

CHRISTIANS AWAKENING TO A NEW AWARENESS (CANA)

Founded by the Bridge Trust

News & Views

Autumn/Winter 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.

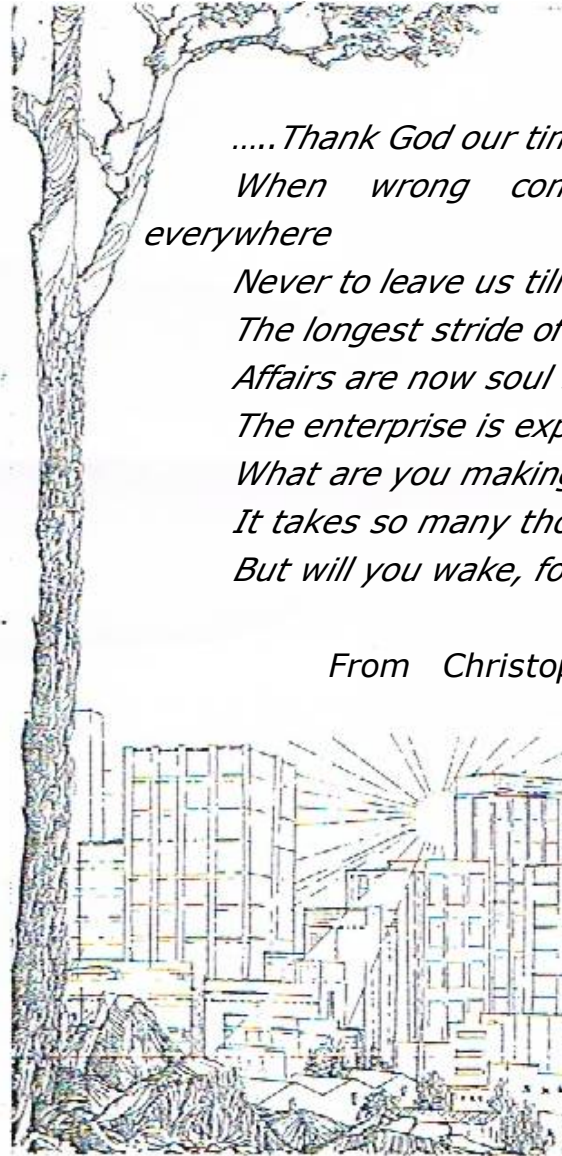
CANA offers people nurture and companionship in their process of awakening and the opportunity to find a commonality with others on a similar continuing journey.

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.



*.....Thank God our time is now
When wrong comes up to meet us
everywhere*

*Never to leave us till we take
The longest stride of soul men ever took,
Affairs are now soul size.*

The enterprise is exploration into God.

What are you making for?

It takes so many thousand years to wake

But will you wake, for pity's sake?

From Christopher Fry's 'A Sleep of

CONTENTS

Letter from <i>Janice Dolley</i>		2
Journey to Christ Consciousness	<i>Celia Storey</i>	3
Philip's Journey	<i>Philip Sheppard</i>	4/5
An Unfamiliar Me	<i>Sue Howard</i>	6
From <i>Sheila Ward</i>		7
Signs of the Times/Books	<i>Adrian Smith</i>	8
Letters to the Editor		9
Diary Dates – back cover		

LETTER FROM JANICE DOLLEY

"The Second Coming occurs when we move purposefully in action, uniting with others who passionately feel the same desire.....when we get radical in our ways of creating and expressing more transformation, more love, more beauty." (Padma Aon Prakasha) (1)

There seems to be a wave moving within and around our planet which is bringing challenge and change – (be these earthquakes, floods or oil spills) and is also bringing a new spirit or ethos into the world.

"Ethos is about creating an atmosphere within which things can happen," said Martin Palmer at a recent conference held collaboratively by the Wrekin Trust and Alister Hardy Society and "the great role of spirituality is to create an ethos". He then went on to tell us of meetings he has held with government ministers in China and how they realise that they have made a "massive mistake" by turning their backs on China's spiritual traditions because they have now lost what it is to be Chinese and instead have dozens of new shopping malls built every week and single child 'emperors' or 'empresses' demanding more and more material things. They are now asking to reconnect with and partner Taoists or Buddhists to 'create a spiritual culture of harmony'.

Harmony is generated when we live in a state of gratitude, of hope and a loving sense of connectedness that enables us to vibrate in tune with the core energies of the Universe – which we could call the 'Christ energy' or 'Krishna Consciousness' or 'Buddha Mind'. From this attunement we can then be a 'blessing to nature and each other' as the orthodox churches put it; we can draw the best out of every situation we encounter and, instead of fearing whatever tumultuous transition that may arise in our global or personal worlds, we can celebrate each moment that takes us further towards an edge we cannot yet see beyond - trusting that the ethos we collectively generate will enable the best possible outcomes in any

(1) *The Christ Blueprint: 13 keys to Christ Consciousness*, Padma Aon Prakasha, 2010, Findhorn Press

(2) Martin Palmer is Secretary General of the Alliance and Religious and Conservation and Co-Chair of the U.N. Programme on 'The Faiths, Climate Change and the Natural Environment'

(3) as ref 1

situation.

The challenge to those of us grounded in a Christian understanding may be to leave behind some of our previous fixed understanding and expectations with open minds, open loving hearts and good-willing intent embrace both what we sense may be happening around us and also respond to what may be asked within us. This may involve being asked to play our part in forming the "foundations for a Christ-Centred civilization on earth, a culture and society that is based on love, equality, wisdom and awareness". (2)

A Christ-centred civilisation is not necessarily 'Christian' in the religious sense of the word for Christ Conscious beings have been found in many epochs and associated with different faith traditions. But the consciousness that was fully embodied by the one we know as Jesus, or Yeshua, is, maybe, coming again to be expressed by all those willing to invite this energy and ethos into our lives and work together with others to create something more than we can create on our own.

Should you be one of those who senses this invitation and feels drawn to respond, then do consider booking the date and saving for the costs to be with others of us at the **Christ-Consciousness Conference April 7th – 10th, Easter 2012.**

For, 'this uniting creates the highest potential, revealing unimagined transformations and illuminations for everyone, no matter which spiral of evolution they are resting at. This union of working together will surpass anything earth has ever seen before.

The Second Coming is awakening from the collective dream with our highest potential.' (3)

It is not that we wait to be chosen but rather that we chose ourselves and step forward.

Bless you,
Janice

Journey to Christ Consciousness

The tenuous existence between traditional Christian belief and awareness of new ways of living the Christian teaching is real to most of us who belong to CANA. Through my membership of CANA I have become aware that I am far from alone in my inability to say the 'Creed' and to understand that the true meaning of Jesus time on this earth was to show us means to live at one with the father (i.e. God) as he did himself. "I and the Father are one" he taught us. "You also can be like me" he also said. Jesus did not ask us to worship him as God, he asked us to have a relationship with God as he had.

Many of us have found a new understanding of our Christian faith through meditation. Time set aside to listen to God in our lives has given us the way to 'tune in' to the will of God in all that we do. We become more aware of the wholeness of life; of the web of life that affects nature as much as humanity and the need to integrate our actions, looking for harmony and integration. Faith traditions talk of 'the Fall', the time when humankind achieved free will, a casting out from the Garden of Eden. We have too often used this free will irresponsibly and now may observe the damage caused to one another, to our communities and to the planet.

*Mystics of all religious traditions found a way to live their lives so close to the will of God that they became one with all. Through their lives they were recognised by those around them as spiritual authorities. Today some of us are beginning to feel that we too may be becoming mystics, not in a rarefied way where we become shut off from most of those around us but in a way that we may live ordinary lives in touch with that being of all "according to thy will". A CANA member Philip Sheppard has written an article, *Living in a More Spiritual Way*, which we have posted on the CANA website in the section 'Key Articles'. In it he wrote "Living in a more spiritual way is delighting more in the variety of human life. It is being less afraid of difference. It is delighting more in the rich variety of all life on earth; seeing Christ in all things".*

For me the main thrust of Jesus time on earth was not about whether he was

God or whether he was born of a virgin or even rose from the dead; the intention was to show us by example how we also could live our lives in true harmony with God's will; that we might bind ourselves back to God (Re-ligio). I have a problem with the term 'Christ Consciousness' because I feel it seems exclusive for those people of other religious traditions. I know that is not the intention of those who use the term but if I were a member of some other tradition I would certainly have a problem with detaching the word Christ from the tradition Christian. At this time, maybe at all times, there is a thirst for living in a better world. Many have a belief that the time is very near and humanity is increasingly turning to living in a God conscious way.

Over Easter 2012 CANA is joining with the Findhorn Community for a conference entitled 'Journey to Christ Consciousness'. This Autumn Janice Dolley and others are giving a series of workshops in preparation for the Findhorn conference. Janice is hoping to attract church leaders and others to these workshops. The problem is that most clergy and parish workers are so involved in their local communities that they are unable to get out or even afford other people's workshops. As Christians in our own communities it has occurred to me that CANA members are in a particularly strong position to disseminate some of our new thinking by, potentially with the vicar's encouragement, arranging local house discussion groups. As I think aloud I see the need to prepare a booklet that would give us a framework for such events. If the Church is not involved in our new awareness it will surely be further estranged. Many may not mind disconnection and are ready to join a new movement of Global Spirituality. However, should this happen, we are in danger of creating yet another religion as has been the case with the Baha'i faith who were specifically entreated by their founder Bahá'u'lláh not to found a new religion as his teachings were common to all religious traditions. We surely are not in favour of that but rather of deepening the lives of all humanity whereby their differences become not barriers but a richness of one whole people bound back to the good (God) of all

Celia Storey

PHILIP'S JOURNEY – September 2009 to August 2010

This is a brief account of my recent life journey written for friends who want to know how I am getting on. It covers from September 2009 to August 2010; about 1.5% of my 76 years of life on earth so far. A lot can happen in 1.5% of a life journey.

I see life as a continuous learning process. I learn how to live in the process of living. The learning is lifelong and continues until the end. There is something unknown waiting to be discovered until the journey is complete. And so the journey of life is like a Who-Done-it? There is an unfolding mystery that is only fully revealed on the last page. Life is full of mystery until the very end.

Life is a natural process that happens all by itself. The process can be trusted; it knows what it is about. The process teaches us how life is to be lived. It is a cyclic process revealed in the cycles in nature; life ebbs and flows. The dying of the old and the rising of the new are phases in a cycle of life. Life is continually being renewed. The ups and downs, highs and lows we experience in life are part of the natural flow of life.

This account is a piece of my learning journal. I see every experience in life, whether good or bad, as a teacher sent by God to teach me a lesson. My journal is where I record what I have learned from these lessons; what God has revealed to me in the process of life. It is my personal scripture. This is another chapter.

In September 2009 I was enjoying life. Philomena and I had both just recovered from cancer. I felt well and people told me I looked well. My body still felt young; I was still doing the physical exercises I began in my 20's, albeit with less haste and more grace. I loved my life, I loved my wife, I loved my home and I loved my friends. Then the first cloud appeared on the horizon. Philomena's scans had shown up an aortic aneurysm that seemed life threatening. She began a series of hospital tests with a view to an operation. The tests gave contradictory results. Our uncertainty began to grow.

December was a difficult month for us. Some friends died, and we went to a pilgrimage reunion at which we lit candles to friends who had died before

us. We ended up with a whole tray full of lighted candles, more than there were people in the room. So December left us shell shocked with bereavements. It was also the month I discovered that there was something seriously wrong with me. I was typing on the computer one day when suddenly the characters appearing on the screen were not the ones I was typing. I looked at the keyboard and tried again but the same thing happened. I had lost control of the fingers on my right hand. I felt scared.

In January a neurologist said that it was probably motor neurone disease (MND), but he needed to be sure. I had a series of hospital tests, some unpleasant and painful, and on March 22nd, after an age of uncertainty, the diagnosis was confirmed.

MND destroys the motor neurones in the brain with the result that muscles atrophy and tendons stiffen. Fine movements become difficult, while the body feels heavy, stiff and difficult to control. MND is progressive and incurable. Once you have it things can only get worse.

In March the symptoms were mostly confined to difficulty with my right hand and arm, and to a barely perceptible slurring of speech. Now it affects my whole body. I can't speak nor eat normal food. Breathing is becoming difficult. My legs can barely support the weight of my body. If I sway slightly off balance twelve stones of soft flesh and fragile bones go crashing to the ground with potentially disastrous results. If I am in pain in the night I can't move, I just have to live with it. Handling paper and cloth is difficult and it is surprising how much paper and cloth are handled in the course of an ordinary day. Just imagine going to the toilet! I can see, hear and think as clearly as ever, but I am increasingly helpless to respond to what is happening around me.

As I become increasingly helpless to deal with the world "out there", the world "in here" becomes increasingly intense. A minor frustration can trigger infantile rage. I want to strike out but am helpless to do so. And so I am forced to deal with the rage internally. I am forced to face my inner demons. Carl Jung says that my worst enemy is within me. Jesus tells me to love my enemies. If I

love the enemy within – my inner demons, I love myself as God loves me, because God loves all of me.

Meanwhile, after nearly a year of tests and uncertainty we now have a date for Philomena's operation.

The speed of these changes is turning our lives upside down. The rules of the game are changing faster than we can adapt. And in the midst of this chaos, some patterns are becoming clear. One is to do with time. I am getting a sense that there is no limit to the depth of now; no limit to the journey into the deep. We are both being drawn to live more deeply in the here and now. And as we live more deeply in the here and now, we come closer to one another, and closer to God. This is the God who is closer to me than I am to myself, who makes his home in the depths of my heart. This is the God who goes with me wherever I go. Even if I pass through the gates of hell, this God will not abandon me. To live more deeply in the here and now is to make the journey into the depths of the human heart where God is always here now, patiently waiting to welcome us home. And for some, the journey passes through hell.

Another clear pattern is to do with loving friendship. I have become amazed at the love that surrounds me. And this is not just from Philomena, nor close relations and friends, but also the health professionals who care for me, and even people I meet occasionally who remember me. And so I am becoming aware that my death is much more than the death of a solitary individual. It affects many people. It is a disruption in a web of loving relationships. And this web is not limited to those friends who are still living; it includes those who have died before me. Recently, while I was still able to drive, I was driving down the

Avenue into Southampton. Suddenly I had the sense of being surrounded by a host of friends who had died before me, who loved me, and who were waiting for me to join them. It was a subliminal glimpse, then it was gone and I was back on the road surrounded by moving cars. But it left a trace in my memory.

If my intuition is correct, then maybe, just maybe, those who have died have not gone away. They are walking among us. They cannot be seen but their love for us can be felt in the depths of our hearts. That's how we know they are there. My mission in life is to express the love that I have in my heart. When I die, the love I have expressed does not die with me; it lives on in the hearts of those I have loved. So death is no barrier to love, love transcends death and flows from those who have died to those who are living.

This is the inheritance that is passed from one generation to the next. So love cascades down the generations, leaping from heart to heart, from deep to deep, on its way from the original lover to the final beloved; from God the lover to God the beloved, drawing us all together in love.

All love comes from God in the beginning and returns to God in the end. The love we receive from God in the beginning is our inheritance. We did not earn it and we do not deserve it. It is freely offered; it can only be freely received. But it cannot be possessed; it does not belong to us; it belongs to God. If we freely offer, it will be freely received.

So God loves God through us, and God loves us through one another. There is only one love, and that love is gathering all things into itself.

Philip Sheppard, 29 August 2010

*Be taught now, among the trees
and rocks,
how the discarded is woven into
shelter,
learn the way things hidden and
unspoken
slowly proclaim their voice in the
world.
Find that far inward symmetry
to all outward appearances,
apprentice*

*yourself to yourself, begin to
welcome back
all you sent away, be a new
annunciation,
make yourself a door through
which
to be hospitable, even to the
stranger in you.*

**(extract from David Whyte's
poem Coleman's Bed)**

From Sheila Ward

Since I was a teenager I have been puzzling over the difference between what Jesus called 'Love' and what was considered to be 'Love' in the Church. My quest to discover the different meanings of love was reinforced by encountering Teilhard de Chardin's prophecy that humanity was on the verge of a new evolutionary leap – and was inspired by love for a priest who was agonising over the way Christianity had lost touch with reality. The main experience which seemed to be lacking from the last several thousand years was that of women. So over twenty years ago I began to explore this.

Recently this has led me to a realisation that the fire of love which emerged from Christ's teachings and which began the emergence of a new society was gradually stifled by intellectualisation, by a misperception of women and by power seeking - but is still dormant in many of our churches. This resulted in a paper called '**Phoenix Emerging**'. I shall be glad to e-mail it to anyone who would like to read it: sheila.ward@sophiatree.co.uk (or if you are not on e-mail I will post a copy. My address is 19 Beech Court, South Walks, Dorchester DT1 1DX).

Most clergymen I know are the most caring men in our society but caught in the trap of history. History is now moving faster than at any time before and we need to make a leap from the Tree of Knowledge, with all its certainties and conflicts to the love and creativity of the Tree of Life. I now belong to a United church which places love within and beyond the church above any package of beliefs. It is the way we live our lives that matters. This is exemplified in the adaptation of the 23rd psalm which appeared in our church magazine and which suggests to me that we may be growing up and the Phoenix may be emerging.

The 23rd Psalm was the outpouring of a frightened and lonely shepherd several thousand years ago. It is now sung as a cosy reassurance to seductively beautiful music but bears little relation to today's belief that we are co-creators with God of an abundant life which he promised to our society, the rest of the world and future generations through transforming love. Surely today we should be praying something like this:- (standard version on left, 2009 version on right)

1. *The Lord is my shepherd; I shall not want*

2. *He maketh me to lie down in green pastures; he leadeth me beside the still waters*

3. *He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.*

4. *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.*

5. *The preparedst a table before me in the presence of mine enemies; Thou annointest my head with oil, my cup runneth over;*

6. *Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.*

Continuing our series on THE SIGNS OF THE TIMES Identifying signs of the shift in consciousness which is breaking through in our day.

That first view from space that we earthlings had of our planet from the USA space-probe, Vanguard II in February 1959, and subsequent pictures of Earth from "outside" had a profound effect on the human psyche. The sense that this small planet was the home for 6.5 billion of us, surely sowed the seeds of our becoming environmentally aware. Recent threats of the consequence of global warming have added to our ecological awareness.

But there are two different attitudes to ecology. The first regards the human person as the ultimate creation and, inspired by the first chapters of Genesis, understands us human beings as superior and above all other creatures, free to act upon the whole of creation with the

1. Christ is my inspiration and strength

2. He enables me to act wisely and to find an inner stillness.

3. He renews my energy and opens my eyes to a new awareness

4. Even when I am suffering pain and sorrow I can trust in a love which flows through our community, as I hope they can find your love in me

5. I have no enemies but I am prepared to cook a meal and forgo my leisure if it can heal broken relationships.

6. Christ promised abundant life through transforming love. May we be able to convey this immense joy to present and future generations

understanding that it is all there for our use: in other words, nature has a use value.

The other attitude is that we humans are just one species among the millions of others and that all species are interconnected and interdependent, so each (including ourselves) is valued for itself and not for its use to humanity.

Consequently our ecological attitude is to treat every aspect of creation with respect. We, all together, form one world. This second attitude to our environment is being taken on board by increasingly more people today.

Adrian Smith

Adrian also answered a question about the difference between Pantheism and Panentheism, for those who might be interested:-

Pan(everything)theism(God) is the Eastern Religions' understanding that everything (the whole of creation) is God and so God is everything.

Pan(everything)en(in)theism(Go

d) is not a new concept among the Middle Ages mystics but the word is new to theologians of the West, meaning God is IN everything and everything is IN God. Western theology always distinguishes the Creator from Creation. Hence at the end of our lives we will not be absorbed into God (Eastern Religions) but united WITH God.

BOOKS FOR A FURTHER AWAKENING

"We all have a limited reading time. Yet there are so many enticing books available. Where do we start? What do we read next? CANA members have suggested that it would be helpful to have a few titles recommended, on a number of subjects.

To obtain an overall picture of

the new thinking abroad today, we suggest starting with one in the first category and then progressing to any of the other subjects which especially appeal to you.

The books have been chosen on the basis that they are 'easy reading', non-specialist, and that they are up to date: almost all have been published since 1990. The list will be updated from time to time. The editors welcome your recommendations"

David Storey and Adrian Smith

Booklist (available from the Membership Secretary) includes topics on: Awakening to a New Awareness, Spirituality, Jesus, Christian Living, Christian Belief, Scripture, Global Ethics and Inter-Faith Dialogue

Letter from Mavis Timms

Dear Editor,

I was interested to read James Ashby's article in the last *News & Views* about finding the inner meanings to parables, gospel and Old Testament stories. For years I have been studying the symbolism contained in myths and scriptures from round the world.

Some years ago, I wrote interpretations of the more difficult sayings in *St Thomas' Gospel*, having seen how close they are to Buddhist and other teachings about soul development and ways of attaining the Oneness. I put them in order, to illustrate a journey from outer acts, to gradual inner change. Years before, I'd done the same with the *Kingdom Parables in the New Testament*. I turned it into a series of settings of the parables to music, linked by dialogue, as in a miracle play, for instance. Something children could perform. I called it '*The Key of The Kingdom*'.

I wondered if your readers would be interested to read one or two of the *St Thomas* commentaries, and I include the address to obtain a copy if they wish to follow it up:-

'Lift Up The Stone' by Mavis Timms – an interpretation of some of the Logions from the *Gospel of Thomas*, given in the form of an inner journey towards wholeness. Published by Friends Fellowship of Healing (Quakers), available from Alan Pearce, 15 East Street, Bluntisham, Huntingdon, Cambs PE28 3LS tel: 01487 741400. Cost £2 plus postage.

~ ~ ~ ~ ~

Example of Logions from *St Thomas Gospel* interpreted by Mavis Timms:

Jesus said:

Blessed is the lion that man will eat, That the lion may become man. And cursed is

the man whom the lion will eat,

That the lion will become a man.

(Logion 7) And he said:

*The man is like a wise fisherman,
who cast his net in the sea,*

*He cast all the little fishes down
into the sea. (Logion 8)*

*The Kingdom of the Father
is like a merchant who had a cargo
and found a pearl.*

*He was a wise man,
therefore he sold his cargo
and bought for himself the pearl
alone.*

*You also seek for the treasure
which does not perish, which abides
where no moth enters to eat and
worms do not destroy. (Logion 76)*

Letter from Roger Shorter

*32 Balderton Buildings, Balderton
Street, London W1Y 1TD*

Dear Editor,

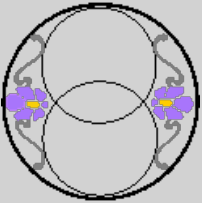
*In News & Views Spring 2010 it
was mentioned (p.7) that teaching
regarding reincarnation was
'dropped' as a doctrine, because of
the influence of Justinian's wife over
the Pope at the time. That is really
rather unfair on that Pope, who
actually struggled to retain the
existing doctrine, but who was
prevented, by physical force, from
attending the relevant meeting, even
though he was in the City
(Constantinople) where the decision
was made at the time. (See Noel
Langley's book on reincarnation, for
example). Various history books –
including the most orthodox ones –
confirm this.*

*It was with much fear and
trepidation that I agreed to
take over from Sue Howard as
membership and renewals
secretary. Sue had imbued the
job with so much more than
mere efficiency - love, patience
and devotion are words that
spring to mind. She seemed to
know so many of our members
personally and of course,
before our Iona trip, took the
trouble to travel around and
meet them all. It is comforting
to know that she is always at
the end of a phone line - or e-
mail - for any advice I need
and I can only hope that I can
continue the job in the 'Sue
spirit'.....warmest thanks and
appreciation, Sue.*

Judy Turner

DIARY DATES

New
Awareness
(CANA)



Copy for next
newsletter to:

Denise Moll
21 Fleetwood
Court
Madeira Road
West Byfleet KT14
6BE
[denise.newleaf@ph
onecoop.coop](mailto:denise.newleaf@ph
onecoop.coop)
by **mid March
2011**

We are on the
Web
[http://www.ch
ristiansawaken
ing.org](http://www.ch
ristiansawaken
ing.org)

Membership
Secretary

Flat 6, Belle
Vue House
19 Belle Vue
Road
Exmouth EX8
3DR

E-mail:
[judyt37@btinterne
t.com](mailto:judyt37@btinterne
t.com)

**"WHAT IS GOD?" CANA Study Day,
SATURDAY 23rd OCTOBER
2010 at the Sion Centre for Dialogue and
Encounter, 34 Chepstow Villas,
London W11 2QZ 0207 313 8286
(www.sistersofsion.org) 10:30-4:30 pm:
led by **Adrian B Smith** and **David Usher**
(Unitarian Minister)
Fee: **£30**, please bring lunch, tea/coffee
provided. Cheques to CANA, c/o
Celia Storey, 102 Church Road, Steep,
Petersfield GU32 2DD (01730
265591)
*Open to CANA members and their friends***

**Note the date: EASTER 2012 – Conference at Findhorn
on Christ Consciousness** (full title to follow). **Please
also note** there are pre-conferences leading up to it:
**"Exploring a Universal Christianity and how this can
be expressed in Today's World" 9-12 October 2010
at the Findhorn Foundation** – a 4-day Workshop with
Judith Bone and **Janice Dolley**. For details contact
www.findhorn.org/programmes/programme407.php (01309
691653)

**"Moving towards a Universal Christianity" 5-7
November 2010 at Hawkwood College, Stroud** (details
from www.hawkwoodcollege.co.uk (01453 759034) with
Janice Dolley, Rev Peter Dewey and Kate Porteus

**"Christian Evolution – From our roots to our future"
26-28 November 2010 at The Ammerdown Centre,
Radstock, Bath BA3 5SW, with Janice Dolley & Jane
Ozanne.** For details contact centre@ammerdown.org,
www.ammerdown.org, 01761 433709

~ ~ ~ ~
ALISTAIR HARDY SOCIETY: next AHS Oxford & Cotswold
Meeting will be: **Spiritual Experience through the Ages:
discussion**
**Saturday 4 December 2010, 10:00 - 15:00, Friends
Meeting House, 43 St Giles, Oxford.** Fees: AHS members
£10; non-members: £15. Booking by 27 November

Please also note an interesting weekend residential event on
29 to 31 October at Charney Manor, organised by the
Quaker Fellowship for Afterlife Studies. This event is
open to non-Quakers and day attendance is also available.
For more about the Quaker Fellowship for Afterlife Studies
see <http://www.webbscottage.co.uk/>
(Rhonda Riachi Chair, AHS Oxford & Cotswold Group
ahs@riachi.free-online.co.uk M: 07533 248659)

Calling all CANA members to N&V: huge appreciation to all who have written for News & Views....we would also welcome input from those who haven't done so yet but would like to share their stories with fellow CANA people in whatever way is right for you. Thank you so much – about an A4 page is usual – precedence given to new writers!

The Editor