

CHRISTIANS AWAKENING TO A NEW AWARENESS (CANA)

Founded by the Bridge Trust

News & Views

Summer 2011

Christians Awakening to a New Awareness (CANA) is a network of people exploring the emergence of humanity's next evolutionary step for which Jesus has paved the way. This requires us to risk living co-creatively through attunement to the ONE.

CANA offers people nurture and companionship in their process of awakening and the opportunity to find a commonality with others on a similar continuing journey.

Our collective journey has no set goal. The reality of our unity may be seen to develop. But the essential nature of our journey is one of continuing exploration.

Everyone's contribution is a valued part of the whole and none is dispensable. As we leave behind the language and interpretations of the past, we are challenged to find new expressions of the emerging vision.

CANA recognises that we are all one through that of God within us from whatever background we come.

CANA is a group where risk becomes safe through trust and where exploration is key.

*O what is laughter,
Hafiz?*

*What is this precious
love and laughter*

*Budding in our
hearts?*

It is the glorious sound

of a soul waking up!

Hafiz



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EDITORIAL

“Do not come to the end of your life only to find you have not lived. For many come to the point of leaving the earth and when they gaze back, they see the joy and the beauty that could not be theirs because of the fears they lived”

Clearwater, American Indian

How often did Jesus say “Fear not”? How often did he urge those with him to overcome their fears with love? This is a challenge for all of us and one that CANA’s Fr. Adrian Smith demonstrated. If you have not already heard you will be sad to hear that Adrian died recently, just the day after he had been with the CANA core group. During the requiem mass for him I more deeply realised how he had fully pursued the ‘new’ as it was emerging within him and – at the same time – retained his loyalty to the tradition to which he was bound by his vows. At times this must have been quite a stretch.

His loyalty to his tradition enabled him to translate new insights into terms such as ‘kingdom’ that would be acceptable and thereby created bridges for others to follow. And certainly for Catholics and, by extension, for other denominational Christians he opened up ‘safe’ pathways from what has been to what is now evolving.

Adrian’s response to the great energetic shift that is opening up a vaster universe to us than hitherto was one of an open mind and open heart, so we trust that he now looks back and sees the ‘joy and beauty’, the affirmation of the truth of inner knowing that he made possible for others.

We are all challenged today to both move freely with the thrust of evolution as it arises within us – like the green shoots of spring and also allow the sap from our roots to enliven and sustain. Teilhard de Chardin described the human being as *‘the axis and leading shoot of evolution. An accelerating movement towards greater unification is spreading across the earth like an invisible membrane’* is how Ursula King explains Teilhard’s vision.

I have heard it said that Jesus inaugurated an era of the conscious evolution of consciousness and it seems that it is only in the ‘latter days’ of this era we are truly grasping the significance of our present evolutionary task. This is the thrust behind the “into Christ Consciousness” Gathering over Easter 2012 for which the official leaflet is enclosed. It is also the exploratory task of the many ‘portal groups’ that are being set up. We strongly encourage you to do just this – Richard Dell’s article on p11 gives you more details and we have the wonderful resource of “Christ in Us Today” which was one of Adrian’s last written contributions – (ably inspired and assisted by Celia and David Storey and Judy Hanmer).

Another opportunity for deepening our exploration is a day that Cana have arranged in London on **Wed November 16th** when Anthony Deavin is leading us into Discovering Inner Ways to Truth. I have done some work with Anthony before and know that he is one of those who is seeking the essence of Christianity before it was overlain with human thought forms.

So much is moving us forward now .Wrekin Forum’s annual Round Table (**September 23-25** at Hawkwood College, Stroud) is on “Evolutionary Consciousness and the Anima Mundi (the Soul of the World). CANA is an associate organisation of the Wrekin Forum so by extension you are all invited (details from connect@wrekinforum.org or 01452 840 033).

If *“Spiritual life is a means to bring the light of the soul into the world”* (Llewellyn Vaughan-Lee) then it is the responsibility of those who have engaged with a spiritual life to unite with our higher selves and with each other, open ourselves as Jesus did as channels for anchoring the Christ light on earth and, collectively birth a new and more highly evolved humanity. Fr. Adrian Smith did not shrink from his own part in this so we need to ensure that we release whatever fear we might have of letting this same light shine through us.

Janice Dolley

“Humanity is now too clever to be able to live without wisdom” (E F Schumacher)

FAREWELL Address
for Adrian Smith

Many of us in this Abbey Church have had our whole attitude to the death of an elder, changed by our immersion into Africa. A person such as Adrian dying in old age is simply said ‘to be with the ancestors’ – in other words, ‘heaven’. There are no ‘maybe’ prayers across Africa for the elders who die. It is not seen as a possibility or even as a ‘pious thought’. It is seen as fact.

Our brother, our loved cousin, our friend, mentor, exemplar has died and gone to the ancestors. If we dare to pray that life has changed not ended – and we do – then events in time matter. If we can see that eternity has begun now, that it is a simultaneity and not a succession, then our present living is contingent to and not a mere reception room for the next life. And so it is with Adrian.

Who is he? Born 1930, schooled Ampleforth, ordained 1955, he spent his early years in Sutton Coldfield and then on to Zambia. His mid years back in the UK saw him as National Director of the British Section of ‘Movement for a Better World’. By 1980 ‘More to Life’ had been born and the whole notion, beloved of Adrian, of non-religious retreats for non-church people became a reality.

The whole search for justice took a huge piece of his passionate character. He did not regard ‘Justice and Peace’ as a much sought after accessory but rather as a mission. He was one of the quiet men behind the campaign to end the debt of the developing world.

There are three words for me to begin to describe him: ‘gentleman’, ‘loyal’ and ‘kingdom’.

A gentle man. Always. Even in fierce disagreement. Rounded. Emotionally mature.

A loyal man. Speaking personally he stood by me for many years. I remember in dark days in the slums of Accra, Adrian sending messages of hope and encouragement. He did so without bidding and was clearly signalling ‘don’t stop despite the obstacles put in your way, especially obstacles that are driven by narrow minds and spirits’.

I have chosen ‘kingdom’ as my third word. I teased him about it a lot and want to tease him one more time as he introduces himself to the ancestors. He took the teasing well. He really did bring kingdom into everything. He was however teaching and

warning us. So I am going to substitute my word ‘kingdom’ with the word ‘rebel’ because in the end Adrian, for me, was the silent rebel.

The Quiet Rebel

Fromm described the revolutionary personality as someone independent, with the capacity to identify deeply with humanity and the ability to disobey in the interest of more fundamental values. I think that describes Adrian very accurately.

He took on the tensions in our church and spent most of his ministry trying to soften them. The present tensions veer between the very fundamental and the very ludicrous. Our church will always have the basic tension between the message and teaching and life of the non systemic man, Jesus and the process people who run and, in certain ages, try to dominate the church. The dilemma is that in order for the non systemic Jesus to be heard by the whole world we need the process as vehicle for the message. Adrian was always wary of the actual bus becoming more important than the passengers and the driver. And so he quietly and patiently took on the role of rebel.

He was a prophet of an inclusive, caring and searching church that looked at the ‘new creation’ beloved of Paul.

New creation. The evolutionary process means creation has indeed been ‘groaning in labor pains until now’. Allow me to use John Polkinghorne thoughts. The last word is not with death but with God. Paul sets before us the hope and promise ‘that creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.’ Romans Chapter 8 is one of the most profound and hopeful chapters in our scriptures.

But enough. Adrian, the silent rebel, always chose the non systemic man, Jesus, above the process.

So in the best Adrian tradition, I must leave you with homework to do. Read Romans 8 and discuss it when next you meet again in small groups while we follow him in building the kingdom for everyone.

I am glad to have known him and I am much, much richer for that.

Father Patrick, Missionary of Africa
(talking about his colleague, Fr Adrian Smith, of the Roman Catholic White Fathers)

(Written by Adrian a few weeks before he died)

Spiritual Awareness

Anyone among us who is unaware of the enormity of the events taking place in our world these days, must be living on a desert island. There are the planetary events: earthquakes, volcanic eruptions, movements of the tectonic plates, tsunami, floods, tornados and the over-all effects of global warming with its consequent droughts. This is just the way Planet Earth behaves. But why at this time?

Then there are the human-caused, or human-concerned events: the economic breakdown, over-use of fossil fuels, the HIV/AIDS pandemic, the Middle-East crisis, the rise of people-power in North Africa and beyond, overthrowing dictatorships. The rise of new economic power centres (India, China), the nuclear build-up and catastrophes, terrorist violence. The Jesuit palaeontologist and mystic, Teilhard de Chardin recognised this decades ago: *“At the root of the major troubles in which nations are today involved, I believe that I can distinguish the signs of a change of age in mankind”* (The Moment of Choice, Christmas 1939). But a change too, in the evolution of our planet.

We see people re-acting to what is going on in several ways. Some care not to notice and continue in their present line of destruction, abusing food and water sources, polluting the atmosphere. Others believe the answer is in high-tec solutions, inventing ever more advanced computers. Others again seek refuge in returning to religious orthodoxy, even to fundamentalism in its extreme expression.

I endorse the words of Jan Phillips (The Art of Original Thinking): *“It has never been like this before, for evolution progresses moment by moment, and no other humans have stood where we stand today. This is our threshold and these are our times and only now has it become clear that our survival is dependent on our spiritual awakening.”*

I am proposing here that there is only one response to secure our human survival

and sanity - and indeed, to move us into the next evolutionary leap - that is an awakening, or re-awakening, of what I call “spiritual awareness”. By spiritual awareness I mean an awakening to the presence of the Divine, in all creation, but particularly within ourselves.

“The Spirit of God dwells within you”, St Paul wrote (Rom. 8:9). Hindus have the beautiful greeting “Namaste” meaning *“The Divine in me salutes the Divine in you”*. Those of us who are Christians, however, seem to have lost the truth that we are Divine despite Paul writing elsewhere: *“That Christ may live in your hearts. You are filled with the utter fullness of God.”* (Eph. 3:15-21). Jesus had this awareness totally so that he could say *“The Father and I are one”* (Jn.10:30) and *“I am in the Father and the Father in me”* (Jn.14:10-11). It was on account of this realisation of his divinity that he was the completely fulfilled, completely enlightened human being that he was: the New Adam. The late Sai Baba is reported as saying: *“The difference between you and me is that I have realised my divinity.”*

I am meeting people today who seem to be drawn back to their spiritual source. It is as if the Holy Spirit was an enormous magnet that is attracting the spiritual dimension in people back to the great Spirit “magnet”. Our spiritual dimension – once recognised – is inevitably drawn to Spirit. Like attracts like. But what is needed is an awareness of this attraction.

Since the Renaissance Western culture has been so pre-occupied with material and intellectual progress that our spiritual awareness has been overshadowed. Happily, it is being recovered by many of the younger generation in the West today who are turning their backs on the intellectual dimension of religious beliefs in their search for spiritual experience. A movement from head to heart.

Adrian B. Smith

ABOUT ADRIAN SMITH.....

We would like to dedicate the next issue of *News & Views* to Adrian, and include memories, thoughts, tributes, photographs, anecdotes etc. We are therefore inviting all of you who knew Adrian to please send to the Editor anything you would like included in this special issue.

Copy date for the Autumn/Winter issue is **end October**, and we will aim to have the issue with you by late November. (See back page for contact details)

Thank you. **The Editor**

We are a small group of CANA members, male and female, who meet twice a year (in Spring - March time; in Autumn Oct/Nov from 10am till 4pm) at the Retreat home of Rose Moore in Hartfield, East Sussex. No previously planned agenda is given, though open discussion is always thought provoking and profitable. We welcome anyone who would like to join us. Rose's Tel No is 01892 770305. Our next meeting will take place on **5 Nov 2011**.

Sheila Sutton

ABOUT CANA CORE GROUP

I have been a member of CANA core group for four years. I joined after attending a few CANA events, because I loved what I was experiencing with CANA, and I wanted to support it. As most of you will acknowledge, CANA offers us a safe place to explore and develop our spirituality. Being a member of the core group does that even more! The core group consists of about ten members, including a chair, the treasurer and the membership secretary. We meet about every four months in different places around the country to plan events, create the Newsletter and other publications, and to work to support Christians who want to explore Christianity beyond the limitations of the Church. At core group meetings, work is done but there is also time for attunement and the sharing of lunch together. I always come away feeling I have grown spiritually and been renewed.

If you are interested in coming to a core group meeting or contributing to CANA, please call me on 01628 529436 or email me on catiesharples@onetel.net.

Catie Sharples

The last in a series, written by Adrian Smith, entitled **SIGNS OF THE TIMES** – and as positive as ever:

Globalisation is a feature of our times. It is often regarded negatively, because it is only considered in relation to economic issues: the effects, for instance, of the influence of international companies whose income is greater than that of many African countries. Their influence on our lives in so many ways cannot be doubted.

But there is an often forgotten positive aspect to globalisation. It is bringing us all closer together. One has only to walk down any High Street to notice the selection of ethnic restaurants. Immigration – whether by choice or as refugees – is bringing us into contact with so many different cultures and religious practices. The ease of world-wide travel is taking us to countries where we experience cultures quite different from our own. (Incidentally, the Christian Church is the largest of all multi-national organisations!)

The facility provided by the Internet draws people together and enables the exchange of information from all parts of the globe, crossing boundaries of race and religion.

We are caused to respond instantly to natural catastrophes at the other side of the world, as we see live pictures of the tragedies on our TV screens.

Nationals previously at war are befriending each other and forming economic unions – the European Union, the African Union.

For the first time ever we have all the European countries at peace. The United Nations – a product of our age – and all its departments is a beneficial form of globalisation.

From: **CANA DISCOVERY DAY**,
19 March 2011 – Sion Centre, London
with Canon Peter Dewey

**The Mystical Heart
of Scripture**

Peter Dewey gave us a stimulating and unusual insight into reading our bibles. From Abram to S. John's presentation of Jesus, he led us beneath the texts into a heady interpretation of the stories with which we are so familiar.

Abram's challenge was not simply to journey into a far country – but to search for a deeper spirituality, to explore his inner understanding of God, and to inaugurate a new dynasty of people who would be aware of the choices that face us as human beings – the alternative life styles of Cain or his brother Abel – the choice between the practical material successes of the farmer Cain, or the inner understanding of his dreaming brother Abel. How could such an inner marriage be achieved? How can our own psychic conflicts between our material, physical needs be married to our intuition that life is more than that? How can the tension between our lower and our higher natures be resolved for a full understanding of ourselves.

Moses, having to face the failure of God's own people to recognise God in the midst of their wilderness discomfort, asks God, revealing Himself in the burning bush, for his name – and is challenged to pass on the revelation that God's name is 'I AM' – '*Being*' beyond the material world of the wandering tribes, they needed to enter into a deeper awareness of the divine, both in themselves, and in the world in which they were living – moving into a spiritual understanding that to exist as

human beings means more than our material wellbeing.

In a small group we struggled with the need to integrate the opposites that characterise the inner battles between our lower and higher selves. Could there be a way of transforming the opposites to offer a path more akin to the marriage which is needed to achieve a creative spirituality in our lives, rather than the fragmented roller coaster most of us experience?

Peter's exposition of the spiritual teachings in S. John's Gospel, from the Marriage at Cana to the Cleansing of the Temple helped me to understand better the transformative power of Jesus' message of love, understanding and forgiveness. To see how the Temple had lost touch with the spiritual dimension of God, and that we need to be able to 'cleanse' ourselves for the Spirit to materialise in our lives was a message of hope!

How can we move into another level of consciousness, to become partners with God in the development of His creation? How can we access the grace that changes the vibrational level at which the world is developing its manmade environment? How do we become the incarnation of God's Love? It seemed to me that Peter was challenging us to become available, to empty ourselves and ask for the changes we are seeking. We need the faith that can move mountains – knowing we are in partnership with God, to ask for changes in our own lives that will change the world. Thank you, Peter.

Hilda Flint

**THEMES from PETER DEWEY'S
DISCOVERY DAY**

(based on notes taken on the day)

The new consciousness

We are moving from the old ideas of Covenants with God passed down through the bloodline to another level of consciousness. The whole purpose of Christ's coming was to change the level of consciousness (*metanoia*, the inner change). We then see a God of total love and understanding and with that comes forgiveness, and a revelation that Christ has come not just for the bloodline, but for anyone who is open to the teaching.

A new way of praying and worshipping

We need to change the way we pray: to ask inwardly for the presence of the Spirit to be alive in each of us, not praying to someone or something outside ourselves. The time will come when we pray in Spirit, not in the Temple. We begin to see God as an all-pervading Spirit which changes our prayer life and the standard way of praying. Instead of constantly asking God 'to do something' we need to take responsibility ourselves, as co-creators. To move from theism to worshipping in the Spirit rather than worshipping Jesus, who never asked us to, but was always pointing beyond himself to God. If we see things holistically the whole vision changes.

Who am I?

Am I my lower nature, my ego? Or am I "I AM"? ie, the I AM which has a lower nature/ego, needed to survive in the material world, but not to dominate. This is the inner marriage of the 'raw spirit' and 'raw ego', the higher and lower selves to become as one. A constant loving transformation of our lower natures.

Mystical marriages

Biblical stories about "two brothers" suggest there is a deeper spiritual meaning to the stories. One brother represents the outer level, the material world, the other brother represents the inner level, the spiritual. For example, Cain and Abel represent outer and inner levels. They need each other; Abel can't exist in the world without his streetwise, canny brother, but Cain wants none of Abel's spirituality. Another example: Esau and Jacob (material, spiritual) Their mother Rebekah (representing the Divine Feminine) knows this and therefore tricks her husband, the blind Isaac, into bestowing the birthright on his younger son, Jacob, for the true bloodline to continue. The 'Wedding at Cana' explains the whole of Jesus's mystical mission on earth. The story appears only in the Gospel of John, the mystical gospel. It could have actually taken place but that is not why the story has been told. The Marriage at Cana starts "on the third day" (2 days of preparation and a day of revelation). A marriage is between two separate people, being bound together. In the story we are not told who it is that is getting married, but we learn it is the mystical marriage taking place in each of us.

An open mind

If your mind (which includes the heart) is open you will always understand because you will be shown.

Judy Hanmer & Denise Moll

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*"There is no-one in this world  
Who is not looking for God"*

Hafiz

## Consciousness and Kingdom

(Edited version of a sermon given on Creation Sunday 2011)

There is a way of looking at God's Creation which is consistent with both modern science and Christianity, to do with consciousness. Quantum theory tells us that some form of consciousness has to exist in order for the particles of matter to come into being. It sounds totally weird, but basically, the quantum insight says that if there is no consciousness in the beginning, then particles would never have come into existence and the material world that we live in and are part of could not exist. Consciousness is the underlying reality of everything, the matrix in which everything is held. Nobel Award winning physicist, Max Planck, one of the great scientists of all time, said as much on accepting the award for his study of the atom:

*“As a man who has devoted his whole life to the most clear-headed science, to the study of matter, I can tell you, as the result of my research about atoms, this much: “There is no matter as such!” All matter originates and exists only by virtue of a force ..... We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter”*

So consciousness, from a quantum physics perspective is seen as a divine matrix, the ground of being, in which all material possibilities are held in potential. The ‘ground of being’ is a term that has been used for many years as a description of the divine. Consciousness as the ‘ground of being’ sounds like another way of talking about God. The Christian understanding is that God holds everything in being, is infinitely creative, and sustains all. We can read of this in the New Testament, referring to the Christ, or Logos (word) of God:

*“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being”. (John 1:1-3a)*

This is the creative principle, the divine Word being spoken out into the universe and everything came into being from God, the ground of being. Without that divine consciousness, nothing material would exist, because, according to the laws of quantum physics, in order for any matter to exist, there has to be a consciousness observing it.

*“All things were created by him and for him. He is before all things, and in him all things hold together”(Colossians 16:17)*

*“The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.” (Hebrews 1:3)*

Both these verses tell us that God sustains everything in being, including space and time. This is the divine consciousness, the ground of being from which everything comes and in which everything is held. So the theological concept that God sustains all things in being dovetails neatly with quantum physics that consciousness is the ground of being. We can think of God as the immense consciousness which holds the universe in being. This is God as the creative principle, bringing the universe into existence and sustaining it by his mighty word, which is his energy poured out through his consciousness.

Where does that leave us as individuals? As the bible puts it, ‘God's Spirit lives in you’. We are the temple of the Holy Spirit, or the Holy Breath. God breathes us into existence, through, of course, a process of evolution. In every human being there is God's consciousness, the God within that is a real part of us, because we only exist within that consciousness. It could be said we are part of God. But only in as much as a single drop of water could be said to be part of the same water as in the seas, the air and the clouds, the whole biosphere. We as individuals cannot fathom the limitlessness of the consciousness that sustains the whole of creation in being, that works through all sentient beings throughout the universe. In that sense, we are not God. So we have a paradox – we are both God and not God. We are both part of the wave field of God-consciousness, yet we are also individual beings - a quantum paradox!

As conscious beings, we all have the divine spark of consciousness within us. Opening ourselves up to the realm of God-consciousness happens through religious experience, worship, meditation, contemplative prayer, mystical experience, and at moments of heightened reality. In these experiences, our own individual ego-selves are put aside and we become aware of the sea of God-consciousness of which we are a miniscule drop. The ultimate religious experience is of being one with God. Anyone who has had a mystical experience of union with God will see all this as already known and accepted. The big difference is that

science is now reluctantly beginning to come around to the viewpoint that spiritual people have held for millennia! There is only one, and we are part of it. Jesus used his own shorthand for this, talking about the kingdom of God, a new way of being. This was the good news he came to proclaim, that the kingdom of God was near.

Being ‘in the kingdom’ means being aware of being held in the consciousness of God, connected by the ground of being. The revelation that came with Christ Jesus moved us on to being able to see that this God in whom we live and move and have our being is also the God of compassion, and this consciousness which holds us all in being is a compassionate consciousness.

Some of the words from John’s gospel begin to make much more sense in the light of understanding the kingdom as being at one with the consciousness of God. Jesus said:

**I and the Father are one Jn 10:30**

*You will know that I am in my father, and you in me and I in you.* John 14:20

*I am the vine, you are the branches. He who abides in me, and I in him, will bear much fruit.* John 15:5

*They may be one as we are one. I in them and you in me. May they be brought to complete unity.* Jn17:22-23

These, and many more, all point to Jesus’ understanding and experience of unitive consciousness. He knew that he was fulfilling the human potential to be one with God, to operate from a different place to the rest of humanity at the time. But maybe we are coming to a time when many more can begin to operate from that compassionate centre, and bring about effective change in this damaged world. And that we could call the second coming!

**Revd Don Macgregor**

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SEEKING THE HEART OF THE COSMOS

About every 6 weeks a small group of us meets to explore, share and be inspired by the work of **Brian Swimme**. This group has been going for many years – participants come, go and remain. Through the videos of ‘The Canticle of the Cosmos’, ‘Earth’s Imagination’ and the DVDs ‘Powers of the Universe’, our personal and collective journeys are challenged, widened and deepened.

The endeavour is not intellectual, but a journey to the heart and soul of the Cosmos, tapping into our deepest and maybe as yet inexpressible desires. We are fed by the width

of knowledge, enthusiasm and inspiration of Brian Swimme; he has the ability to present difficult ideas and concepts in an understandable way for those of us who are not scientists or physicists. His ideas are encapsulated in inspirational phrases that capture the imagination and can be remembered and mulled over between sessions. We have moved through the young optimistic Brian to the middle years of his work and now we look forward to the latest expression of his maturity.

These are some of the phrases that inspire and challenge us:

‘What is the mind of the Universe?’

‘Develop the capacity to be stunned by beauty’

‘A longing within us is where the Universe is welling into being’

‘We are the Universe reflecting on itself’

‘In one’s wound is one’s destiny’

‘That which is good is that which enhances the Universe’

‘Our world is a penetrating symphony of consciousness’

‘Ultimate aim of the Universe is: fullness of differentiation, deepest subjectivity, most intimate communion’

The bringing together of science, physics, theology and psychology is deeply enriching; exploring different angles and responses gives width and depth to the experience. The sharing of what we have found interesting and significant over the time between sessions expands our vision and brings us closer to ourselves, each other and the Universe we inhabit.

For the last 3 years some members of the group have gone to Ammerdown to celebrate a Cosmic Holy Week. Over the days from Maundy Thursday to Easter Sunday we explore the significance of the pattern of those days in the light of the Cosmic story. As a group we share ideas in symbol, words, music, dance, silence and creativity to create Cosmically meaningful ritual and celebration; this is greatly helped by the experience and giftedness of the group, the beauty of the surroundings, the excellent hospitality. It is the liturgical culmination of the year in which we endeavour to enter into a deeper communion with the process, pattern and shaping of the Universe.

“By telling the story of the Universe we are awakening the human species and altering the destiny of the Universe” (Brian Swimme)

Mary Jo Radcliffe

(Mary Jo lives in south London and can be contacted on 0207 223 2917 or mj.copingwithchange@homecall.co.uk)

Website launch – supporting next year’s Easter Gathering

www.intocc.net

We – Janice and I, with a group at Findhorn – were tuning into the nature of the ‘Into Christ Consciousness’ event planned for next Easter at Findhorn. As we did so, we felt that it will be a time for people who mean action to gather in a receptive frame of mind for sharing, deep listening, and to be part of channelling the evolution of consciousness that is taking place within the human family on behalf of our whole world. Once that became clear, the next thought was: “People will want to prepare for this event”. So we set about finding a way of supporting people to link with others who have a like impulse, and offering pointers for focusing the process of preparation.

Our main tool for doing this is a website. www.intochristconsciousness.net felt a bit complicated, and offered too many opportunities for typos – although you will find our site if you enter that url. Easier by far is the main site-name:

www.intocc.net. These are its main features:

Portal Groups: offering guidelines and suggestions for people who feel inspired to form or join groups for exploration. We call them ‘portal groups’ because they mark a potential threshold into ‘That which is Becoming.’ There’s also a page about the current Findhorn Portal Group - the group that meets to hold the process of developing the Into Christ Consciousness Gathering. We hope to add pages about other groups over the coming months.

Resources: These could be books, films, web-links, CDs or events that groups or individuals can use to support their exploration. We’ve made a start on this section, which has infinite possibilities for expansion. Our hope is that site-users will

contribute their own suggestions.

Features: At the moment all of these are articles written either by external Contributors at next year’s Gathering, or by members of the Findhorn Portal Group. But the space is open for anyone to contribute. There could also be visual features, poems or stories, or practices.

Gathering: There’s a page describing the 2012 Into Christ Consciousness Gathering, with links directly to the websites of Contributors, and back to the Findhorn site. *Please note that if you book by 31 October there is a reduction of £50 in the price.*

Mailing List: For people who would like e-mail updates of developments.

Contact us: (see contact details for Richard Dell on page opposite)

An Interactive site

The site was designed to be interactive. It’s easy for people to submit features or resources on line. You can also comment on these through the site. And there’s the potential for comments to turn into a dialogue if other people comment on a comment. The site is also interactive in the sense that it is supported by different organisations. The Findhorn Foundation and CANA have put up the initial funding. Richard Dell is manning the phone line and email address. That address is supported by the Wrekin Trust, the organisation set up by Sir George Trevelyan for spiritual education. Wrekin are also ready to hold donations (which can be made on-line) to support a bursary fund for those who feel drawn to attend the Gathering, and the on-going development of the site.

Do have a look.

Blessings on all our journeys.

Gillian Paschkes-Bell

**CHRIST CONSCIOUSNESS
PORTAL GROUPS**

Next year's Easter Christ Consciousness Gathering at Findhorn promises much. Regardless of what terminology we might use, and that is determined by our cultural and religious traditions, Christ Consciousness is surely what we aspire to, and in these times, also await. If these are the End Times, then they are also the Beginning Times. It is humanity's destiny to reach upward to the heavens. It is our birthright to have the heavens at given times to reach down to us.

It can be no chance that CANA's symbol is the *Vesica Piscis*. Where the circles overlap we have the fish. Just as powerfully, we can see one of the circles representing our own aspiring spirit, the other circle the higher spirit. One reaches up to the Other. The Other reaches down to us.

Circling the Findhorn Gathering will be, we hope, the Portal Groups. But not merely circling. The Findhorn Gathering will come and go. The Portal Groups, we trust, will continue and will grow. These groups already exist. There are thousands of them; tens of thousands, hundreds of thousands. They are all the groups of like-minded aspirants who come together to link with each other and with the higher Other. Such groups are already the embodiment of the *Vesica Piscis*.

Perhaps the Christ Consciousness Gathering, that CANA is doing so much to bring about, will have its legacy manifested in these Portal Groups. So many of us, embracing and embraced by so many traditions, meet in love and reverence and hope, meet in our quest for the unfolding 'Christ Consciousness' that is our mission and that is also our birthright. Individually and in groups we have our own Ways. But if we can all come together, linked as Portal Groups, surrendering none of that which characterises our own particular Way, then we can be strengthened in our journeys. Also, and powerfully, and vitally in these End/Beginning Times, we can play our small part in the weaving of a connected fabric of spiritual aspiration. For aeons aspirants have stood watch upon lonely towers. For the aeons to come, we can announce our presence.

Richard Dell

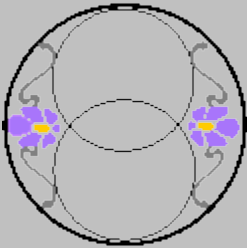
The gathering at Findhorn *seeks* to participate in the 'co-creation of our emerging future'. The Christ Consciousness Portal Groups will enable that co-creation to become manifest. *If you feel drawn to offer to be one of the growing number of 'portal group holders' then do please contact Richard Dell. He is acting as our 'portal communicator' for this initiative. If you are interested in forming a portal group, knowing more about this Christ Consciousness process, or receiving further details about the Easter 2012 Findhorn gathering, we would invite you to contact Richard on intocc@wrekingtrust.org, or tel 0845 519 8438 and he will make sure you receive the information you need.*

Enclosed you will find a flier about our forthcoming conference gathering held in collaboration with Findhorn Foundation, Wrekin Trust, Contemplative Fire and Friends of Iona. You can find out more on www.intocc.net. Do please tune in to see if you are amongst those being asked to gather there. Sir George Trevelyan (founder of the Wrekin Trust) saw what he felt was the "*true nature of the Second Coming. The Christ is now overlighting all mankind. He is present everywhere in the ether. If men can lift their consciousness into this supersensible, invisible realm they will find him. In this sense the Second Coming has already happened. It is for us to bring it to individual consciousness and realisation*".

I have just had the privilege of spending a three day retreat with Jaddah Mali who is one of the key contributors to the Gathering and found her presence and wise teaching to draw us all, individually and collectively, on to our next level of transformation. Certainly we live in momentous times. Do hope you can join us there, especially as the inspiration for this came through to Gillian Paschkes Bell during our CANA retreat on Iona two years ago.

Janice Dolley

Christians
Awakening to a
New Awareness
(CANA)



Copy for next
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DIARY DATES

**August 12-14
& 15-19**

Jewish/Christian Study, led by Sr Margaret Shepherd and Rabbi Mark Solomon. At Ammerdown in Somerset. See

www.ammerdown.org/jewishchristianstudyweekend2011

18 August, 7-9 pm

Scientific & Medical Network

“Our Moment in History and the Evolution of the Modern Self” – Richard Tarnes at Colet House, 151 Talgarth Road, London W14

August Bank Holiday

Scientific & Medical Network

“Beyond the Brain” conference with Karen Armstrong as a speaker. See www.scimednet.org

September 23-25

Wrekin Forum Annual Round Table at Hawkwood College, Stroud. “Evolutionary Consciousness and the Anima Mundi (soul of the world)” Details from connect@wrekinforum.org or 01452 840 033.

Wednesday, 16 November

“Discovering Inner Ways to Truth” with Anthony Deavin, at Sion House, London (full details on attached sheet)

**2012
7-10 April**

“Into Christ Consciousness: Co-creating our emerging future in a changing, challenging world” at Findhorn, Scotland. Booking info: bookings@findhorn.org tel: 01309 691653. Income related price: £395, £495, £595, for 4-night stay. Earlybird discount of £50 if booked and paid in full by 31 October.

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You are invited to write in to the Editor with articles (one A4 page as a guide) on anything you would like to share with other CANA members, comments on current articles, your views – and any ideas you may have about CANA.