-Mary ley line which I knew nothing about and had picked as it was a long line. But I found I tuned into the energy lines, at first using dowsing rods but then I found if I looked at the map at the end of the day I had walked them so my body was drawing me to those lines. I tuned into what they felt like. The Mary felt like a hand on my heart saying 'I've got you', and the Michael felt like a hand on my back saying 'You've got this' and I tuned into that being a masculine and feminine energy, masculine being action and feminine holding space.

On the journey a friend joined me and she said it would be so amazing to walk to COP 26 and do a performance and I said 'Let's do it'. So I applied to the Arts Council for funding for the journey, and then I was looking for a route and found the

Spine of Albion which runs from the Isle of White to the north of Scotland. Around it was another pair of masculine and feminine lines called the Belinus and Elen lines and they are a Celtic god and goddess a bit akin to Apollo and Artemis. Right at the start I felt the Elen energy was very different to the Mary energy. It was the angry and confused side of the feminine, and the masculine/Belinus energy was Artherian and majestic like Aslan, holding space for the feminine to figure it out.

As we've walked we have spoken to everyone we've met and asked them what messages they would like us to take to Glasgow. The fact that we were listening rather than walking with banners and coming with a political agenda has meant that we have spoken to lots of different types of people who might not have engaged with us normally. Listening was also listening to the land which involved listening with all our senses, it meant observing how the land changed. It struck us how little wildness there is in the UK. At Glasgow we will share all that we have learnt in performance, and a charter which is a scroll with quotes from people we have met that we will hand over to delegates when we get there.

M: I have been struck by what I have heard you say, that the pilgrimage has given you a chance to listen to people as opposed to coming with a political agenda. The way you speak about your experience reflects a level of consciousness that is at the same time very embodied. You are able to speak so clearly about how this experience has changed and shaped and communicated with you, and at the same time your consciousness is very cosmic, and I am wondering how we can create space for people to experience this level of consciousness in their daily lives and as they are evolving and processing their relationship with nature and with what is happening to our planet.

J: It is something we have thought about a lot. The big thing that is coming through is reindiginisation. How many of us in the UK know the sounds of the seasons changing or the different rustles in the trees which is something we would have probably all known like our ancestors? I think there's an opportunity for people from more built up places to learn to listen from a different space which comes from a place I think more than anything is absolute love. Sometimes I think that in the environmental movement there is the rod and the carrot and we are used to the rod, feeling bad about everything we have done. And we should, but that is the prevailing energy. The carrot is the absolute abundant loving, giving aspect of mother earth and our relationship with her, and the more in love you are with her and all the beings on it including other people the less you want to damage her. It's how to encourage people to just learn the names of the plants that are outside their front door and to know how they can help and heal you, and have relationships with them, and to develop a love affair that is passionate and deep, and then everything else is obvious. Of course I am going to not drop litter, or not switch lights off – it is tending to someone you care about and love. I think it is part of the reason there is so much depression and anxiety in western cultures because our disconnect is from the mother and the source and it means that we feel like there's no meaning and our life

isn't sacred. It is about making the inner and outer one, your whole life a sacred act and everything you do divine, and putting divine beauty at the centre of everything. I think this would be beneficial to everybody.

The places that feel the most resilient that we have passed through are the communities that are working together, and there are many especially in the north who feel that the powers that be aren't going to have their interest or even know that they exist, so how can they work together and look after each other. This place of love and community is a place I will try and continue working with because I think it will help my safety in the future.

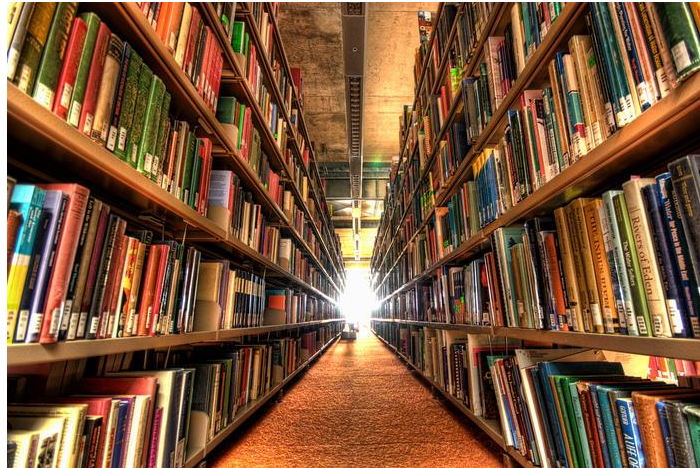
The word transition has also been a big word – how do we transition into a different way of living, and the unknown which is terrifying which pilgrimage is. The thought of walking to Glasgow – how do you do that? But it's just one foot in front of the other and us looking after each other. One of the pilgrims came up with an amazing quote which is 'Community is an ongoing conversation about how to share space', and we've constantly in this group had to work out how to share space when we're wet and muddy and hungry and stressed and tired and have just waded through a river – how do we look after ourselves and each other? I think as we face this time of transition that is the question – how do we do this together and how do we take care of each other, especially when the structures that were in place are probably not going to help look after us.

M: How does something as quiet and slow as a pilgrimage that requires deep listening observation confront or come into contact with these bustling, large scale, imposing, fast-paced corporations and oligarchs?

J: I think they are still made up of people, and those people still have children and grandchildren, and they do care about the future and how their family is going to thrive. I am not idealistic and think everybody has good intentions. They don't, but I think everybody has better intentions than we are led to believe in the media. A corporation is treated like a person legally but they're not, and that doesn't have a heart but there are lots of hearts within it. I heard a speaker say that a shoal of fish doesn't decide to change direction at the same time. It takes the 10% at the front to change direction and the rest go with them. This pilgrimage and other things happening now are beacons lighting up and saying 'There is a bunch of us at the front and we are moving and changing direction'. I see loads of beacons and I am hopeful. People will follow, they may not be on board but they will go with the flow.

To listen to this plus interviews with Tero Mustonen, Satish Kumar and Nii Obodai organised by Flourishing Diversity, Invisible Dust and the British Library see <https://www.youtube.com/watch?v=HCwOZJAMeBY>

BOOKS



Seeing Differently: Franciscans & Creation

by Simon Cockledge, Samuel Double & Nicholas Alan Worssam

As awareness of how much we need to care for our planet grows, what is especially needed is a change of heart. *Seeing Differently* offers reflections on the Franciscan path that bring a wealth of spiritual and practical wisdom to inspire and guide us.

While there are many helpful environmental books available, *Seeing Differently* brings a spiritual perspective from St Francis' connectedness with all creation that can help us deepen our own roots in God's all-embracing love. The book's three authors bring their rich experience of being Franciscans to the three sections: *Francis and Creation, Franciscans and Creation, Franciscans and Creation Today*.

From their postscript: *The example of St Francis of Assisi's relationship with all God's gift of creation... has inspired each of us. In particular, we have been led to review our care for, reconciliation with, and repair of that part of creation of which we have been given temporary stewardship. We pray that our words encourage you also to see differently and in turn to be inspired to live, pray and act differently.*

Catherine Wood SCL, Companion of St Francis

Pips in the Wind – Stories & Allegories reflecting on the Fruits of the Spirit ***by Rev Catherine Wood SCL***

When the apostle Paul wrote to the church in Galatia, he encouraged his listeners to turn away from all that is destructive and let God's gentle Spirit flow through their lives. The fruit of that would be love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control. These stories reflect on each of the fruits of the Spirit, particularly in the light of the growing global awareness of our urgent need for change in order to protect and care for our planet.

As our understanding of human consciousness increases, so does the realisation of our profound interconnectedness, and the extent to which we influence one another by our thoughts and actions. Although the challenge of the environmental crisis that we face can feel overwhelming, we are not powerless. Every time we choose the path of love in what we do, how we think, we strengthen the global longing to care for and heal Mother Earth. Centuries ago, Aesop said, 'No act of kindness, no matter how small, is ever wasted.' The hope is that these stories will contribute to a deepening spiritual awareness of God's compassion for all life on Earth as we nurture and grow our fruits of love, respect and concern.

This collection of gentle and powerful stories has a simplicity that speaks to the heart and a depth of spirituality and imagination that will leave readers reflecting long after they have put the book down. Like parables, they use images drawn from the world around us to illustrate deep truths, inviting us to wonder at the intricate beauty of God's creation, the goodness and loving kindness of the Creator, and the healing and redemption that the One who is love so graciously and freely offers, which is the world's hope.

Olivia, Bishop of Reading

LSD & the Mind of the Universe: Diamonds from Heaven by Chris Bache

Christopher M Bache, PhD, is professor emeritus in the Department of Philosophy and Religious Studies at Youngstown State University and a Fellow at the Institute of Noetic Sciences.

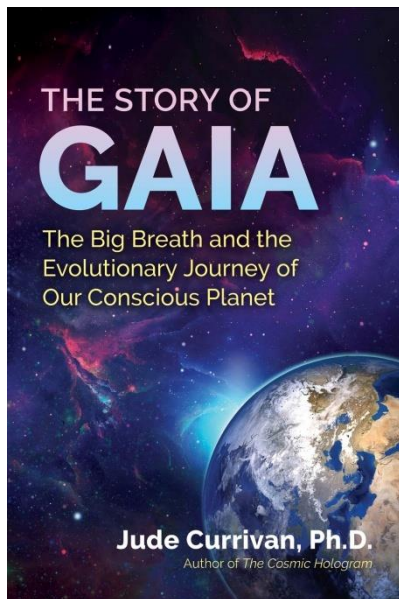
I recently read this remarkable book that has confirmed all my explorations and reading into mystical and esoteric traditions. Over a period of 20 years he conducted 73 planned sessions with high-dose LSD, following a strict protocol. He experienced the vast depth of the cosmos and its layers of meaning and understanding, in particular the deep love in which it is all held. Below is a short extract from the first chapter.

Don MacGregor

"All my life I have had a passionate desire to understand how our universe works. Why are our lives the way they are? Why is there so much suffering in life? Is there a larger intelligence operating in the universe, and if so, toward what end? What is the purpose and project of existence? In our culture's current materialist paradigm that reduces everything to physical matter, these questions are considered beyond the pale of genuine knowledge and attempts to answer them are seen as being purely speculative enterprises.

In my sessions [with LSD], however, I was given the opportunity to explore these questions in exercises of profound experiential instruction choreographed by a vast intelligence. I was shown things that stunned and transfixed me, was allowed to experience things that completely reframed my understanding of existence. What philosopher could turn down such an opportunity? As this journey deepened, I found myself entering a spiralling love affair with this intelligence, a Being so vast I can only describe it using the vocabulary of the Divine even while the sessions themselves were repeatedly demonstrating how limited and childlike our historical conceptions of the Divine have been.

Everyone must choose a name for the Absolute, a title that approximates its truth, power, and beauty. Though I use many terms to describe it, in my heart of hearts I call it my Beloved. Once held in her embrace, once dissolved into her radiant splendor, I was hers forever. I will be hers until my last breath and after still. If my description tilts toward the feminine, it is because of two things—the specific story of creation that emerged on this journey and the love that reuniting with this reality awakened within me.”



The Story of Gaia

The Big Breath and the Evolutionary Journey of Our Conscious Planet

JUDE CURRIVAN Ph.D, forthcoming October 2022

Explores how the Universe, our planet, ourselves, and everything in existence has inherent meaning and evolutionary purpose

- Examines our emergence as self-aware members of a Universe that is itself a unified and innately sentient entity that exists TO evolve
- Shares leading-edge scientific breakthroughs and shows how they support traditional visions of Earth as a living being—Gaia
- Rewrites evolution as not driven by random occurrences and mutations but by intelligently informed and meaningful information flows and processes

Exploring our emergence as self-aware members of a planetary home and entire Universe that is a unified and innately sentient entity, Jude Currivan, Ph.D., shows that mind and consciousness are not what we possess but what we and the whole world fundamentally *are*. She reveals our Universe as “a great thought of cosmic mind,” manifesting as a cosmic hologram of meaningful in-formation that vitally, exists *to evolve*.

Sharing leading-edge scientific breakthroughs, and showing how they support traditional visions of Earth as a living being—Gaia, the author details the 13.8 billion-year story of our Universe and Gaia, where everything in existence has inherent meaning and evolutionary purpose. Showing how the Universe was born, not in an implicitly chaotic big bang, but as the first moment of a fine-tuned and ongoing “big breath,” she shares the latest evidence for the innate sentience that has guided our universal journey from simplicity to ever-greater complexity, diversity, and self-awareness—from protons to planets, plants, and people. She explains how evolution is not driven by random occurrences and mutations but by profoundly resonant and harmonic interplays of forces and influences, each intelligently informed and guided.

www.wholeworld-view.org

EVENTS

An Introduction to the Wisdom Tradition Within Christianity



Revd Don MacGregor will be giving a series of three talks over the year on the above topic. They will all be on Zoom and will give space for questions and discussion after each talk. All those on our mailing list will be notified and given the zoom link if they would like to join the call. Please book the dates in your diary.

Talk 1: Introducing the Wisdom Tradition - its origins and presence in Jesus' teaching and its submergence in the development of church theology
Thursday March 10 2022, 8pm-9pm

Talk 2: Meditation and the Heart of Wisdom - the opening of the heart, the contemplative mind and transformation
Thursday July 7 2022, 8pm-9pm

Talk 3: The Wisdom Jesus Path - four breakthroughs in recent understanding, the role of Jesus as Wisdom teacher and the Cosmic Christ
Thursday November 17 2022, 8pm-9pm

Revd Don MacGregor is a retired Anglican priest living in St Davids, Wales and a member of the CANA Core Group. He was a science teacher for 13 years before ordination, and his Christian journey has moved from evangelical and charismatic to mystical and esoteric with aspects of contemporary holistic spirituality, and an emphasis on meditation and contemplative prayer. He is passionate to find a new way forward for Christianity which incorporates twenty-first century science and worldviews, blended with the wisdom teachings of all ages. He is the author of *"Blue Sky God: the Evolution of Science and Christianity"*, of *"Christianity Expanding: Into Universal Spirituality"* and of *"Expanding Scriptures: Lost and Found"*. As well as being very involved with CANA, he is an active member of World Community for Christian Meditation, and the Progressive Christian Network.

Zoom Cosmic Holy Week

April 14th-17th



This is organised by Mary Jo Radcliffe rather than CANA. All who sign up will meet each morning to explore the meaning of the day and in the late afternoon for an agreed Ritual /Liturgy .It will be a participatory experience.

Any enquiries to maryjoradcliffe@icloud.com

CANA Online Sacred Space (COSS)

10.30 Tuesday 26th April



This is an on-line ritual, an opportunity to engage with Spirit and with our own divine centre communally. This is not a eucharist, there is no wine, no blessing from a priest, no Christian liturgy. But it does seek to embody some of the essence of the eucharist experience in creating a sacred space of communion but within a wider framework.

Please email Bill at admin@cana.org.uk if you would like to participate.

We have recorded a previous session of COSS for anyone who wants to use it or send it to friends. This is the link for the 28-minute video:
<https://youtu.be/yrleZ5YJ7y4> (There may be YouTube adverts as we used music.)

Cana Conscious Conversations (CCC)



Expanding into a new depth of love

Saturday 14th May 2022, 10.30-12.30

Input from Peter Dewey, Don MacGregor and Mary Jo Radcliffe including:

Love as the evolutionary force of attraction in the universe

The centrality of love in Jesus' teachings

Deepening our love in the darkness, deepening our love in the light

As well as discussion there will be poetry, short readings and moments of reflection

Please email Bill at admin@cana.org.uk if you would like to participate.

Book to follow our February CCC

The Dream of the Cosmos: A Quest for the Soul by Anne Baring

The Dream of the Cosmos is the story of a multi-layered quest to understand the causes of human suffering and to reconnect with a deeper reality than the one we inhabit in this physical dimension of experience. It seeks to answer the questions: "Who are we?" and "Why are we here, on this planet?" It is offered to those who are looking for something beyond the superficial values of our culture, who may be disillusioned with religious and secular belief systems as currently presented and who question political values which are deeply mired in the pursuit of power. It is written with two voices: one the voice of a personal quest and the other which explores the historical and psychological causes that have brought into being our present view of reality.

The code

*This is the code for approaching a flower next to the road.
Stop, draw it towards you gently, slowly breathe it in, let it settle in your soul,
kiss its petals, whisper 'thank you', then move on.*

Jane Upchurch

CANA CORE GROUP

CANA is a small group working with expanding Christianity into the Universal. Our core group meet together on zoom every 6-8 weeks and usually have an annual gathering in person. Our role is to tune into the move of Spirit at this time, and to plan what we can offer, along with much sharing and discussion.

We are currently rather short of people in the Core Group, so if you feel interested to join us, please get in touch on info@cana.org.uk and tell us a little bit about yourself and your spiritual interests.

CONTACT US

GROUP MEDITATION If you would like to join with us at the full moon when our focus is birthing a universal spirituality, or at the new moon with a focus on praying for the planet, then please email us.

CANA operates on a gift economy so if you would like to contribute and do not already, then email or write to us and we will send details, or look on our website [Donate](#)

If you would like to reply to any of this or have questions or suggestions for future editions, please email info@cana.org.uk, ring Jane or Bill on 01895 639476 or write to them at 20 Manor Road, Ruislip, Middx HA4 7LB..

*May love and light fill your life and our world
bringing healing and wholeness*

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