



## Dear LSN Supporters

*What do you most fear?* The Exocet question, spoken in love and utter gentleness, her white head already inclined for every nuance of the answer, or the silence, that would follow. *The loss of my life as I know it*, I replied, startled, as I so often was in our conversations, by Sr Pia's ability to catalyze a response I didn't know was there. It was, and continues to be, an important insight, but its irony was lost on me at the time, and perhaps it was lost on Pia too. I don't know if she had any sense in Whitby in July, in the little sitting room between the kitchen and the chapel where she directed retreatants for hours each day, that she was already very sick, but she died less than three months later, slipping away peacefully, surrounded by her beloved Community, at the Bar Convent in York on the evening of 3rd October.

We met for the last time on the morning of 11th September. Sitting up in bed, a bright pink silk shawl draped around her shoulders, she radiated not just calm but genuine joy. It was an extraordinary, unforgettable conversation. Despite the trials she was facing, her entire concern was for me.

At her funeral in York, Sr Jane Livesey CJ described Pia as *a spiritual director without equal* and that is absolutely true. I am hugely blessed to have had Pia as my director for most of the years since we first met in 1987 and her loss now is hard to bear. One might expect wisdom in a 77-year old nun, but not the *breadth of vision, energy and enthusiasm* which, as Jane said in her eulogy, *never left her*. As she *grew older*, Jane continued, *Pia became ever more clear that the Kingdom was not a Kingdom confined to church-goers (of any Church) or to followers of any of the great Abrahamic religions, but a Kingdom absolutely open to all those seeking meaning and purpose.*

It was this breadth of vision which was so remarkable, and from which I have benefited so profoundly. When she guided me through a Thirty-Day Retreat in 2006, Pia happily entered into the experiment of bringing a radical 21st-century theology to St Ignatius' 16th-century Spiritual Exercises, and in the summer of 2009 she accompanied me on an even greater month-long adventure in Whitby, the planning of a book called *The Unmarked Path – Another Way of Being Faithful*. Encouraging, perceptive, supportive and challenging in equal measure, Pia wanted that book to be written because she sensed a need for it, and she did everything she could to help bring it to birth, including smuggling posies of sweet peas and little bottles of white wine up to my room overlooking the sea.

As I write, the loss of my life as I know it appears to be drawing closer. No work has emerged, to date, to replace my lost radio contract and the future is uncertain. The possibility of writing the book seems more remote than ever, which is puzzling. When I saw Pia in September she showed me a quote that someone had sent her on hearing of her diagnosis. Taken from Katherine Trevelyan's book *A Fool in Love* (1962) it said: *Every loss is followed by a gain, but on a different level; every door slammed in the face opens a window to another level of consciousness, but on one condition: that the whole being acquiesces to the door being slammed.* It clearly expressed something important for Pia, and it continues to do so for me.

Among the many kind cards, letters and emails I received in response to the Summer newsletter was one from Edward Hoare, along with a copy of an honest, wise and thoughtful article called *The Journey Inward*, which he'd written for the journal *Quaker Voices*. Under the heading *God's Timing*, he wrote: *The hardest lesson that anyone attempting to lead a guided life has to learn is to wait.* Which is an entirely appropriate thought to end a letter written on Advent Sunday.

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

## In This Issue:

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**Please note that our office phone number has changed to 01908 300559**

## The Contemplative Voice of Thomas Merton

*Bridget Hewitt has recently completed her Masters in Christian Spirituality at Sarum College, gaining a Distinction in her studies. Based in Hexham in Northumberland, she runs a number of groups in her home, including a discussion group for young people and a meditation group. Married to Jonathan, she has three sons and an elderly, much-loved Labrador called Kelpie. She loves being out in nature, particularly in the mountains, and is deeply drawn to the wild beauty of Scotland's north-west. This is an extract from her dissertation in which she considers the relevance of Thomas Merton's contemplative voice for today.*

There are so many ways in which Merton's writing resonates with contemporary thought, but underlying them all is that inner seeing, that deep interior listening to the world with a luminous clarity, which was a Merton hallmark. This contemplative consciousness, which I believe touches a universal consciousness, lives on, and is being picked up by contemporary writers who are part of a stream of awakening in our time. In the mid-1960s Merton wrote that authentic religion 'needs to ... [escape] practically all religious definition ... there has been endless definition, endless verbalising, and words have become gods. There are so many words that one cannot get to God as long as He is thought to be on the other side of words.'<sup>1</sup> Such sentiments would resonate with many today, and the emergence, in the past thirty or forty years, of various umbrella organisations supporting Christian meditation and contemplative prayer<sup>2</sup> stand testimony to the hunger for silence that is part of the contemporary spiritual landscape. It is noteworthy that Richard Rohr, in a recent article describing what he calls "emerging Christianity", writes of the 'recovery of the older and essential contemplative tradition, starting with Thomas Merton in the 1950s, and now spreading to all denominations.'<sup>3</sup>

It does indeed seem as if Merton opened up an awareness of a contemplative tradition that had somehow gone underground. Like an unblocked spring of water, it has continued to surge forward, changing, developing, but retaining that essential link with an ancient tradition; food for hungry human souls searching for contact with their divine source. The late Benedictine monk, John Main, founder of what is now the World Community for Christian Meditation, visited Merton's hermitage in the grounds of Gethsemani in 1976, and felt from there compelled into the public teaching that subsequently spread round the globe. 'It was in the silent period spent in Thomas Merton's hermitage that the Spirit moved deeply in Main's heart and called him to the work of teaching meditation.'<sup>4</sup> Main wrote of his time in the hermitage, 'My purpose in coming here was to talk to the community about prayer, but in fact I have learnt so much myself while I have been here.'<sup>5</sup>

I wonder if this sentence holds within it the crux of Merton's relevance for today. John Main went to talk to the community about prayer, but *learnt so much himself*. Merton was not, as such, a teacher, and despite his many writings about contemplation he wrote very little on how to do it. He did not offer a system: that was left to others, and has been ably tackled by various people in the intervening years.<sup>6</sup> Merton's writing is rather a self-offering, a meeting; not only with him, but with our own deepest selves. Nowhere is this brought to life as vividly as in his writing on nature, which, as we have seen, was the closest he came to "home". 'I am part of the weather and part of the climate and part of the place,' he wrote, 'and a day in which I have not shared truly in all this is no day at all.'<sup>7</sup> He was aware, in a way that few were in the 1960s, of the interconnections between humanity and nature, and of the dangers inherent within ecological destruction: 'We are in the world and part of it and we are destroying everything because we are destroying ourselves, spiritually, morally and in every way. It is all part of the same sickness, and it all hangs together.'<sup>8</sup> Contemporary theologians, of necessity, write about this interrelationship more scientifically.<sup>9</sup> For Merton it was something known experientially and communicated from his heart. The central core of creation, of God, of humanity, were all united in his inner knowing; it was of the essence of that inner Wisdom:

When your mind is silent, then the forest suddenly becomes magnificently real and blazes transparently with the Reality of God. ... Creation, which first seems to reveal Him in concepts, then seems to hide Him by the same concepts, finally is revealed in Him, in the Holy Spirit. And we who are in God find ourselves united in Him with all that springs from Him.<sup>10</sup>

This is writing, I suggest, that needs to be allowed to sing in our hearts, and to awaken us to a depth of life that is all around us, waiting to be noticed, waiting to teach us from within.<sup>11</sup> Filled as it is with

an abundance of *life*, and with detailed simplicity, his vibrant writing on the natural world is an urgent invitation to his readers to enter into life, to notice, and to come alive. There is a sense in which Merton's whole contemplative message might be summed up by words from one of his journals: 'Peace and silence at sunset behind the woodshed, with a wren playing quietly on a heap of logs ... bare branches of sycamore against the blue evening sky.'<sup>12</sup> Such observations are so simple that we might overlook them, yet they offer an invaluable gift. As a contemporary writer puts it, 'the wonder of life is incredibly visible, yet invisible to the naked or distracted eye.'<sup>13</sup> Our twenty-first century eyes, our hearts, our whole beings, are so often distracted, and the degree to which Merton's contemplative message is relevant today may depend on the extent to which we are able to catch glimpses of the inner light that his writing portrays, and allow it to re-focus our vision. Merton was not a plaster-cast saint; but his authentic, alive and vulnerable humanity, shared so openly, invites us, I believe, towards ever-expanding horizons of consciousness.

*For reasons of space we are unable to include Bridget's references and footnotes here, but they are available on the website, or from the LSN office.*

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## **Mysticism and Contemporary Spirituality Conference 6th November 2010**

The conference held jointly by The Centre of Radical Christianity and the Living Spirituality Network on 6th November at St Mark's Broomhill in Sheffield went very well and we hope to build on this creative and fruitful collaboration in the future. 160 people booked in for the day and everyone participated enthusiastically in listening, talking, and being silent. For many people the highlights of the day were two periods of guided silence, led by Jenny Sandler. Jenny's gentle, graceful input made such an impression that we're exploring the possibility of producing a selection of meditation cds with her, early in the New Year. Recordings of all the sessions, including the two main talks, will be available shortly, either to borrow from the library, or to buy. We'll circulate details as soon as they're available.

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## **The Avowal by Denise Levertov**

*This is one of the poems that Jenny Sandler used in her meditations at the recent CRC/LSN conference in Sheffield.*

As swimmers dare  
to lie face to the sky  
and water bears them,  
as hawks rest upon air  
and air sustains them,  
so would I learn to attain  
freefall, and float  
into Creator Spirit's deep embrace,  
knowing no effort earns  
that all-surrounding grace.

*From New Selected Poems, edited by Robert Creeley and  
published by Bloodaxe, used with permission*

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## Where the Spirit Meets the Bone

After the conference on 6th November Eley spoke at the morning service at St Mark's on the theme of spirituality and suffering. Her talk is on the LSN website [www.ctbi.org.uk/310/](http://www.ctbi.org.uk/310/) For a hard copy, please call Win Kennedy in the office.

## 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 Willen Library. For further information contact the LSN office, or the Librarian, Barbara Merrifield, on 01908 242693, or [library@thewellatwillen.org.uk](mailto:library@thewellatwillen.org.uk)

**Ian Adams: *Cave Refectory Road – monastic rhythms for contemporary living*** (Canterbury Press £12.99) I enjoyed hearing Ian talk about the writing of this book at its launch in the Jam Factory in Oxford in October. Amongst the guests were Abbot Stuart Burns OSB, and Sr Catherine SLG, from the convent in Oxford where I'm fortunate to be able to spend one day a month in silence. Their presence at the launch, and obvious support for Ian's work, was significant. Despite, or perhaps because of, the 4.00am crises when he felt he had nothing to say, Ian has produced a beautifully written book about *scrumping apples in the monastery orchard*. He writes: *I sense that there's a deep stream of possibility in the monastic way that can help us in the twenty-first century to find new ways to live – in balance with ourselves, reconnected to our fellow humanity, in harmony with the planet and at ease with Mystery*. Highly recommended.

**Cyprian Consiglio: *Prayer in the Cave of the Heart – The Universal Call to Contemplation*** (Liturgical Press £11.99) I don't recommend this as unreservedly as the previous title, but there's still a great deal here that's worthwhile, especially the wide-ranging quotes from different faith traditions and helpful summaries of different historical, philosophical and theological strands. It's very good on the recovery of the mystical/contemplative tradition in Christianity, but its underlying theological assumptions are rather too conservative for me.

**David Lorimer and Oliver Robinson (eds): *A New Renaissance – Transforming Science, Spirit and Society*** (Floris Books £20.00) Unfortunately, the launch of this impressive new collection of essays, published under the auspices of the *Scientific and Medical Network*, clashed with our conference in Sheffield, but a number of the contributors were there in person to speak about their work, including Frank Parkinson, whose writing is well known to many LSN supporters. As with all such collections, not every essay will appeal to every reader, but within its wide-ranging sections (*Worldviews in Transition, Consciousness and Mind in Science and Medicine, Spirituality and New Understandings of the Sacred, and Global and Local Transformation: Governance, Economics and Education*) there will be something to engage almost everyone.

**Iain McGilchrist: *The Master and his Emissary – The Divided Brain and the Making of the Modern World*** (Yale £10.99) You can either read Iain McGilchrist's eight-page essay in *A New Renaissance* or the 534-page version here! I'd not heard of this book until the applied mathematician George Burnett-Stuart described the impact it had made on his thinking at the recent Mayflower Conference in Oxford, entitled *Towards the One – the Challenge of the Future*. Speaking about the *redemption of science* he drew on McGilchrist's insights concerning the historical dominance of left-brain thinking, and the urgent need to redress the balance. Bryan Appleyard, writing in *The Sunday Times*, said this is a *landmark new book ... it tells a story you need to hear, of where we live now*.

**Rosemary Power: The Celtic Quest – A Contemporary Spirituality** (Columba £11.50) An honest and intriguing exploration of the appeal of so-called Celtic Spirituality. The author acknowledges the whimsy and romanticism that have helped to shape popular notions of Celtic Spirituality, but believes that it's important, and illuminating, to understand why these notions, for all their historical and scholarly vulnerability, have taken such hold and remain so attractive. She suggests, further, that the inspiration and resources that 'Celtic Spirituality' offers to so many contemporary seekers are to be warmly welcomed, despite their sometimes dubious origins.

**George Prochnick: In Pursuit of Silence – Listening for Meaning in a World of Noise** (Doubleday £22.99 hb) This is 'silence the road trip' not 'silence the retreat'. The author takes a fascinating journey across America and beyond, and encounters a huge range of characters along the way. Pacey, engaging and thoughtful, this isn't an overtly spiritual book, but at the end of his journey Prochnick concludes: ... *if I have to hazard a definition of silence, I would describe it as the particular equilibrium of sound and quiet that catalyzes our powers of perception. Quiet is distinguished because it enables differentiation, and the more we observe the distinction between things, the less mental space we have for our isolate selves... Silence as a state of expectancy, a species of attention, is a key back into the garden of innocence. We may not stay, but God knows we listen for the sound of that opening.* Highly recommended.

**Richard Rohr: The Naked Now – Learning to See as the Mystics See** (Crossroad £14.95) The latest book from the hugely popular and influential American Franciscan who founded the Center for Action and Contemplation in Albuquerque, New Mexico. Explaining why he has written this book, he summarises its message in this way: *All saying must be balanced by unsaying, and knowing must be humbled by unknowing. Without this balance, religion invariably becomes arrogant, exclusionary, and even violent. All light must be informed by darkness, and all success by suffering...* To be honest, I don't particularly enjoy Richard Rohr's writing style, but his talks, covering the same ground as this book, at a conference in Oxford this summer, were exciting and compelling.

The cd recordings of Richard Rohr's talks at the Stillpoint conference in Oxford this summer, entitled *Live in full awareness of the naked now*, are available to borrow from the Library.

**Rupert Sheldrake: Morphic Resonance – The Nature of Formative Causation** (Park Street Press £14.75) Another contributor to *The New Renaissance*, Rupert Sheldrake was a brilliant keynote speaker, along with Ursula King, at a day event organised by the Alister Hardy Society last summer on *Consciousness and Spiritual Experience*. While I can't claim any great understanding of his theories, more and more people are drawing on Sheldrake's work at the interface between science – in this case biology – and spirituality, including one of my favourite writers, Judy Cannato (*Radical Amazement* and *Field of Compassion*).

**Dorothee Soelle: Suffering** (DLT, out of print but available second hand) One of the most helpful books I've ever read on suffering, which I only discovered through the footnotes in Soelle's book *The Silent Cry – Mysticism and Resistance*. Challenging, clear-sighted and provocative, it has interesting parallels with Cynthia Bourgeault's *Mystical Hope – Trusting in the Mercy of God* (See Bookshelf Spring 2010). And in case you might be interested, the other book on suffering which I've found enormously helpful is Iain Matthew's *The Impact of God – Soundings from St John of the Cross* (Hodder & Stoughton).

**Janet Soskice: Sisters of Sinai – How Two Lady Adventurers Found the Hidden Gospels** (Vintage £9.99) The well-known Cambridge theologian Janet Soskice gives us a wonderfully lively 'double biography' of the well-heeled Scottish Presbyterian twins, Agnes and Margaret Smith, who, in 1892, unearthed one of the earliest New Testament manuscripts yet discovered, in St Catherine's Monastery in the Sinai desert. This colourful and insightful tale of determination, stamina, intrigue and obstacles overcome is a real treat and a perfect Christmas present.

Other recent additions to the Library include:

Anthony Grimley and Jonathan Woods: *Living the Hours – Monastic Spirituality in Everyday Life*

Laurence Freeman: *Jesus the Teacher Within*

Chris Thorpe and Jake Lever: *Touching the Sacred – Art and Prayer to Inspire Worship*

Gerard J Hughes: *Fidelity Without Fundamentalism – A Dialogue with Tradition*

## Pinboard

The Royal Society of Arts hosted a fascinating discussion in September entitled *After New Atheism: Where Now for the God Debate?* Chaired by Laurie Taylor, the panel included Marilynne Robinson (author of *Gilead*, *Home* and *The Absence of Mind*), Roger Scruton and the historian Jonathan Rée.

The discussion can be heard and viewed on the RSA website [www.thersa.org](http://www.thersa.org)

**The Oxford Centre for Buddhist Studies** recently organised a series of events on Buddhism and Science. These were particularly interesting in the light of the way contemporary science and cosmology is opening up new directions in Christian theology. Of particular interest was Professor Mark Williams' work on the effects of meditation on the physical structures of the brain.

For audio/video see [www.voicesfromoxford](http://www.voicesfromoxford) and also [www.ocbs.org](http://www.ocbs.org)

**Ideas to Live By:** for thoughtful and thought-provoking explorations of contemporary issues you might be interested in the website [www.theschooloflife.com](http://www.theschooloflife.com) It includes Mark Vernon writing on themes such as *Choice and Freedom*, and *Forgiveness*.

**Sarum College, 19 The Close, Salisbury SP1 2EE** For a wide variety of spirituality courses and events (including The 'Spiritual Revolution', see below), visit [www.sarum.ac.uk](http://www.sarum.ac.uk) or phone 01722 424826.

**Advent quiet days and retreats.** Most retreat centres will be holding Advent quiet days and other activities in the weeks before Christmas. To find out about centres in your area contact the Retreat Association on 01494 433004 or [info@retreats.org.uk](mailto:info@retreats.org.uk), or see the new website at [www.retreats.org.uk](http://www.retreats.org.uk)

**[www.newmonasticismsireland.org](http://www.newmonasticismsireland.org)** is another new website which might interest you. This is the group which organised the Beverly Lanzetta conference called *Trekking the Wilderness* in Dublin last June.

### January 2011

**10: London Centre for Spirituality: Sacred Spirals.** The first of a series of seven day-long workshops on Mondays through January to July, with Antonia Lynn and Joan Burkitt-Gray.

See [www.spiritualitycentre.org](http://www.spiritualitycentre.org) Contact 020 7621 1391 or [info@spiritualitycentre.org](mailto:info@spiritualitycentre.org)

**16-21: St Beunos, North Wales: School of Prayer,** a practical look at some of the different ways of raising the mind and heart to God in prayer. See [www.beunos.com](http://www.beunos.com)

Contact 01745 583444 or [secretary@beunos.com](mailto:secretary@beunos.com)

**21-23: Coatbridge, Lanarkshire: Winter Gifting Retreat with the Glasgow Ignatian Spirituality Centre team.**

Contact 0141 354 0077 or [admin@iscglasgow.co.uk](mailto:admin@iscglasgow.co.uk) See [www.iscglasgow.co.uk](http://www.iscglasgow.co.uk)

### February

**4-6: Swanwick, Derbyshire: Still Small Voice,** annual conference of the Student Christian Movement, exploring the idea that contemplation is a subversive activity, with Nicola Slee and Kenneth Leech. See [www.movement.org.uk/SCM2011](http://www.movement.org.uk/SCM2011) Contact 0121 200 3355

## February cont..

**5: Edenbridge, Kent: Spirituality of the Shadowlands**, exploring the relationship between suffering, struggle and spiritual development. See [www.sisters-of-st-andrew.com](http://www.sisters-of-st-andrew.com)  
Contact [thecentre@sisters-of-st-andrew.com](mailto:thecentre@sisters-of-st-andrew.com) or 01342 850 388

**5,12,19: London Centre for Spirituality: Spirituality in Relationships**, three day workshops on men's spirituality, relational spirituality and couple's spirituality. See [www.spiritualitycentre.org](http://www.spiritualitycentre.org)  
Contact 020 7621 1391 or [info@spiritualitycentre.org](mailto:info@spiritualitycentre.org)

**9: Sarum College, Wilts: The 'Turn' to Spirituality**, first session of the 'Spiritual Revolution' course, once monthly from Feb to July 2011, Wednesdays 10am-4.30pm, with Gary Black, Paul Bodenham, Harvey Gillman, Lisa Isherwood, Susan Stephenson, Andrew Walker. This exciting new course investigates new expressions of spirituality emerging within our contemporary culture, focusing particularly on ideas about the body, psychology, the environment, postmodernity and new ways of being church. Contact 01722 424826 or [cnc@sarum.ac.uk](mailto:cnc@sarum.ac.uk).

**9-13: Othona Community, Dorset: The Journeys We Make – Film Week**, with Gilo, exploring different kinds of journeying. See [www.othona-bb.org.uk](http://www.othona-bb.org.uk)  
Contact [mail@othona-bb.org.uk](mailto:mail@othona-bb.org.uk) or 01308 897130

**18-20: Whirlow Grange, Sheffield: Claiming your Belovedness**, Henri Nouwen retreat/workshop with Philip Roderick. See [www.whirlowgrange.co.uk](http://www.whirlowgrange.co.uk)  
Contact 0114 236 3174 or [info@whirlowgrange.co.uk](mailto:info@whirlowgrange.co.uk)

**18-22: Othona Community, Dorset: Myths and Legacies – Reading Retreat with Mandy Addenbrooke**. See [www.othona-bb.org.uk](http://www.othona-bb.org.uk) Contact [mail@othona-bb.org.uk](mailto:mail@othona-bb.org.uk) or 01308 897130

## March

**5: London Centre for Spirituality: Lectio Divina**, in-depth workshop on scripture reading, prayer and meditation with Bruce Batstone. See [www.spiritualitycentre.org](http://www.spiritualitycentre.org)  
Contact 020 7621 1391 or [info@spiritualitycentre.org](mailto:info@spiritualitycentre.org)

**14-20: Othona Community, Dorset: Living with the Gospel of Thomas**, with Simon Small, author of *From the Bottom of the Pond*. See [www.othona-bb.org.uk](http://www.othona-bb.org.uk)  
Contact [mail@othona-bb.org.uk](mailto:mail@othona-bb.org.uk) or 01308 897130

**18-20: Swanwick, Derbyshire: A God of Silent Fire – Spirituality, Science and Stars**. The annual conference of the Catholic Network for Retreats and Spirituality, with Guy Consolmagno SJ of the Vatican Observatory.  
See [www.retreats.org.uk](http://www.retreats.org.uk) Contact 01494 433004 or [cns@retreats.org.uk](mailto:cns@retreats.org.uk)

**18-20: Turvey Abbey, Beds: Meditation and Mindfulness**, a Christian-Buddhist contemplative weekend, learning from each other's spiritual traditions and practices. See [www.turveyabbey.org.uk](http://www.turveyabbey.org.uk)  
Contact Sr Lucy 01234 881432

**20: Oxford: Towards the One: Coming Down to Earth with Jeremy Naydler, Andrew Powell and Roger Woolger**. Third in a series of Mayflower conferences exploring the Divine Feminine, this one focusing on the theme of embodiment/incarnation.  
Contact [janeandmay@btinternet.com](mailto:janeandmay@btinternet.com) or Jane May 01865 407680 or Marigold Hutton 01865 407490

## Advance notice

### April

**16: Norwich Centre: The Power of Being Human in Counselling and Psychotherapy with Brian Thorne and Dave Mearns.** 30th Anniversary event of The Norwich Centre. See [www.norwichcentre.org](http://www.norwichcentre.org) or call 01603 617709

### June

**7, 8: Silence in the City, Westminster Cathedral: Cynthia Bourgeault** will be speaking on *The Wisdom Jesus* at an evening event on 7th and a full day event on 8th. See [www.silenceinthecity.org.uk](http://www.silenceinthecity.org.uk)

**17-18: Heythrop College, London: The Power of the Word: Poetry, Theology and Life.** International, interdisciplinary conference with major keynote speakers to discuss the places where faith, poetry, theology, philosophy, ethics and life meet. See [www.heythrop.ac.uk](http://www.heythrop.ac.uk) or contact Dr Francesca Bugliani Knox at the college on [f.knox@heythrop.ac.uk](mailto:f.knox@heythrop.ac.uk) or call 020 7795 6600

## 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:

The Living Spirituality Network, The Well at Willen, Newport Road, Willen, Milton Keynes MK15 9AA

Please note our NEW phone number: **+44(0)1908 300559** email: [spirituality@ctbi.org.uk](mailto:spirituality@ctbi.org.uk)

Web: [www.livingspirituality.org.uk](http://www.livingspirituality.org.uk)

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