



Dear LSN Supporters

Even in a black hoodie and white trainers he looks like an Old Testament prophet or, at the very least, like the Orthodox rabbi he was once mistaken for by one of his academic colleagues at the Massachusetts Institute of Technology. When, in age, his beard turns white, Bro Guy Consolmagno will be our perfect olde worlde image of God as a hoary old man atop a heavenly cloud.

A self-confessed geek-turned-Jesuit, Bro Guy has a job more exotic than any ever imagined by a careers advisor. He is the Curator of Meteorites at the Vatican Observatory. A regular columnist in *The Tablet*, he was the speaker at this year's Catholic Network for Retreats and Spirituality (CNRS) conference, entitled *A God of Silent Fire – Spirituality, Science and Stars*. He was a brilliant speaker, and his theme was timely. As I write, a minor media meteor storm is raging over the decision by Lord Rees of Ludlow, the Astronomer Royal and a former President of the Royal Society, to accept the £1 million Templeton Prize, awarded annually to an individual who has made an *exceptional contribution to affirming life's spiritual dimension*.

Lord Rees – renowned cosmologist and atheist church-goer – has provoked the ire of some of his scientific colleagues who accuse the Templeton Foundation of trying to blur the lines between science and religion, and this year's laureate of somehow letting the side down. One of his critics, the Nobel Prize-winning chemist Sir Harry Kroto, wrote belligerently in *The Times*, that *nine out of ten scientists are atheist-freethinkers for whom science is primarily about the reliable determination of truth. For this, evidence is essential, and the conflict between truth (science) and congenial wishful thinking (religion) is an ethical one and irreconcilable*.

But this is precisely the argument that Bro Guy set out to challenge in his first talk, on what it *really* means to be a scientist. He projected a picture of the earth on two large screens and invited his audience to ask questions of the image. He asked us to weave a story from what we saw and eventually we were able to deduce the date and provenance of the image. This, he wanted us to understand, is how science works. Science, he said, *deals not in proof but in description*. You observe, you create a narrative, you observe again. You keep revisiting the story and develop more than one idea about given data, and *that's why science books go out of date – they're supposed to go out of date!* Science doesn't deal in certainties, he said, but in the best explanations so far.

Which is a remarkably similar statement to one the American philosopher John Caputo makes about religion, in his little book called *On Religion*. *I do not recommend ignorance*, he writes, *and I am not saying there is no truth, but I am arguing that the best way to think about truth is to call it the best interpretation that anyone has come up with yet, while conceding that no-one knows what is coming next! ...*

For all some continue to draw out-dated battle lines between science and religion, more and more people today are experiencing their convergence in challenging and exciting ways. Later in the summer John Philip Newell, whose work is featured in this edition of *Living Spirituality News*, will publish a book called *A New Harmony – the Spirit, the earth and the human soul*, in which he explores the convergence between the new science and ancient wisdom from the spiritual traditions, a convergence that, according to the writer, *allows us to speak ancient wisdom in radically new ways*.

In This Issue:

Praying with the Earth
with John Philip Newell

Bookshelf

Pinboard

In January this year the *Guardian* Science correspondent, Alok Jha, reported on an annual survey by a web magazine called *Edge*. The magazine invites scientists, philosophers and artists to contribute a key idea. The Director of the Massachusetts Institute of Technology's Centre for Bits and Atoms (www.cba.mit.edu) is Professor Neil Gershenfeld. I don't know if he and Bro Guy have ever worked together, but he too wants people to know that *truth is just a model*. *The most common misunderstanding about science, he says, is that scientists seek and find truth. They don't – they make and test models. Building models is very different from proclaiming truths. It's a never-ending process of discovery and refinement, not a war to win or destination to reach.*

And exactly the same can also be said of religion.

Go well

Eley

Praying with the Earth – in conversation with John Philip Newell

One of the happy bonuses of joining LSN came in the early weeks of my appointment when I spent a few days in Scotland with Ali and John Philip Newell. Ali was one of those who interviewed me for the post and even in those rather formal circumstances, the conversation quickly became animated and inspiring. A series of conversations since, in the sunshine yellow kitchen of their Edinburgh flat, has seen both a lovely friendship and a valued professional exchange develop between us. So it was entirely appropriate that when I spoke to John Philip – poet, scholar and teacher – about his new book and cd, we sat by the range in that yellow kitchen as he described how the new works had evolved. *Praying with the Earth – A Prayer Book for Peace* is the third in a series of beautifully produced, richly illuminated, hard-back prayer books, and will be published later in the summer by Canterbury Press. An accompanying cd, *Chanting for Peace – Praying with the Earth*, is John Philip's second collection of meditative chants and prayers and is available now through his website www.johnphilipnewell.com. What follows is a small fragment of a fascinating, wide-ranging interview, which you can read in full on the LSN website www.livingspirituality.org.uk. A hard copy of the entire interview is available from the LSN office for those without internet access, and we also have a number of John Philip's earlier books available to buy.

John Philip's new theological/spirituality book, *A New Harmony – The Spirit, the Earth and the Human Soul* will also be published in the summer. He began by describing how he and Ali had come to work closely each summer with Rabbi Nahum Ward-Lev, and Rahmah Lutz, a Sufi Muslim teacher, at the Casa del Sol, a small retreat centre within the Ghost Ranch complex in New Mexico ...

JPN ... over several summers at the Ghost Ranch, as we prayed every day at the rising of the sun over the mesa in the desert, and again at sunset, I began to include words from the Koran and words from the Hebrew scriptures, together with words of Jesus, usually from St Matthew's Gospel. I noticed how significant that was for my own heart, and began to hear from other people just how important it was, in the context of prayer especially, to hear words from the Koran. We often hear words from the Hebrew scriptures, of course, but to hear these collections of words – not just studying them but allowing them to be part of our prayer – represented quite a shift of heart for many of us. So then, observing how important this was for me, and for many others, I felt that I should work on a book that would make that offering more broadly ... And to do this discipline of not only hearing but incorporating [these words] into our prayer is, I believe, part of the transforming of the sense of relationship between our traditions that can be a part of contributing to peace among us as nations. If there's not peace within the household of Abraham, there cannot possibly be peace among us as nations.

EMcA: I'm interested in what you gleaned from listening to your colleagues speak – were they consciously sharing insights into the Christian tradition or were you picking up something at a deeper level than was simply there in what they were saying?

JPN: Yes! Very much the latter. They are both beautifully wise but profoundly humble people so they wouldn't have assumed that they had anything to teach me about Jesus. A part of our arrogance within the Christian tradition has sometimes been to assume that Jesus is ours, and I think that through Nahum and Rahmah I've come to see more clearly that Jesus is the world's and that we've been untrue to our great treasure to claim that he is limitedly ours ...

EMcA: In terms of the process that led to the book, how did you work?

JPN: I very much began by reading, the Koran, and in the Hebrew tradition, the Psalms. Then I chose to concentrate on one voice, one glimpse into the Jesus tradition, so I drew from Matthew's gospel, to try to get a consistency. So that's where the project began. I read these texts with an eye to what are the words we can bring into prayer, and bring into relationship between these three parts of the household. And then, at the same time, I was looking for an overall structure for the book and I chose to structure it in terms of the Beatitudes of Jesus, so I allowed one of the major themes to characterise each day of the week, and then, in relation to that, I began to write the prayers ...

EMcA: Did you write sequentially through the days and through the times of the day?

JPN: Absolutely! I'm a real plodder when it comes to writing so I began with the opening prayer of Sunday morning and ... that's how I write. It's not as if I get inspiration half way through a walk and rush home thinking 'That's the prayer! It's perfect for Wednesday!'

EMcA: Is there any aspect of that?

JPN: No, not for me. I love my writing time, and my time of greatest clarity is early in the morning. I really love the stillness and clarity of the morning and for me it's a matter of being faithful to that time and to that discipline and showing up at the desk, repeating the words from scripture within myself, meditating, and then just being aware of what words begin to emerge.

EMcA: So is there no line between your devotional practice and your creative habits? Is your writing your prayer and vice versa?

JPN: Yes, I find that especially when I'm writing prayer books. When I'm writing theology or prose spirituality there is a bit more of a gap. I still absolutely honour the early morning practices of stillness and meditation and if I neglect those in a day then I know that my creativity and wisdom and sense of presence suffers for it. But this is one of the things that I love about writing prayer books, that it is absolutely woven together with my own practice of prayer and meditation and for me prayer is the poetry of the soul. One of the things I experience in looking at prayers that I've written is that after the creative process, when I read and use these prayers, I often truly don't recognise them as mine. Of course there are things I remember about the writing, but my experience again and again in relation to prayers is that they are ours – they come from a place within us and I happen to have been the scribe, not in the sense of them being dictated, for I know I wrestle, form and reshape words, but that is my experience of prayer in a way it is not with prose. When I read prose that I have written I know it's my work.

EMcA: One of the things I enjoyed about the prayers is that there's an honesty about the difficulties in these relationships, and there's a very strong strand of forgiveness running through the collection. When peace does seem so elusive, and no matter how optimistic we are one day, the next day in the news there's some great new atrocity. How do you keep the vision for peace alive?

JPN: I think there are a couple of things. One is that I firmly believe the pathway to peace, and to a new harmony – a new sense of inter-being and inter-relationship – the pathway forward, the pathway to transformation, is one that includes in it as integral and essential a naming of our brokenness and a never-forgetting just how deeply divided we are, never forgetting the depths of violence that are within the history of our nationhood, within our traditions and within our own hearts. Naming that, confronting that in our prayers, bringing it into our consciousness is, for me, an essential part of the way forward. There is no leaping ahead to transformation by trying to downplay or deny just how broken we are. So that's one very essential aspect of the journey, and I think that prayer can do that; without beating ourselves up, without going into the sort of paralysis that some confessional practices do.

The other thing that I would say is this ... I was with some university students the other day in Florida and we were talking about some of these themes and there was a young Jewish woman present. She said *Is this not just a pipe dream to talk about peace and to envisage peace?* It was an important question, but what I tried to say to her in response is that the peace towards which we are working and being invited to give ourselves to as part of the transformation, that peace, I do not see as a static reality, but unfortunately some of our imagery and words around peace – peace on earth, or the coming of the Kingdom of God, for example – have sometimes given us a very static approach to peace. But this is not our experience in life. In the most important relationships of our lives, or in the journey of any day, what is it that enables us to experience and to know peace within ourselves and between ourselves? Every relationship, whether individual and intimate, whether collective, vast and national, is forever

unfolding and in the heart of every moment, the invitation is to peace, so that the doorway to peace is right here, is right now, is always in the midst of any moment, in any relationship, and we're always being asked to be faithful to what will enable peace and what will enable the deep oneness we bear within us, and from which we've all come, to be born anew in our lives.

But when we do have these expressions and experiences of peace, it's not fixed, it's not static, so the next moment we can topple back into lack of forgiveness or resentment or violence, so peace is something that we have to forever choose.

Not because
we have made peace this day.
Not because
we have treated the other as our self.
Not because
we have walked the earth with reverence today
but because there is mercy
because there is grace
because your Spirit has not been taken from us
we come
still thirsting for peace
still longing to love
still hungering for wholeness.

Thursday evening prayer, Praying with the Earth, used with permission.

Alister Hardy Society Event

On Saturday 11th June the Alister Hardy Society is hosting a conference in London to explore how spiritual/religious experience helps towards understanding and compassion. The speakers will be Marcus Braybrooke, President of the World Congress of Faiths, Greg Barker, Director of the Alister Hardy Religious Experience Research Centre, and Eley McAinsh, whose talk is called *From Contemplation to Compassion*. For full details please see the LSN website, contact Win Kennedy in the office, or John Franklin of the Alister Hardy Society, 020 8858 4750 or johnfranklin35@hotmail.com. LSN supporters are eligible for the reduced rate of £20 so please request this when you fill in your booking form.

Farewell to Olive Tallack

Friends will be sad to know of the death of Olive Tallack on the Feast of the Epiphany, in hospital in Worthing, following a fall before Christmas. Olive was the last surviving Sister of the Farncombe Community, and an active member of the Fellowship of Prayer for Unity. Anthony Lovegrove, Chairman of the Trustees of the Fellowship writes: *Olive was born in Bethnal Green in 1923 and was proud of being an East Ender. In 1977, in mid-life, she joined the Farncombe Community, where she stayed until 1989, when the Community ended... It was always a joy to visit her and one came away delighted to have been able to share her faith, and experience her readiness to pray with Christians of all denominations, with whom she longed to give united praise.*

New Scientist

Evolution's X-Factor, Instant Expert: Dark Matter, The New Soothsayers, Why Happiness is Catching, Mystery of the Celestial Renegades, Cosmic Coincidences, Extreme Empathy, Irreligious Minds, Before the Stars, Blueprint for a Better World – just a sample of the extraordinary riches in a year's worth of back issues of the weekly journal *New Scientist*, kindly donated to the Library. Future issues will be added to the archive every few weeks and they're available for you to use in the library, or to borrow by post.

Blogs

Thank you to the many people who responded to our enquiry about your use of blogs. It was helpful to know that only a very few of you make regular use of blogs as we've been wondering whether we should start our own. However, Sr Judith at Turvey Abbey finds them very useful and told us about the new Turvey Abbey blog at <http://turveyabbey.org.uk/blog/>, as well as listing some of her favourites:

<http://abbeyofthearts.com/abbey-blog/>; <http://paintedprayerbook.com/>;

<http://www.monasticsonajourney.blogspot.com/>; <http://sharonxx.wordpress.com/>;

<http://www.anchormast.com/>; <http://esperance-cib.over-blog.com/> (In French, but worth persevering with or translating); <http://anunslife.org/blog/>; <http://www.praytellig.com/>

If you would like to recommend any favourite blogs, please email Win in the office.

Thank you, and thank you again ...

First, a personal thanks from Eley for the many kind and concerned emails, notes and cards that you've sent in response to the news about the sudden termination of my contract to make the radio programme *Something Understood* and also on the death of my dear friend and spiritual director of many years, Sr Pia Buxton CJ. I've been touched and encouraged and am so grateful to you for taking the time to write. Nothing has emerged so far to replace that contract and I'm working full-time with LSN on a temporary basis, in the hope that a new part-time role might yet open up.

Second, a huge thanks from everyone at LSN for the many personal donations we've received in recent months. There's been a noticeable increase in the number of such gifts and, again, this is both touching and encouraging. We still seek a major donor to ensure the future of LSN, but in the meantime your care and generosity continues to make a significant difference to our ability to fulfil our aims and objectives.

Bookshelf

Readers may be interested to know that wherever possible all the titles mentioned in the Bookshelf section of *Living Spirituality News* will now be available for borrowing from the Well Library. For further information contact the LSN office, or the Librarian, Barbara Merrifield, on 01908 242693, or library@thewellatwillen.org.uk

Cynthia Bourgeault: Love is Stronger than Death – The Mystical Union of Two Souls (Praxis Publishing £16.99)

This book by the author of *The Wisdom Jesus, Mystical Hope, The Wisdom Way of Knowing* and most recently *The Meaning of Mary Magdalene – Discovering the Woman at the Heart of Christianity*, is described by Andrew Harvey as *A lucid, brave, and significant contribution to the two deepest questions being asked by all seekers now: what really happens after death, and how can human relationships help us to achieve an initiation into divine human love?* And Bro David Steindl-Rast believes that *this love story deserves a place in every monastic library. It is an exploration of the monk's pursuit at its daring best.* Bourgeault is, you may have noticed, one of my favourite contemporary writers, not least because she is always pushing the boundaries. This book is no exception.

Tilden Edwards: Embracing the Call to Spiritual Depth – Gifts for Contemplative Living (Paulist Press £11.99) This is a quietly helpful book. Unassuming, straightforward, deeply rooted in personal experience and wide-ranging scholarship, it draws together a number of strands in our growing awareness of the contemplative tradition and is particularly good on practice and on community. At first I thought it was simply a pulling together of scattered but well-known resources, but in fact it's much more than that – it really does what it says on the cover: it helps the reader to go deeper.

Terry Eagleton: Reason, Faith and Revolution – Reflections on the God Debate (Yale University Press £10.99) A wonderfully energetic, iconoclastic, funny and thought-provoking book, Prof Eagleton is a virtuoso defender of religion while sharing many of the militant atheist's – Ditchkins! – misgivings about the religious institution.

S.T. Georgiou: The Isle of Monte Cristo – Finding the Inner Treasure (Novalis £15.50) This is Steve Georgiou's third book of reflections drawn in large part from his friendship with the hermit poet Robert Lax. The underlying themes of the new collection are *agape* and *inwardness* and it's as full of wisdom, honesty, insight and charm as his earlier works. Whether he's writing of the frustrations of academic life, his unlikely finds on the beaches of Patmos and California, or his conversations with elderly Greek islanders, Georgiou's sensitivity to the mystical depths of everyday encounters, sights and discoveries is compelling and profound.

David Hay: God's Biologist – A Life of Alister Hardy (DLT £24.99)

William Rees-Mogg wrote recently in *The Times* that this major new biography is *essential reading* for anyone interested in the question of why some scientists reject God as *irrelevant and unnecessary*, while others, like Alister Hardy, distinguished marine biologist and founder of the Religious Experience Research Unit, *believe that the influence of the spirit can be demonstrated by empirical facts*. Hardy was a thoroughly orthodox Darwinist, but unlike his one-time student, Richard Dawkins, he remained convinced of the social and political importance of paying attention to the spiritual dimension of our human experience.

John Hick: Between Faith and Doubt – Dialogues on Religion and Reason (Palgrave £12.99)

A brilliant book! Hick explores questions concerning the nature of God, the authenticity of religious experience, the implications of neuro-science, life after death and cosmic optimism, and provides a huge amount of historical, philosophical and scientific detail. The dialogue format is contrived and occasionally clunky, but the book's content belies its modest size and what it loses in literary elegance it gains in clarity and accessibility.

Thomas Moore: Writing in the Sand – Jesus, Spirituality and the Soul of the Gospels (Hayhouse £9.99)

A book about Jesus which brackets out Christianity, by the bestselling author of *Care of the Soul*, *Soul Mates* and my favourite, *The Soul of Religion*. A fresh, thought-provoking and helpful re-appraisal of the heart of the Gospels, which *abandons established readings and treads on pieties that are taken for granted*, as the author reconsiders the meaning of *the kingdom, the law of love and the work of healing* for those who are more inclined to describe themselves as spiritual rather than religious.

Other recent additions to the Library include: *Edgelands – Journeys into England's True Wilderness* by Paul Farley and Michael Symmons Roberts, ***Star Pilgrim***, a science fiction novel by Simon Small, ***Out of the Darkness – from Turmoil to Transformation*** by Steven Taylor, and ***An Enlightened Philosopher – Can an atheist believe anything?*** by Geoff Crocker



Pinboard

Advance Notice

November 11-13: Centre for Radical Christianity, Sheffield: Reclaiming the Inheritance of Jesus with Marcus Borg. Contact 0114 266 3613 or info@stmarkscrc.co.uk

See www.stmarkscrc.co.uk

May

3, 10, 17,24: Benedictine Centre for Spirituality, London: Benedict meets Ignatius, four evenings looking at Discernment, Finding God in All Things, Praying the Gospel and Lectio Divina. Contact 020 8449 2499 or retreats@bcsuk.wanadoo.co.uk See www.benedictinecentreretreats.org.uk

7: St Bede's Pastoral Centre, York: Ety Hillesum, A Life Transformed – A journey, in the Darkest of Times, from Chaos to Beauty with Patrick Woodhouse.

Contact 01904 464900 or admin@stbedes.org.uk See www.stbedes.org.uk

13-16: Glastonbury: This Sacred Realm. A Mayflower pilgrimage study tour visiting Glastonbury, Wells, Priddy and Stanton Drew, with Tom Bree, Julia Cleave, John Martineau and Gordon Strong.

Contact Jane May 01865 407680 or janedmay@btinternet.com

17-20: St Beunos, N Wales: Sexuality and Spirituality with Andrew Walker. Exploring the interface between sexuality and spirituality and its implications, personal and professional, and for the church. Contact secretary@beunos.com or 01745 583444 See www.beunos.com

23-24: Cathedral of the Isles, Isle of Cumbrae: Poetry Retreat on theme of earth, air, fire and water, with Alwyn Marriage. Contact The Warden, The College of the Holy Spirit, on 01475 530353 or cathedral_cumbrae@btconnect.com

27-29: Turvey Abbey, Beds: Meister Eckhart – Inner Silence and Awakening. A contemplative Christian-Buddhist weekend meditating with Eckhart's texts through the medium of Lectio Divina.

Contact Sr Lucy 01234 881432 or info@turveyabbey.org.uk See www.turveyabbey.org.uk

June

7, 8: Westminster Cathedral Hall: The Wisdom Jesus with Cynthia Bourgeault, one evening and one day event, organised by Silence in the City.

Contact 020 7252 2453 or 020 7231 6278 See www.silenceinthecity.org.uk

9: St Bede's Pastoral Centre, York: Grasping God's Garment in the Void with Sharon Stinson. A day retreat exploring the poetry of Denise Levertov.

Contact 01904 464900 or admin@stbedes.org.uk See www.stbedes.org.uk

18: Ignatian Spirituality Centre Glasgow: Becoming the place we pray in – living the new cosmology with Julia Ling and guest contributors.

Contact admin@iscglasgow.co.uk or 0141 354 0077 See www.iscglasgow.co.uk

18: Tabor Carmelite Retreat House, Preston: Walking on the Edge. When religious structures no longer offer meaning or support, with the Tabor Retreat Team.

Contact 01772 378030 or tabor@carmelite.net See www.tabor-preston.org

21-23 and 24-26: Minsteracres, County Durham: Spirituality Today and the Fate of the Earth Tomorrow – Exploring the Legacy of Thomas Berry, with Stephen Dunn.

Contact 01434 673248 or info@minsteracres.org See www.minsteracres.org

23: Sisters of St Andrew, Edenbridge, Kent: Rediscovering the Spirituality of the Way, a quiet pilgrim day, walking in silence, wonder and prayer with Marie-Christine Berg.

Contact 01342 850 388 or thecentre@sisters-of-st-andrew.com See www.sisters-of-st-andrew.com

24-26: Carmelite Priory, Boars Hill, Oxford: Faith, Hope and Love in Practice with Ravi Ravindra. A Wrekin Forum weekend. Contact Marolyn Burgess on 01707 891286 or marolyn.burgess@ntlworld.com See www.wrekinforum.org

24-26: Holland House, Worcestershire: Living the Poem with Nicola Slee and Rosie Miles - a writing poetry weekend for men and women.

Contact Gillian Limb on 01962 867374 or glimb@freenetname.co.uk

25: Aylesford Priory, Kent: Words of the Spirit, a practical workshop exploring a variety of Christian poets and expressing our own spirituality in poetry, with Elena White and Judith Dimond.

Contact 01622 717272 or retreat@thefriars.org.uk See www.thefriars.org.uk

25: Aylesford Priory, Kent: Words of the Spirit, a practical workshop exploring a variety of Christian poets and expressing our own spirituality in poetry, with Elena White and Judith Dimond. Contact 01622 717272 or retreat@thefriars.org.uk See www.thefriars.org.uk

July

4-8: Othona Community, Dorset: The Future of Spirit, a week for those who *think they are, or might be, spiritual but not religious*, facilitated by Othona's Warden, Tony Jaques. He says: *Using film, online resources, group exercises and creative celebrations, we'll try and discern the outlines of the spiritual future.* Contact 01308 897130 or mail@othona-bb.org.uk See www.othona-bb.org.uk

8-10: Douai Abbey: Desert Fathers and Mothers – Their Significance for the New Monasticism. 5th Annual Conference of Monos with Hannah Hunt, Anthony Grimley and others. Contact 01509 506656 or ant@monos.org.uk See www.monos.org.uk

22-24: University of Leicester: Brain, Belief and Behaviour, 24th Annual Conference of Sea of Faith, with Colin Blakemore, Gwen Griffith-Dickson and Alan Allport. Contact 01983 740172 or enquiries@sofconference.org.uk See www.sofconference.org.uk

27-31: The Bield, Perth: Men's Rites of Passage, a five-day programme for men devised by Richard Rohr. Contact 01738 583238 or info@bieldatblackruthven.org.uk See www.malespirituality.co.uk/rites

The Living Spirituality Network

The Living Spirituality Network exists for people who are exploring the meaning of spirituality, both within and beyond the traditional churches. The Network provides supporters with information, encouragement and contacts as they seek to understand and deepen their spiritual lives. We work with a wide range of individuals, groups and communities, many of whom find themselves on the edges of mainstream church structures. For further information on the Network, and the groups and communities with which we are in contact, please contact the office for a copy of our leaflet.

Support:

The Living Spirituality Network relies on grants and donations from small communities, projects, networks, individuals and churches. Major support is gratefully received from the Society of the Sacred Mission.

Living Spirituality News is issued three times a year, and is available by post, by email or via the website. If you know of anyone who would welcome a copy, please contact the Administrator. **It is issued free of charge but donations of £10.00-£15.00 pa would help considerably in off-setting our costs and would be gratefully received.** Please make cheques payable to: **'CTBI – Living Spirituality Network'**, and send them to the Administrator at the address given. If you are a taxpayer and are willing to **Gift Aid** your donation, please ask for a form to sign.

A large-type version is available on request.

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