

CHRISTIANS AWAKENING TO A NEW AWARENESS (CANA)

Founded by the Bridge Trust

News & Views

Spring 2010

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.

Inside this issue

The Dynamics of Paradox	2
Changing Points	4
God and the Earthquake in Haiti	4
Pentecost: Opening Ourselves to our Innermost Being	5
Personal Impressions from the Chigwell Weekend	6
The Inner Significance of the Lord's Prayer	8
The signs of the Times	9
Diary Dates	10

LETTER FROM JANICE DOLLEY

“as we dare to open our capacity to create the miraculous, we provide opportunity for a different future to unfold; we are all part of the solution”

David Spangler, January 2010

'Go and do thou likewise'

Spring is a time for the miraculous. We await with eagerness the quickening of life in the apparently sleeping earth around us and, against all the harsh temperatures, the snowdrops reawaken and bravely bloom. In due time so too do the primroses and daffodils – even if this year there was a hunt for their late arrival in time for Mother's Day events. But Quicken they will.

So too with us. A dictionary definition for 'quicken' includes the words like 'animate', 'kindle', 'restore natural or spiritual life'. When the vital life in a seed is quickened it starts to grow and move towards the light. Likewise the *divine spark of creative potential that illuminates us from within awakens the sacred one-ness within our hearts* (Amoda Maa Jeevan) and like the flowers, we feel a pull to move yet again from a relatively low vibrational reality – that may be hibernating in the density of matter – to a higher frequency of vibration than we have experienced before.

Some people describe this process as 'Ascension' and you may dismiss this as a 'new-age term' but if we read the Jesus story with more quickened hearts and eyes then we find not only a deeper meaning to his teachings than we hitherto have seen but we also find a route map of return to the source with stages and gateways along the path that we can recognize. We can also assist each other to approach and walk through the next

Gateway ahead.

Whilst a few individuals have in the past felt this pull of return to the source – as described in the parable of the prodigal son, right now we are feeling it in a mass way. It is perhaps an evolutionary shift from what has been an expanding universe from the 'big bang' outwards in waves of consciousness ever further from the source.

These waves have been of wavelengths increasing in size but of ever lower frequency of vibration which has been causing us to live at the particularly dense vibrations that we may call the third dimension, quite removed from the source. No wonder we feel grateful to the religions which have supported our connection back to the source, however dimly.

But now, as more and more of us connect with the 'Unity consciousness' – or 'Christ consciousness' – beneath and within the apparent diversity, so there is a flow back to the source through increasing frequencies of vibration which is being called 'Ascension'.

Currently I am exploring these gateways, what they mean for us and how they relate to the blueprint that Jesus gave. What I have found is that at each stage we are challenged to go inwards, release attachment to old ideas and patterns, shift from an intellectual understanding and move towards an inner, heart-based knowing.

This quickening is not a once only experience but a rhythmic process that is continually moving us on. So, as you connect with the joy of the natural

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spring, also feel the inner quickening within your heart that connects you to your soul which is our point of harmonic connection to the cosmic heartbeat of the source of all that is.

This process continually involves our letting go of our 'stories', a release of long held conditioned beliefs, and a willingness to shift with whatever is emerging within us. This will enable us to discover and create the seemingly miraculous and enable a different future to unfold from the ashes of the old. Wasn't this what Jesus said to those who had witnessed yet another miracle – 'go and do thou likewise'.

Janice Dolley

THE DYNAMICS OF PARADOX

Initial Thoughts

I see the universe as essentially paradoxical, not logical. The definition of paradox that I use is: A paradox contains opposites and holds them in balance. The ultimate paradox is God who contains all opposites and holds them in balance. A balance of opposites is essential for freedom to choose. I am free to choose between good and evil when I contain my potential for both and hold them in balance. In other words, I accept my potential for both; then I can contain my potential for evil and express my potential for good. If I reject the dark side of myself - my inner demons - they appear to be outside me. I project them on to others. A classic example of this was George Bush in the run up to the Iraq war. He projected his own evil on to Iraq. Instead of confronting his inner demons, he exported them and fought them on the public stage. Parent and child are a paradox, because the child contains an inner parent and the parent contains an inner child. (I am in the Father and the father is in me). The love between parent and child is also paradoxical because it fosters the growth of the child and in doing so destroys the hierarchical parent/child relationship. Parent and child become equal friends. So love draws all things into balance, in a communion of love all are equal. Other paradoxes are male and female, inside and outside, space and time, human and divine, sacred and profane, leader and follower, life and death. In the paradox all are one.

In the course of my life the religion that was handed down to me as a child has turned itself inside out and upside down. This is a paradoxical process. As a Roman Catholic child the nuns taught me the catechism by rote. Question 17

asked: "What is God?" Answer: "God is a supreme spirit who alone exists of himself and is infinite in all perfections" That is the remote God who created the universe all alone from the outside in the distant past. Looking back on that definition from old age I recognise it as the projection of an idealised male ego, nothing more. The God I have come to know through my life journey is my most intimate relationship, closer to me than I am to myself. This is the God who dwells in my centre, who is at home in me. The kingdom is within me. This God is not a part of God because God is indivisible. It is as if I have the whole of God to myself. But I know that the same is true for everyone. So the whole of God is in everyone and everywhere at all times. And this is the God who contains the universe. This is not logical, it is paradoxical. This God loves me as if I were his only child, although I know I am not. This God gives me his undivided attention, and does the same for everyone else. This God loves me more than I can ever love him. (Sorry about the gender language, it is easier to write). God's love for me is like sunlight, my love for God is like moonlight. So human love is a reflection of divine love. So the kingdom is both within and without as God's love flows endlessly out from the centre and is reflected all around.

Some Books

Living with Contradiction – Benedictine Wisdom for Everyday Living, by Esther de Waal deals with the dynamics of paradox in everyday living. Esther says:

This polarity, this holding together of opposites, this living with contradictions, presents us not with a closed system but with a series of open doors. This is, I suspect, the way most of us actually experience our lives. We find that we have to make room for divergent forces within us, and that there is not necessarily any resolution of the tension between them. I find it immensely liberating and encouraging to be told that this is the way things are, and that the way things are is good. St Benedict here is at his most creative and his most realistic. He describes a way of life which is immediately familiar, because it is precisely the way in which I myself live. In holding on to this polarity I must not deny the truth of either, for the two poles are not mutually antagonistic. On the contrary, each makes the other possible. St Benedict is a master of paradox.

The Way of Paradox – Spiritual Life as taught by Meister Eckhart, by Cyprian Smith OSB

deals with the dynamics of paradox in the divine/human relationship. Cyprian says:

“It is in this field that Eckhart comes into his own. He was born in the thirteenth century, when the Christian Church, with all its doctrines, liturgies, sacraments and power-structures, was very highly developed. As a Dominican friar, thoroughly trained in theology and philosophy, and entrusted by his Order with important teaching and administrative posts, he knew the Church, and its outward forms, inside out. But at the same time he had a profound knowledge of the human heart, and a burning desire to find out what it is in human beings that makes them desire God and able to be united with him. In this area he made important discoveries, which rank him with the greatest spiritual teachers of all time. He realized, above all, that the question of God is at the same time a question about Man. I cannot know God unless I know myself. Religion has its origin and its meaning in the human heart. Therefore, when the outward forms cease to satisfy, it is only by returning to the human heart that we can resolve the crisis. The sublime and glorious reality which we call ‘God’, is to be sought first and foremost in the human heart. If we do not find him there, we shall not find him anywhere else. If we do find him there, we can never lose him again; wherever we turn, we shall see his face.”

The Abilene Paradox and Other Meditations on Management, by Jerry Harvey deals with the dynamics of paradox in organisational life. The Abilene Paradox itself deals with the paradox that the fear of conflict in a group can lead to conflict in a group. The willingness to risk conflict in a group, can lead to peace in the group. This is also the paradox that good intentions can have bad consequences, and that good people can do bad things. When a person is trapped in this paradox, they become self defeating. The harder they try to escape, the more they become trapped. The person becomes divided against themselves, in a state of inner civil war. The key to the paradox is self acceptance, to be at peace with themselves. The way to outer peace begins with inner peace.

Hare Brain Tortoise Mind – Why Intelligence Increases When You Think Less, by Guy Claxton, deals with the paradox of thinking and knowing. First I know, and then I think about what I know in order to understand it. When I start thinking I stop knowing, and when I stop thinking I start knowing. Intelligence is optimised when thinking and knowing are in balance. In our culture, thinking and

knowing are out of balance. We think too much and know too little. Which is why in our culture, intelligence increases when you think less. In our culture any activity that helps to reduce thinking increases intelligence. For example meditating, practicing yoga, dancing, listening to music, focussing attention intently on one thing. These all help to get us out of our heads and back into our bodies.

The Wayward Mind – An Intimate History of the Unconscious, by Guy Claxton extends the paradox of thinking and knowing into the realm of religion and God. For earlier religions, God was known through gut feelings. This is gut knowing. In our culture God is known through head thinking. First I know God in my gut, and then I think about what I know in order to understand it. I go into my head and look down on my body from inside my head. When I do that, I desensitise my body and lose the gut feeling. I make myself unconscious inside. I lose the inner experience of God, and God seems to be an external object about which I can think and which I can understand. The God described by theology “out there” seems more real than the God I experience within my body. This is a reversal of reality. In reality, the God I experience within is more real than the God I think about “out there”. The latter is an illusion. What is true for me is also true for you. The God you experience within is more real than the God you think about “out there”. We all experience the same reality within. But when we think about it, we lose touch with it. Now stop thinking!

Philip Sheppard

“The power of the heart’s attitude is expressed beautifully in the New Testament: ‘Where your treasure is, there is your heart also.’ And all through the Old Testament, God is interested only in the heart – not sacrifices, rituals or rules – only the heart. Indeed, the mystical tradition would suggest that the heart is beautiful precisely because it is where God dwells: the heart is the divine sanctuary.”

John O’Donohue

JANE OZANNE

I would like to honour Jane for her inspirational work for some years on *News & Views* and for her passion with “Spirit of Peace” offering healing between Israel and Palestine. To discover more go to www.spiritofpeace.co.uk or e-mail janeozanne@hotmail.com

“Don’t ask what the world needs. Ask what makes you come alive, and go do it. Because what the world needs is people who have come alive” from SoP March Newsletter.

CHANGING POINTS

I was recently in touch with a friend who, after years of doubt, dryness and frustration, found himself at an amazing change point in his life. It was as if he could see life with new eyes, the old doubts and fears had mysteriously disappeared, and he was free to make life-changing choices. A wonderful moment, when you feel that anything is possible, that all you have to do is to choose. So his question was: "What should I do with my life?"

I was reminded of a similar exhilarating moment when life seemed to lie before me and all things were possible. "What should I do with my life?" An unexpected reply came to me that was not altogether welcome. It came in the form of a Buddhist mantra: "Not me, not mine". It took a long time to sink in. And then it came that 'I' do not have 'a life', as a possession. Life in all its magnificence and unfolding mystery (of which we humans know so little) is a lot bigger than me, than Harry. So the truth is that **LIFE** has me, not that I have life!! Once accepted, this brought me great pleasure, as this led to the conclusion that I belong to and am a unique part of Something which is much bigger than me, which to love and serve, and be loved and served by, is in a nutshell the whole meaning of **LIFE** itself.

The difference between this and the way I was brought up is that now I can see that I and you and every single thing in the universe already has this underlying belongingness to the greater oneness – it does not have to be bought or earned, because this belongingness is quite simply the meaning of Life itself.

For the Christian I see no divergence between this view of Life and traditional Christian teaching, based on the words of Jesus himself, that in him we are all one and that he is "the Way, the Truth and the Life".

Harry Underhill

LONDON CONVERSATION

A small group of predominantly but not exclusively CANA members meet bi-monthly on a Tuesday 2.00 – 3.30pm at the Charing Cross Hotel. Our Conversation has emerged from a Boatrockers group, (started by Sue Howard) who initially met to talk together in open-ended ways about our changing relationship with the Institutional Church and our expanding spiritual awareness.

You are welcome to come along - there is no agenda or preparation needed - conversation arises from those present.

For more details ring Jenny Clark on 0208 852 2741

GOD AND THE EARTHQUAKE IN HAITI

I heard a Christian theologian on the radio trying to answer the question: "Why does God allow such suffering as in the Haitian earthquake at this time?" The reply was unconvincing and I was glad I was not a theologian.

If the anthropomorphic image of God does not help, what other approach is there?

If the one undeniable fact about God is that he/she/it is unknowable to our ordinary senses, why do we invest so much energy in "Why" questions? Perhaps that energy could be better spent in accepting the natural world around us, including earthquakes, as the context in which we exist. If we do that, we see that it is not nature or God that has caused the suffering in the Haitian earthquake; it is our inability to accept and understand these natural phenomena, and act accordingly. The shaking of the earth does not cause us suffering, but our lack of adaptation to it. Just imagine for a moment – a fanciful dream but nonetheless useful – that in this earthquake-prone zone the human population behaved on both rational and altruistic principles - houses were simple and earthquake-proof, the people were not piled on top of each other in slums and poverty, and could lead satisfying lives with wisdom and dignity. Then when an earthquake struck there need be no serious casualties, and reserves of food and water would be sufficient to carry people over until communications were restored.

In this light it seems no more sensible to say that the Haitian earthquake caused this suffering than to say that the suffering in a car crash was caused by the cars. True, if cars hit each other at high speed with humans inside, there will be suffering. But that is not the "fault" of the cars, or of God who showed us how to make them. It is the result of poor human adaptation to the laws of nature. Why not the same with earthquakes?

Harry Underhill

Your Passions

We hope ALL CANA members will feel encouraged and free to contribute to News & Views when the impulse takes them. Will you write about your passions and what it is that brings you joy? stories, poems, (short) articles, quotations and book reviews.....will all be welcomed by the Editor, who will try to include everything when space allows!

PENTECOST: OPENING OURSELVES TO OUR INNERMOST BEING

Pentecost, also known as Whitsun, is a major festival in the Christian liturgical year. This year it falls on 23 May. ‘...And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where the apostles were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost...’ (Acts 2:1-4).

Here James looks at the interior meaning of Pentecost and asks us to consider our part in the in the destiny of humankind.

There is a tree in Australia, whose seed is so protected and imprisoned in its nut that only a bush fire will crack the shell and allow the seed to grow.

The same principle is true in many lives. I mean that sometimes it takes a real life crisis for us to open ourselves to our Innermost Being, which, once acknowledged, can grow into becoming a really conscious part of our lives, and lead us along our Soul's Path.

It must have been like that at Pentecost. The disciples were still in shock over the fact that their leader, who had taught such deep wisdom, had been taken from them and crucified by those, who saw His teachings to be a threat to their own restricting teachings and personally comfortable lives.

But let us examine for a moment what happens in a bush fire. There lies the seed on the ground, imprisoned in its hard, hard shell. Around is thick bush, most of it not reaching very high, but restricting all early growth around and below it. Were the seed free of its shell, it could, of course, start to grow as a tiny tree; but what chance would it have with no space to spread its branches, all the light blocked out by the surrounding growth and with all the competition for nutrients from the earth? The fire changes the whole situation. It burns the surrounding bushes and trees, giving plenty of space for the newcomer to grow. It burns away all the foliage, which had blocked off the light to the new seed, and opens up the covering to the blue sky above. It heats the shell of the seed to the point of cracking it and freeing the seed to fulfil its life's purpose.

So at Pentecost, as the disciples sat together, nursing their sorrow, their doubts about their abilities to continue down the path that Jesus had shown them, their lack of self worth, The Holy Spirit came to each of them in the physically apparent form of tongues of fire.

We know what happened. The fire of The Holy Spirit cracked their imprisoning shells of

sorrow, doubt and sense of inadequacy. It inspired them to see themselves in a new light. The shells were cracked, the pathway was cleared, the Light of the Inspiration of The Holy Spirit could no longer be denied them. They stepped out to change the world.

So what about us? The situation is now just the same as it was in those far off days. We each hold the seed of the Holy Spirit within us. Has your nut shell cracked yet?

For many of us there is another sort of nut to be cracked. The essential kernel of Jesus' teachings is now imprisoned in a hard shell of imposed dogma, that over eighteen hundred years the Church has been forming round it, hiding it away, and then claiming exclusive authoritative rights to Jesus' teachings. The Church has become an Exclusive Religion instead of the Universal Way of Individual Spirituality, which its Originator intended, and many churchmen and women recognise that fact, wanting to play their part in steering the Church back to its true origins.

The matches and the kindling have been provided for us:

- The discovery of the Nag Hammadi texts, which include the earliest and unedited record of Jesus' teachings, still ignored by the Church generally.
- The discovery of The Dead Sea Scrolls and the Teachings of the Essenes, which put His life and teachings into much clearer context.
- The wind of change, as we step from the Age of Pisces into the Age of Aquarius is there to fan the flames to crack that shell – as it inevitably will. Then Christ's teaching will become relevant to all peoples, whatever their religious traditions. Man will recognise the Divine secreted within him or herself, but will also recognise It in all others, be they apparently friendly or aggressive. Only then will wars be a thing of the past. Only then will humankind be able to progress to its true destiny.

**Do you know what your part is ?
As we step into the Age of
Aquarius, Christ's teaching
will become relevant to all
peoples, whatever their
religious tradition.**

James Ashby

PERSONAL IMPRESSIONS FROM THE CHIGWELL WEEKEND

Eighteen of us gathered at the Domus Mariae retreat and conference centre in Chigwell, where we were made very welcome and given gorgeous food – an aspect of weekends away which always help one to settle down comfortably! We were there to talk about On the Threshold: a New Way of Living.

In fact the whole weekend was a delight, a matter of gaining confidence to say what was currently happening in one's spiritual life and being able to trust that the other people there would not 'rubbish' one's insights, even if they disagreed with them. The weekend also helped me to understand how if we really listened both to ourselves and to what other spiritually orientated people were saying we could genuinely shed any remnants of negativity and move into a new way of being, thinking and acting.

Denise started us off on Friday evening by talking about Being on the Threshold using images of a doorframe, being ready and poised, making choices as to whether to go out or stay in: taking risks. The question that arises is 'on the threshold of what?'; the feeling was that the whole of Christendom was on a threshold; would the churches remain as a series of cosy clubs or could they choose to encourage their members to follow Jesus in a new and more adventurous way?

A new member asked how CANA came about and Celia described how it had initially been about unhappy Christians either wanting to leave their churches, or staying in but not feeling comfortable, often feeling that they were isolated and the only person who was not happy with the status quo. It had been an enormous relief to discover other people who shared these concerns. But it was agreed that CANA has moved on from there: We now have to live, and spread our ideas, and to model them for the people we meet.

As the weekend unfolded we explored both some of our personal journeys and the relevance of the Christian message to what was happening now. Ways forward began to emerge: Diarmuid O'Murchu felt that we are moving into a new form of consciousness and something is emerging: a distrust of the prosaic, literal, rational, academic and a yearning for an alternative wisdom, a new way of being and doing. We now need to be pro-active rather than talking and thinking in a reactive way about the things we dislike and the things we are not. Many aspects of this were discussed including the importance

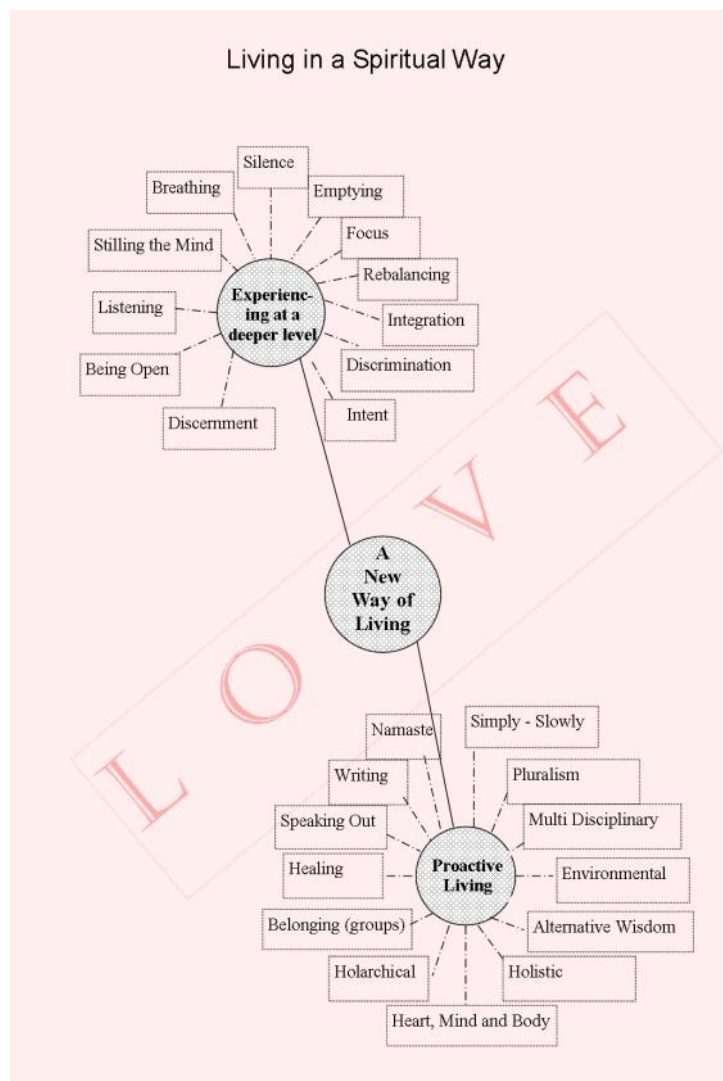
of meditation, of integration and of multi-disciplinary attitudes in education.

Sister Mercy Buckley said that after years of following traditional teaching a huge shift in her thinking has come about: Jesus in his lifetime became fully enlightened and was able to show us a Way to follow to become one with our source. We are all equally manifestations of that source but our imperfections still cause us to damage each other.

We are embodied, physical people, but there is also another dimension, a oneness, a becoming, a movement towards spirit, an interconnection between everyone and everything. For me this was a wonderful way of modelling the shift we need to make in our thinking and our attitudes in this time of transition.

Another memory, among many others, that I carried home with me was the poem that Dorothy brought, about the importance of Elders at this time:

Judy Hanmer



THE WISDOM OF THE ELDERS

*There is a river flowing now very fast
It is so great and swift, that there are those who will be afraid
They will try to hold onto the shore
They will feel they are being torn apart and will suffer greatly.
Know that the river has its destination.
The elders says we must let go from the shore
and push off into the middle of the river
Keep our eyes open, and our heads above water
And I say: see who is in there with you and celebrate.
At this time in history, we are to take nothing personally,
Least of all ourselves; for the moment that we do
Our spiritual growth and journey comes to a halt.
The time of the lone wolf is over. Gather yourselves!
Banish the word struggle from your attitude and your vocabulary.
All that we do now must be done in a sacred manner and in celebration.
WE are the ones we've been waiting for.*

(Hopi Nation, Arizona)

GREEK HYMN

I discovered the following when I was researching for my PhD in Theology. This anonymous Greek pagan hymn was written round about 500AD. It is probably written by a Neoplatonist. I liked it so much, particularly the rhythm, that I decided to translate it.

*O you who are beyond all things, how shall we
address you?
How can a word describe you? For you are defined
by no words;
You, the only unutterable, being the begetter of all
speech.
How can mind consider you? For you are compre-
hended by no mind;
You, the only unknowable, being the begetter of all
thought.
Everything which speaks and which does not speak
proclaims you.
Everything which thinks and which does not think
honours you.
Our common yearnings, our common griefs, rise up
to seek you;
Our common joys rise up to praise you.
All things rest in you, all things unite in you, all
things seek you.
And you are the end of all: the One, the All, the
No-thing.
Nameless, how can we name you -- you, the sole un-
defined?
O you who are beyond all things, how shall we
address you?*

Rosemary Arthur

THE SOWER GOES FORTH....

**Five Essential Seeds of Wisdom that Christen-
dom needs to re-espouse if it is to be of real rele-
vance in the coming Age**

**Accept the essential teaching of Jesus that
The Kingdom Of God Is Within**, as clearly ex-
plained in the Gospel of Thomas, which a group of
international scholars now believe to be the earliest
and unedited version of Jesus' teachings

**That Jesus did not expect his listeners to
understand his teachings in exactly the same
way.** He taught on two or three different levels of
understanding at the same time, thanks to the struc-
ture of his native language

**That He never intended people to be
disempowered by spiritual teaching**, especially by
the emphasis on guilt, and by the suggestion that
only other people can introduce the Divine to the
seeker

**That , as the early church fathers taught,
one life time is just one step of many on our spir-
itual path.** Reincarnation as a doctrine was never
officially banned by the Church. It was only
initially dropped through the decree of the emperor
Justinian, whose wife had particular influence over
the pope at the time. Understanding Spirituality
and experiencing The Divine is only realistic if life
is far longer than one life time.

**To understand the symbolism of the Life
Story of Jesus:** a symbolism which attached to the
myths of the Sons of God, predating Jesus by
between at least 2,000 years

James Ashby

THE INNER SIGNIFICANCE OF THE LORD’S PRAYER

The human being has a two-fold nature, the eternal part (spirit) and an earthly part (body, mind and emotions). For all of us there is the constant challenge of seeking to maintain contact with spirit, whilst simultaneously being drawn into the experience of body, mind and emotions. The Lord’s prayer is able to help us to meet this challenge. It is a universal prayer which, like any prayer, needs to be felt in order to be effective¹. Although there are many translations, the exact translation does not matter, provided that we have a personal sense of the meaning of each verse, and feel that meaning as we use the prayer.

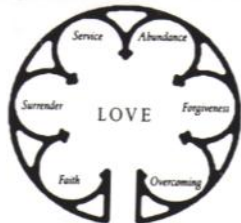
The Lord’s prayer divides into two parts². **The first part** acknowledges the presence of SPIRIT. *Our Father which art in heaven, hallowed be Thy name* and continues with the prayer that the divine be manifested on earth. *Thy kingdom come, Thy will be done, in earth as it is in heaven.* **The second part** of the prayer is concerned with our EARTHLY EXISTENCE: our need for nourishment of all kinds, for forgiveness, and support in maintaining direction. *Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil.*

The final line of the Lord’s Prayer *For thine is the kingdom, the power and the glory, for ever and ever. Amen.* is not found in the earliest version of Matthew 3. nor in Luke (Ch 11. V1.) They are fine words of praise but not important as far as this discussion of the inner meaning of the Lord’s Prayer is concerned.

Recently, some enlightening information has become available from the mystery tradition of Chartres cathedral³. Chartres cathedral contains an original medieval labyrinth, in the centre of which is a rose of six petals. Each verse of the Lord’s Prayer corresponds to a petal and each petal has a particular aspiration or intent. In the centre of the rose is love:



The Chartres labyrinth and the central rose with six petals



- 1st. Petal FAITH Our Father which art in heaven, hallowed by thy name.
- 2nd. Petal SURRENDER Thy kingdom come, Thy will be done.

- 3rd. Petal SERVICE In earth as it is in heaven.
 - 4th. Petal ABUNDANCE Give us this day our daily bread.
 - 5th. Petal FORGIVENESS And forgive us our trespasses, as we forgive those that trespass against us.
 - 6th. Petal OVERCOMING And lead us not into temptation, but deliver us from evil.
- Centre LOVE
Love is at the heart of prayer practice. The intent of each petal is an expression of love.

Notes

5th Verse: Neil Douglas Klotz⁴, translating from the Aramaic, offers the following illuminating translation for the 5th verse: Loose the cords of mistakes binding us, as we release the strands we hold of others guilt. Verse 5, in contemporary terms, is a prayer for release from our “issues”, and the impact of the “issues” of others on our lives.

6th Verse: Neil Douglas Klotz’s translation is again very helpful.: Don’t let surface things delude us, but free us from what holds us back from our true purpose. This prayer asks that the “pull of the world” be not so strong as to divert us from identifying and fulfilling our purpose in life.

The Lord’s Prayer, repeated with the above insights in mind and with feeling for the meaning of each verse, covers every aspect of our existence, both divine and earthly. When using the Lord’s Prayer, I like to start with the following prayer of intent:

Creator of all that is, as we pray to you today, may all that we ask for arise from a sense of your abiding presence. May we be clear, that what we ask for is for the highest good. We ask that our prayers be not only understood with our minds, but also felt deeply in our hearts.

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Anthony Deavin

The Association of The friends of Iona with Christians Awakening To A New Awareness

Request The Pleasure of Your Company

With Swami Yogesh Warananda speaking on

***The Teachings of the Christian Sage, Meister Eckhart
and The Mystical Teachings of Jesus in the Four Gospels***

6th September 2010 - at Rydal Hall, Ambleside, Cumbria

8th September 2010 - at St. Mary's Church, Bramhall Lane, Sheffield

10th September 2010 - at the Thomas Spencer Hall, St. Mary's, Whittington, Lichfield

Swami Yogesh has spent much of his life as a contemplative in the Himalayas. His Teaching on the very depths of Jesus' message lifts the Awareness of The Divine beyond the apparent barriers of traditional faiths. This is Christian teaching at its most profound and personal.

A light lunch, teas and coffees are provided on all three days.

The day at The Bully Barn, Rydal Hall starts at 10.30 for 11.00 as does the day at St. Mary's Sheffield.

The day at St. Mary's Whittington starts at 11.20 for 11.45

Reserve a place at:

FOI & CANA, Sulby Cottage,
Lower Rd., Cookham, Berks, SL6 9HW
catiesharples@onetel.net

A minimum donation of £20 is requested: to be collected on the day.

Transport from railway stations can be arranged if you notify us. Directions will be forwarded.

Please reply by 7th June

THE SIGNS OF THE TIMES

Identifying signs of the shift in consciousness which is breaking through in our day.

A lot of complaints are heard these days about the behaviour of children and young people: their lack of respect, lack of discipline.

There are many causes of this, most notably the inadequacy of parental formation. While not condoning misbehaviour, one can perceive a deeper reason underlying this problem and one that is not confined to young people.

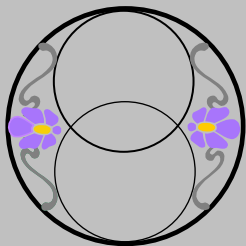
There is a growing desire for authenticity. People, the young especially, are less prepared to have their life or their values or their future dictated to them by someone higher up the hierarchical ladder. There is less respect for 'authority', whether of persons or institutions.

Something is considered authentic, and therefore taken on board, if it matches personal experience. The young will not accept beliefs just because Dad or a policeman or a vicar says so. But they will if it makes sense to them. It makes sense if it matches their experience.

The spread of democracy throughout the world – in intention if not in fact – is a sign that people will no longer accept to be told how to live their lives. They want to plan their own and their children's future.

In a word, there is a movement for people to become adult, to accept personal responsibility for their own lives.

Adrian Smith



DIARY DATES

The Vision: Tales from Ockenden (Woking Community Play Association)

1st (also at 2.30), 2nd, 4th, 6th, 7th & 8th May at 7.30pm

Tickets from The Ambassadors, Woking - 0844 8717645

Swami Yogesh Warananda (see page 9)

6th September - Rydal Hall, Ambleside, Cumbria

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What is God? - CANA Conference with Adrian Smith & ???

21st October at Sion Centre, London (see attached registration form)

CONFERENCE ON CHRIST CONSCIOUSNESS

During the CANA retreat on Iona last April, Gillian Pasches-Bell received an inner prompting to put forward a proposal for a major conference on 'Christ Consciousness' and had the soul courage to discuss this with others. At the CANA core group in November we all attuned to this and discussed our ideas and inspirations. Gillian then worked hard in drawing this together, submitted a proposal to the conference team at the Findhorn Foundation in January and in February it was accepted.

So, we are now working towards the conference on 'Christ Consciousness' that will be held at Findhorn, near Inverness, at Easter 2012. Plenty of time to save! Also, plenty of time to prepare.

A small team is gathering from those across England and Wales who would like to both hold the vision of this and assist in its planning. This team will work with a team from the 'Christ Consciousness' group at Findhorn. Gillian will hold the Scottish end and I am willing to hold the beyond Scotland end. If you would like to be amongst those who assist with the planning and/or keep up with the developments and hold a strong and supportive inner vision, then do please contact one of us.

Also, and importantly, we see the two years preparation that now lie ahead as vitally including those who are willing to draw together, or join, small groups across the country to reflect on this topic and explore its deeper meaning. Please get in touch with one of us if you would like to be involved in this way.

Gillian Pasches-Bell (gillianpb@hotmail.com) 01309 692393

Janice Dolley (dolley@wrekintrust.org) 01452 849180

This guidance through Eileen Caddy explains why this is important:

'day by day you become more infused with the Christ consciousness. You are able to walk in the light and become one with the light until there is no darkness in you, and as this takes place you bring more light into the world. You must realise that all of this starts in you. That it is what is within you that matters. It is what is within that is reflected without. This is not something to strive for; it is something that just happens if only you will let it and fill your hearts and minds with love and understanding. This raised state of consciousness is in the very air that you breathe. Breathe it in deeply and let your whole being be infilled with it. It is so wonderful, so great, that you cannot contain it, therefore breathe it out and so keep it moving and growing'.