



Dear LSN Supporters

Arcadia is a glittery fairy grotto of a shop close to The Oxford Union. Full of beguiling frippery and purveyors of the prettiest Christmas cards in town, I always go there first when I'm looking for cards. This year the very nice man who owns it allowed me into his stockroom to choose my cards even before he'd had a chance to put them out on display. Picking my way between rickety shelves and teetering boxes of baubles, lights, garlands and angels, I sifted through the cellophane packs by the thin gleam of a naked bulb. Meanwhile, that very day, the pundits were predicting the end of the Christmas card – the as yet unresolved postal strikes would, they were sure, consign to history those festive greetings involving cardboard, envelopes, ink and stamps.

I try to choose my cards with love and care. Until this year, the pictures have always reflected what gloomy commentators are apt to call *the real meaning of Christmas*, while upbraiding us for forgetting it: cribs, angels and stars; shepherds, wise men and, at a stretch, doves of peace. Until this year, I've chosen my cards out of loyalty to the traditional telling of the Christmas story. But in the shadows of the Arcadia stockroom the traditional images now provoked questions and indecision.

In her book *A Story to Live By*, the leader of the Iona Community, Kathy Galloway, asks herself: *Is Christian faith still a story to live by on the cusp of a new millennium?* It's a question I've been reflecting on all year, in part in preparation for the Gathering in October, but more because it's a question I've needed to re-consider for myself. And how do I answer? If I can understand the Christian story as one which develops and grows, rather than one which is caught for all time in the amber of traditional images and beliefs, then I answer Yes. Quietly, but emphatically, Yes.

One of the questions at the Gathering which went un-addressed because we ran out of time, was directed specifically to me. If I was suggesting that we need a new Christian story for the 21st century, what would be the key elements in that new story? If I'd answered the question when it was asked, I would have said that the new Christian story would reflect new, and for many people, more meaningful understandings of the nature of Creation, of God, of Jesus and of Humanity. I'd say the same today, but with one change – I'd use the word chapter rather than story. For I'm not talking about a new story to overturn the old story, but a new chapter in an unfolding story: a new chapter which recognises, loves and respects what has gone before, but which is written in faithfulness to a new vision for what is to come.

For me, Ann Weems puts it perfectly in her poem *Kneeling in Bethlehem*:

*It's not over, this birthing, she writes:
There are always newer skies
Into which God can throw stars.
When we begin to think
That we can predict the Advent of God,
That we can box the Christ
In a stable in Bethlehem,
That's just the time that God will be born
In a place that we can't imagine and won't believe.**

And the cards I chose? A variety of exquisitely shot winter images: a frosted fern, bright berries, a snow-laden fir tree in the mist – images of a Creation miraculous in its complexity and beauty, produced, I am assured, in a carbon-neutral process by a company called *Eden*.

With warmest good wishes for Advent, Christmas, and the coming year.

Go well

Eley



In This Issue:

- **Missing, Presumed Lost:**
Gethin Abraham-Williams
- **Story and Meaning:**
Eley McAinsh
- **Pinboard**
- **Bookshelf**

LSN Gathering 2009

Just over 40 people came to the Carrs Lane Church Centre in Birmingham for our Gathering on the theme **Story and Meaning**. The atmosphere was lively and engaged and people seemed to enjoy the day very much. The numbers were well down on previous years, however, so if anyone has any comments to make on why, perhaps, this Gathering didn't appeal to them as much as others, we'd be very grateful for the feedback. There were two talks in the morning, followed by small group discussions, conversation between the speakers, and a lively plenary, all most ably and sensitively fielded by Paddy Clifford, to whom we say a huge thank you! Extracts from the two talks follow.

Missing, Presumed Lost

Gethin Abraham-Williams

The premise of our Gathering today is that faith stories, like all other stories, grow out of experience, and that as our experience changes, so we need new stories to give expression to our spirituality. I believe that the new stories we are sharing, and the new liturgical patterns we are devising, are enabling very many more people to give meaningful expression to their spirituality than seems to be the case with a lot of our traditional church liturgies. My difficulties arise with some of the prophets and advocates of the new spirituality who imply, or state unequivocally, that the tried and tested old stories are at best confusing or at worst meaningless because they witness to an experience of the Holy Other that very many people, certainly in the West, find alien, or absurd, or even abhorrent.

I can understand why many sensitive and searching people feel they've outgrown the old story, and are happy to move on with stories that are much closer to where they are now. They've stopped asking, as they've stopped singing, if they ever did:

*Tell me the old, old story
Of unseen things above ...*

But it's against that background that I want to make three pleas today. I'm going to express them in personal terms though I acknowledge they have wider implications.

Stories that stretch

First I need stories that will stretch me; stories that will get me beyond the superficial and the temporary. That's why I want to send an SOS today. Not to 'Save Our Souls', but to 'Save Our Story', because the great stories of faith help to shape our lives and make us what we are. Subconsciously they influence our decisions, and set the parameters of our horizons. And the stories that are enshrined in our faiths, are not only among the oldest in human memory, but have had a unique part to play in the formation of our spirituality. We may take issue with what some of them have taught us about God, but they have provided, and still do, clues about who we are, and why we're here. To lose them, is to lose something vital that is not only a personal loss, but an impoverishment of our culture, and by implication, of what we value in life and how we propose to live with each other in some degree of harmony and of mutual dependability.

For me, the uniqueness of the Christian story lies in its handling of pain and suffering and loss, and how these things that cannot be avoided can become redemptive. It was the distinguished 20th-century Welsh poet Gwennallt, an ecumenical Christian, who wrote most accessibly about the pain at the heart of the universe. In his poem about the patron saint of Wales, he imagines a Dewi Sant who put on

*... the goggles of a steelworker, and the short grey overall
And showed the Christian being purified like metal in the furnace.*

Stories are at the heart of all the world's religions. Their founders told stories that have often proved more memorable than their teaching maxims. In the case of Christianity, Jesus, who told numerous stories, has also become the story, in a way that is not the case with other leading religious figures. The Galilean's shadow, in the Christian narrative, doesn't just indicate the way and the truth, he has become in himself both way and truth.

*Will you come and follow me,
if I but call your name?*

is a disturbingly personal invitation and a story that stretches me to the limits. It's why I can't afford to lose it.

Raconteurs who can relate to where I am

I also need raconteurs who will relate to where I am, who will enable me to hold onto the story without bruising or abusing my integrity. Whether we Christians have got the story right or not, even if the dialogue is faulty, the production flawed and the set distracting, the story still transmits. But the story will only stay relevant if there are enough raconteurs, lay and religious, women and men, pastors and priests, writers and composers, who can re-interpret, and make what once was, present now. The great gift of a living spirituality is that it is throwing up raconteurs who can help to bridge the credibility gap without losing the plot. We are a complex mix, and we cannot afford to lose the threads if the meaning of who we are, where we've come from, and what we're here for, is not to unravel.

Angels who will surprise me

So, I need a story that will stretch me and raconteurs who can relate to where I am, but third, I need angels who will surprise me with new angles! The story matters. It carries the tradition. But the story's capacity to engage, to release energy, to challenge values, depends on its interaction with what's going on around it.

This is my story,

This is my song,

I used to sing in Sunday School,

Praising my Saviour all the day long.

Now though, I know there are other great stories that have a powerful claim on people's spirituality: Hindu and Sikh, Buddhist and Moslem, among the oldest. And I can see an overlap in all these stories. Stories that grow out of different experiences, but each in their way holding up a torch to something I recognise as my story, my song, too.

Stories grow out of experience, but it's my argument that they also shape our understanding and our capacity to see the potential of experience. They provide the meta-narrative for our existence in time and space. And some stories are continually relevant because at one time in one place they uncovered part of the secret of life, and they are like all new knowledge, unable to be un-thought, un-remembered. They contribute to our identity, and mould our characters. The big stories stand the test of time because they've plumbed something of the glory and mystery of our existence.



Story and Meaning:

Eley McAinsh

One of the themes that exercises today's commentators, sociologists, artists and religious thinkers most persistently is our loss of shared narratives; the dramatic dismantling of the stories – particularly the religious stories – by which previous generations lived. We have, according to Ben Okri, *disembowelled our oracles*. This *general shift in economically developed societies, away from the idea of a controlling narrative – a story about shared meanings and goals, which was once provided by the historic churches and ... nation states* is described by Rowan Williams as *one of the most pervasive changes in the shared mindset of the modern West*.

But as in all apparent crisis, there is, in this situation, opportunity too. David Tacey has said that *Although people's minds may be swayed by secularism, their hearts or souls are not convinced*. **At a deeper level, people are waiting to be drawn into a new and different story.**

So, how will our *new and different story* emerge? How are we to discover or create the story that, in Simon Small's words, *will reflect more clearly the truth of existence*? What needs, questions and experiences must that story speak to? Will there be one new story, or many? Are there new religious and theological stories to tell, with the power to animate and inspire us, and help us overcome our fear, guilt, and paralysis in the face of the social and planetary crises that confront us?

There are, I suggest, a number of ways in which a *new and different story* might emerge, but they all involve a commitment to engage actively and consciously in this work. My sense is that reflection, contemplation and imagination are key, along with a willingness to live, perhaps for a very long time, with the discomfort of uncertainty and the vulnerability of experimentation. What's needed is a dynamic interaction with our experience and circumstances, with other people's stories, with unfolding scientific, cultural, political and theological horizons, and with tradition, memory and the stories of the past. And we need to give up our almost superstitious fear of relinquishing those stories which have lost their meaning for us. *For we know, really, as Richard Holloway has said, that when the old ways fail to work, new depths of meaning can open out to us. As the old regime loses its power, parts of our nature that were previously stifled begin to breathe again; secrets that were closed begin to open.*

I believe that our new stories will need to be recognised, received and created. They will be recognised in reflection, received in contemplation and created in imagination.

One of the most common criticisms levelled at spirituality is that it has no Story – no tradition, no memory which can be passed on, no community-building identity. I agree. Spirituality does not yet have a story to rival the great religious stories of the past, and maybe never will. There is no single narrative of spirituality that will inspire great devotion, great sacrifice, great courage, great art, great music and great architecture. But given that many of the old religious narratives no longer do this either, I do believe that spirituality has a vital role to play in the writing of the new stories that we so desperately need. The current interest in spirituality hasn't arisen in a vacuum, but in response, in large measure, to the failure of the old stories. Similarly, the new stories will not arise from thin air, but from the conversation between the new and the old.

I spoke earlier of three commitments necessary for the emergence of new stories which will guide, inform and give meaning to our lives: reflection, contemplation and imagination. Three essential commitments for anyone seeking seriously to follow the path of spirituality.

The special gift of spirituality to the creation of new stories is its emphasis on exploration and integration, on the direct experience of the whole person, on reflection and contemplation, and on looking into the future and imagining the new into being. Spirituality doesn't yet give us an inspiring or meaningful enough story – but it can contribute to the development of such a story: a new human story, a new Jesus story and a new universe story. What spirituality tells us is that all living stories are unfolding stories. We must take our stories seriously but hold them lightly and I, for one, identify very strongly with Tom Stella, when he writes at the end of his book, 'A Faith Worth Believing':

I am certain that the last chapter of my religious/spiritual story is not yet begun – or, if begun, is not complete. For if we are truly open to the dynamism of the Spirit we may come to reject some of what we now believe. We may re-embrace some of what we once held dear. We may come to affirm truths that have yet to present themselves to us. In any case, or in all, I hope we remain open to the Spirit whose guidance and wisdom have brought us where we are and will take us where we need to go.

A Word from Win

ARE YOU ON OUR EMAIL LIST?

Some of our readers also receive email messages from the LSN office at intervals, about events which miss our newsletter deadlines. Recently, trouble with our server (long story!) led to the loss of our main email lists, and although these have supposedly now been restored, there may well be gaps, errors or anomalies. SO - if you previously received these emails but have not done so for the last few weeks, OR if you would like to add your email address to the list for this service, please email the office: spirituality@ctbi.org.uk .

Also, remember it is also now possible to receive this newsletter as a pdf file attached to an email, or via the website with an email alert for each new issue - just drop the office a line if you would prefer either of these methods.

Wishing Andrew Walker Well

After ten creative and successful years as Founder Director of the London Centre for Spirituality, Andrew Walker is moving on. He has taken up a part-time parish post at the Church of St Michael in Lewes, East Sussex and will be continuing his teaching and other spirituality commitments in London and around the country. LSN has enjoyed friendly and fruitful links with Andrew and the Centre for a number of years. We wish him well in this new phase of his life, and look forward to welcoming his successor in the early part of 2010.

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

Georgina Alexander: Following the Silence – A Contemplative Journey (Gracewing £7.99) Contemplation is a word heard more and more today, not least in this column. Martin Laird's *Into the Silent Land* and Simon Small's *From the Bottom of the Pond* have both featured in recent editions and remain important as well as popular books. Here is a new book, by an Oblate of the Sisters of the Love of God community in Oxford, where I am very grateful to be able to spend a quiet day each month. Georgina Alexander's book is a straightforwardly written account of a personal journey that has taken her, from early childhood, deeper and deeper into the contemplative life. Her sharing of that journey, the insights received and lessons learned along the way is an attractive and valuable addition to the literature, with a foreword by William Johnston SJ.

Barbara Brown Taylor: An Altar in the World (Canterbury Press £9.99) In this new book Barbara Brown Taylor, author of *Leaving Church*, tries to answer a question once voiced by a wise old priest in Alabama when he asked her to come and speak in his church. *Come and tell us what is saving your life now* he said, when she asked what she should speak about. In her introduction she writes: *The answers I gave all those years ago are not the same answers I would give today – that is the beauty of the question – but the principle is the same. What is saving my life now is the conviction that there is no spiritual treasure to be found apart from the bodily experiences of human life on earth.* A favourite with my spirituality-bookseller-friend in Vancouver: Elaine Perry at www.vineandfig.ca

Ilia Delio: Christ in Evolution (Orbis Books £11.99) I must confess that this book is on my pile of must-reads rather than just-reads, but a number of people were reading it enthusiastically when I was in Whitby in the summer and it comes well-recommended. Ilia Delio OSF is Professor and Chair of Spirituality Studies at Washington Theological Union, where she also directs the Franciscan Centre. Her chapter headings include *Evolution, Christ, and Consciousness; Franciscan Cosmic Christology; Teilhard de Chardin: The Christic Universe; Raimon Panikkar and the Unknown Christ; Christology Reborn; Christ in Evolution: Technology and Extraterrestrial Life.* And in her introduction she writes: *My intention is not to resolve [the] debate between evolution and intelligent design but to offer a new way of viewing these terms through a theological lens.*

Ursula King: The Search for Spirituality – Our global quest for meaning and fulfilment (Canterbury Press £12.99) Many of you will have heard an excellent interview with Ursula King on *Woman's Hour*, exploring some of questions raised in this new book. Impressively wide-ranging and current, *The Search for Spirituality* offers an illuminating, accessible snapshot of the worldwide spirituality scene, and an extremely useful bibliography. It throws down a number of very serious challenges and ends with a *vision of hope and flourishing.* Because of its vast scope it is, inevitably, much stronger on questions than solutions – a book to inform, but not necessarily to deepen.

Peter Rollins: The Orthodox Heretic – and other impossible tales (Canterbury Press £9.99) I am a great fan of Pete Rollins' work and always greet a new title as a treat. *The Orthodox Heretic* is a slight departure from his first two books in that it is a series of parables – familiar parables, myths and stories, contemporary tales, all told with a twist, and a commentary. Having been immersed in *Story and Meaning* for so long I'm intrigued when Peter writes in his Introduction: *Parables subvert [the] desire to make faith simple and understandable. They do not offer the reader clarity, for they refuse to be captured in the net of a single interpretation and instead demand our eternal return to their words, our wrestling with them, and our puzzling over them. ... [Parables invite] us to engage in a mode of reflection that has less to do with fixing meaning than rendering meaning fluid and affective. ... the parable transforms the way we hold reality, and thus changes the reality itself.*

James Roose-Evans: Finding Silence – 52 Meditations for Daily Living (The History Press £8.99) One evening back in September the London Centre for Spirituality in Lombard Street was filled to capacity for a delightful evening of *conversation and conviviality* in which Mark Tully talked to his friend, the renowned theatre director and priest James Roose-Evans, about his new book of meditations. Mark has written a heartfelt introduction to this collection of practical yet inspiring thoughts on meditation, creativity and spirituality, and people who enjoyed James' first book *Inner Journey: Outer Journey* will welcome this new work.

Rebecca Solnit: A Paradise Built in Hell – the extraordinary communities that arise in disaster (Viking £22.50) You might want to wait for the paperback of this new book but I wanted to alert you to it as I think Rebecca Solnit is one of today's most interesting and insightful non-fiction writers. I loved both her *Field Guide to Getting Lost* and *Wanderlust – A History of Walking* and now welcome a book described by Bill McKibben as *the freshest, deepest, most optimistic account of human nature I've come across in many years*. He goes on: *If you find yourself fearful in the face of our economic and ecological peril, then read this book; you will come away feeling like the future is possible, and in some fashion even exhilarating. It's a landmark book.*

Hannah Ward and Jennifer Wild: Guard the Chaos – Finding Meaning in Change (DLT Out of print but available from the authors for £7.00 inc p&p, at 77 Hurdeswell, Long Hanborough, Witney, Oxon, OX29 8DQ) We really enjoyed having Hannah and Jennifer as our guest speakers at a recent meeting of the LSN Project Group. They talked about their work running the women's spirituality programme *Womanspace* over many years and in a number of different locations, and they talked about their book, *Guard the Chaos*. Although it was first published in 1995 it remains remarkably relevant today, so much so that Jenny McIntosh has been running extracts in her *Spirited Exchanges* newsletter. Many people have been frustrated to find it no longer in print, but Hannah and Jennifer have a few copies left. Don't miss this offer!

If you don't have a specialist bookshop near to home, the excellent Centre Bookshop at the London Centre for Spirituality, offers a wide selection of spirituality and theology titles, plus a range of music. With coffee available, the shop is in the Church of St Edmund the King, Lombard Street, London EC3V 9EA (020 7626 5031 or bookshop@spiritualitycentre.org).



Pinboard

Advent

As always, many retreat centres are offering a wide variety of opportunities to pause and reflect during Advent. There are too many to list here but if you would like information on retreat centres in your area please contact Win Kennedy in the LSN office, or The Retreat Association at info@retreats.org.uk or 01494 433004 (please note the new number – the Retreat Association has moved to Kerridge House, 42 Woodside Close, Amersham, Bucks HP6 5EF) See also www.retreats.org.uk

December 2009

5: London: The Wave – pray and march to stop climate chaos. Organised by the Christian Ecology Link. Service at 11.00am Central Hall Westminster, SW1H 9NH and march departs 1.00pm. See www.christian-ecology.org.uk

5: London: Benedictine Centre for Spirituality – Belief and Love in a Cold Climate with Timothy Radcliffe OP. Day event. Contact retreats@wanadoo.co.uk or 020 8449 2499 See www.benedictinecentreretreats.org.uk

5: Edinburgh: One of Us – Art and Prayer Workshop with Carol Marples of Soul Marks. Contact enquiries@LeithSchoolofArt.co.uk or 0131 554 5761 Also **7 Dec** in Auchtermuchty, Fife and 12 Dec at St James Church, Leith. For Fife and St James workshops contact admin@soulmarks.co.uk or 0131 669 2431

11: Birmingham: Bearing the Open Secret – the enduring legacy of Lesslie Newbigin with Prof Veli-Matti Karkkainen. Contact Tessa.Stawski@ctbi.org.uk or 020 7901 4892 Also in Edinburgh on **12th Dec**, similar day conference with same speaker. Contact mackenziema@ymail.com or 01631 710 550



12: London: Benedictine Centre for Spirituality – Christmas: A Feast of Meaning with Laurence Freeman OSB. Day event. Contact retreats@wanadoo.co.uk or 020 8449 2499

See www.benedictinecentreretreats.org.uk

12: London: Exploring Dreams and Symbols of Transformation in the Spiritual Journey with Julienne McLean.

Contact info@contemplativespirituality.org or 020 84515255 See www.contemplativespirituality.org

January 2010

14: Westminster Cathedral, London: evening talk by Martin Laird OSA, author of *Into the Silent Land – the Practice of Contemplation*. Organised by Silence in the City – contact 020 7252 2453 or 020 7231 6278 See www.silenceinthecity.org.uk

15-17: Loyola Hall, Merseyside: The Art of Simple Living with Edel McClean and Edna Rowlands OSF. Exploring ideas of simple living, holding loosely to the gifts of creation and living in harmony with ourselves, the world around us and God.

Contact mail@loyolahall.co.uk or 0151 426 4137 See www.loyolahall.co.uk

15-17: Hilfield Friary, Dorchester: Buddhism, Christianity and the Violence of the Self with Ross Thompson. Reflection, meditation and discussion. Contact hilfieldproject@franciscans.org.uk or 01300 342313 See www.hilfieldproject.co.uk

17-22: St Beuno's, N Wales: Personality, Shadow & Prayer with Anne Morris DHS. Week-long course founded on Myers-Briggs personality type indicators, exploring how personality type affects our interactions with others, our spirituality and the way we relate to God. Contact secretary@beunos.com or 01745 583444 See www.beunos.com

30: Sisters of St Andrew, Edenbridge, Kent: Circle Dancing, with Lorraine Pratt RSCJ. Moving into stillness – dances that take you to a sacred space. Contact thecentre@sisters-of-st-andrew.com or 01342 850 388 See www.sisters-of-st-andrew.com

30: London Centre for Spirituality: Spiritual Dimensions in Organisations with David Wetton and Susan Howard. Spiritual practices, holistic leadership and business.

Contact info@spiritualitycentre.org or 020 7621 1391 See www.spiritualitycentre.org

February 2010

5-7: Hilfield Friary, Dorchester: Making peace where we live, work and pray with Br Samuel SSF. Contact hilfieldproject@franciscans.org.uk or 01300 342313 See www.hilfieldproject.co.uk

12-14: Scarborough, N Yorks: On the verge of chaos – Transitional living in a time of collapse.

Christian Ecology Link conference to explore how our faith fits in with ideas of transition.

See www.christian-ecology.org.uk/scarborough-2010.pdf

12-16: Othona Community, Dorset: Reading Retreat – A Life Well Lived, with Mandy Addenbrooke. A long weekend of reading and relaxed discussions. Contact mail@othona-bb.org.uk or 01308 897130 See www.othona-bb.org.uk

26-28: Sisters of St Andrew, Edenbridge, Kent: Bio Spiritual Focusing with Felicity Young and Margaret Lyth OSU. Helping us to attend to the way our bodies hold the truth of who we are and what we are called to become.

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

March 2010

6: London Centre for Spirituality: Exploring the Encounter – workshops on Carmelite, Monastic, Celtic and Ignatian Spirituality. Contact info@spiritualitycentre.org or 020 7621 1391

See www.spiritualitycentre.org



8-11: St Beuno's, N Wales: Freedom to Grow, with Sean Ruth. Considering how individual growth and development can be blocked by social oppression. A workshop which may change how you see and understand the world and help you grow in freedom. Contact secretary@beunos.com or 01745 583444 See www.beunos.com

13-14: Ivy House, Warminster: In the Garden of the Soul – a weekend of painting and prayer with Kate Austin. Contact stdenys@ivyhouse.org or 01985 214824 See www.ivyhouse.org

19-21: Hilfield Friary, Dorchester: Peacemaking in a Time of Global Crisis with Tony Kempster and Sue Gilmurry. Contact hilfieldproject@franciscans.org.uk or 01300 342313 See www.hilfieldproject.co.uk

22-28: Othona Community, Dorset: Quiet Week for those who long for quiet, but not enough to go on a completely silent retreat. Tranquillity, rest, an empty beach and an accepting, creative community. Contact mail@othona-bb.org.uk or 01308 897130 See www.othona-bb.org.uk

23: London: The Cloud of Unknowing as a Basis for Spiritual Development, with Graeme Watson. Talk organised by the Alister Hardy Society London Group. Contact johnfranklin35@hotmail.com (or the LSN office if you don't have email access).

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.

Contact us at:

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