



**Living Spirituality Connections**  
Resources for spiritual journeys

## **NEWSLETTER SUMMER 2021**

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#### **Introduction**

In this newsletter we begin by looking at some lively inputs into current thinking about the world that is on the threshold of opening up again (in affluent countries). Diana Butler-Bass argues that in terms of religion, we don't need to return to the old ways; we need to be relocated. We need to find a new place, a new home in a disrupted world. Pandemic dislocation calls for guides and weavers of wisdom. Many consider Diana herself to be one of those guides.

Helen Warwick writes about the way in which Holy Rood House, a therapeutic, theological

and educational retreat centre, has held real hope for people through lockdowns. She sees love dwelling in the vulnerable and connecting us to each other and the earth.

We give a link to Imogen Ball's very refreshing talk for which she won the 2021 Theology Slam, on Creativity in a Time of Pandemic. Miriam Mackie shares her experience of finding a new capacity for beholding nature around her during lockdown, and how it connected her with the deep rootedness of God's creation, and our part in it.

We then look at the Work that Connects, through an article of Richard Rohr's and through the experience of Lewisham Unity in putting those ideas in action. The Active Hope project at Lewisham is an antidote to despair, that acknowledges pain and grief and honours hope and possibility. It embodies the deep sense that brokenness can be the place of change.

In exploring how human and earth flourishing can co-exist we look at a vision of a Sabbath for Agriculture by members of the Daily Bread community-wheat growing project at St James's Piccadilly, and at the worldwide Radical Joy movement. This is a community of people dedicated to bringing meaning, beauty, and value to places that have been damaged by human or natural acts.

Exploring the interface between science and religion, Ilia Delio looks at the ways in which love can be a bridge between the two domains. We give a link to the Galileo Project, pioneered in tandem with the Scientific and Medical Network, which seeks to expand science so that it can accommodate and explore important human experiences and questions that science, in its present form, is unable to integrate.

To conclude, Elizabeth Mills reviews James Roose-Evans' book **Inner Journey, Outer Journey**, written to help people to locate a spiritual centre in their daily lives.

## Religion After Pandemic

By Diana Butler-Bass

*Lost means gone - it also means dislocated*

### What have we been through?

It is quite striking how people use the word "lost" and "loss" to describe the last fourteen months: we've lost friends and relatives to death, we've lost a year of our lives, we've lost income, we've lost a sense of security, we've lost our ability to move freely through the world. We've lost a lot.

My clergy friends speak of grief and lament – perhaps the post-COVID church will be one marked by that sad journey. But I think that "grief and lament" lacks specificity. It is hard to

grieve millions of people (even when necessary, to do so), and it is hard to grieve the hundreds of millions of lost years of our lives (even when the sadness of that is weighty). We need to grieve what is gone, yes. But that is not the only task ahead.

Lost doesn't just refer to what is gone. It also means that which is mislaid, out of place, dislocated. Sometimes lost just means that we're lost. And that is the other task for the post-pandemic world: to help others find what has been lost, to point the way beyond the thicket. We need to find ourselves again; we need to be relocated in the world.

## **We've been dislocated in four major ways:**

### **1) Temporal dislocation**

We've lost our sense of time as it existed before the pandemic. How often have you thought: What day is this? What time is it? Did I miss an event? What month is it? That's temporal dislocation.

### **2) Historical dislocation**

We've lost our sense of where we are in the larger story of both our own lives and our communal stories. History has been disrupted. Where are we? Where are we going? The growth of conspiracy theories, the intensity of social media, political and religious "deconstructions" – these are signs of a culture seeking a meaningful story to frame their lives because older stories have failed. That's historical dislocation.

### **3) Physical dislocation**

We've lost our sense of embodiment with others and geographical location. For millions, technology has moved "physicality" into cyber-space and most of us have no idea what to do with this virtual sense of location. Without our familiar sense of being bodily in specific spaces, things like gardening, baking, sewing, and painting have emerged as ways of feeling the ground and the work of our hands. We've striven to maintain some sort of embodiment even amid isolation. But the disconnection between our bodies, places, and other bodies has been profound. That's physical dislocation.

### **4) Relational dislocation**

We've lost our daily habits of interactions with other humans, the expression of emotions together in community. Have you worried you won't know how to respond when you can be with your friends without distance, with no masks? How it will feel to be in large groups again? How will work or school feel back in person, with others at the next desk or waiting on customers face-to-face, or in the first in-person meeting? What happens when the plexiglass comes down, the mask is off? That's relational dislocation.

**To read the full article**, outlining the task of the post-pandemic church of finding, repairing, and relocating; identifying a new place, a new home in a disrupted world

go to: [http://www.livingspirit.org.uk/wp-content/uploads/religion\\_after\\_pandemic.pdf](http://www.livingspirit.org.uk/wp-content/uploads/religion_after_pandemic.pdf)



**Diana Butler-Bass Ph.D.**, is an award-winning author, popular speaker and preacher. She runs The Cottage <https://dianabutlerbass.com/the-cottage/> Her books include **Freeing Jesus** and **Christianity After Religion**. *The end of Church and the birth of a new spiritual awakening*. We thank Diana for encouraging people to share her article, as we are doing here.

## Holding Real Hope through the Covid Crisis

**By Helen Warwick**

on behalf of the Residential Community of Holy Rood House.



*In the garden at Holy Rood House*

Holy Rood House has always been a community on the edge. We have been running as a therapeutic, theological and educational retreat centre, in Thirsk, North Yorkshire, since 1993. The challenges of caring for wide-ranging issues of guests and the earth, of working for justice, and of financial need, creates an edge place that is recognised by those who are marginalized and those who are suffering in many different ways, and readies the community to accommodate crises.

There were four of us residential staff during the first lockdown in 2020 and we kept vigilant to what was going on in ourselves, our community and the world. The pandemic had thrown the world into huge transition, a liminal space; a not-yet, not-knowing stage – between the ‘how it was’ and the ‘how it is going to be’. There was a sense of needing to experience this transitional time, not to try and just get through it, but to experience and

explore this 'it'. We tried to discover what this liminal space was offering, through our listening, learning and discussion.

*'I it am, I it am, I it am that is all'.*

*Julian of Norwich*

Our prayer times became all the more relevant in this exploring. The material for difficult times seemed to stand out sharply, to be more intense. These sacred spaces became vital to offer to our guests, some of whom appreciated knowing that 9am morning prayer and a 5pm listening space was a holding space for them to sit quietly in their own homes; helping them to feel connected and to cope with overwhelming feelings.

With the threat of safety that Covid presented we noticed how our own bodies were affected. The amygdala buried deep in our reptilian brain is our early warning system that flags up threats. The effect of being thrown into an unsafe, disconnected place, would be alerting each of us, producing increase in anxiety, affecting sleep patterns, concentration and other functions. We needed to support guests and keep the charity running, being aware of our own vulnerabilities. These opened us to the vulnerable Spirit that leads us so sensitively in these times. We tried to acknowledge our fragility and to see the beauty of that part of us and to find a nurturing voice that connects us to love. Like one of the guests who was accompanied in her painful journey, it was the naming of her lostness that helped her to explore her vulnerable side and the creative opportunities that being lost brought to her. A vulnerable Spirit connected us to love and highlighted beauty and creativity in this fragility. Love dwells in the vulnerable, and connects us to each other and the earth.

*Help us to wait with expectant hope  
and look for the many ways your light  
shines on our lives and the earth  
around us.*

*Elizabeth Baxter*

*Love is a blanket,  
A surrounding  
Knowing.  
A belonging  
with no connection  
With no ties  
yet anchoring all.  
Here is nothing.  
Here is everything.*

*Katie*

**Helen Warwick** is a residential member and chaplain of Holy Rood House Community Centre for Health and Pastoral Care [www.holyroodhouse.org.uk](http://www.holyroodhouse.org.uk)

**To read the full article** go to: [http://www.livingspirit.org.uk/wp-content/uploads/holding\\_real\\_hope\\_through\\_the\\_covid\\_crisis.pdf](http://www.livingspirit.org.uk/wp-content/uploads/holding_real_hope_through_the_covid_crisis.pdf)

## Compassionate, creative, relational ways beyond lockdown and its impacts

by Imogen Ball

Theology Slam continues its search for the most engaging young voices on theology and the contemporary world. Judged by some of the top theologians and communicators in the Christian world, Theology Slam aims to encourage a new generation to think theologically about the world around them – and to encourage the church to listen to what they have to say. This year, the focus is on the effect of the pandemic. Lockdown has upended millions of lives around the world. Amid so much uncertainty and loss, how do we make sense of what’s happening around us – and how should we respond? Theological reflection is essential to help us address these big questions, both as individuals and as a society, and Theology Slam is a key forum for this crucial discourse. Theology Slam is organised jointly by the *Church Times*, SCM Press, and the London Institute for Contemporary Christianity.

In her lively refreshing talk, Imogen reflects on what a deeply felt and spiritually based response to the pandemic looks like. The link between compassion and the body, especially the womb, is a big feature. In the rebirth flowing from creative compassion, we are called to be image bearers of the compassionate creator, going beyond suffering with people, to building relationships, and making space for others. Creative compassion is for such a time as this, as the lockdown eases, where injustice and grief at loss are so apparent. To listen to her talk, go to:

<https://www.youtube.com/watch?v=TP1IRH9eqEs>



**Imogen Ball**, 2021 winner of the Theology Slam, is a final-year ordinand and MA student at Trinity College, Bristol. Her topic is “Creativity in a Time of Pandemic”, inspired by her experience of pregnancy and motherhood.

## Fruits of lockdown: Beholding

By Miriam Mackie



My new practice over the winter happens on my local walks. I live only a few moments from woodlands and meadows, ponds and trees in Epping Forest. I watch everything as I go by - and this only works if I am on my own - I let one sight arrest me. It might be the way the sun glints onto branches, or the intense green of the moss on the floor of the forest. It might be a whole vista of white may blossom, or the delicate icy frost tracing a leaf. However familiar, however many times I have been here, there is a new growing, changing, blessing. I stop. And look. And stay, and look some more. I am "beholding", for as long as I can. The longer I behold, the more I see, and the more I feel the deep rootedness of God's creation, the blessing of it, and ourselves a part of it.

With thanks to Brian Draper for the "beholding" encouragement.

**Miriam Mackie**, part of the community at St James's Piccadilly for 25 years, is a composer and pianist living beside Epping Forest.

### *The contemplative call to nature:*

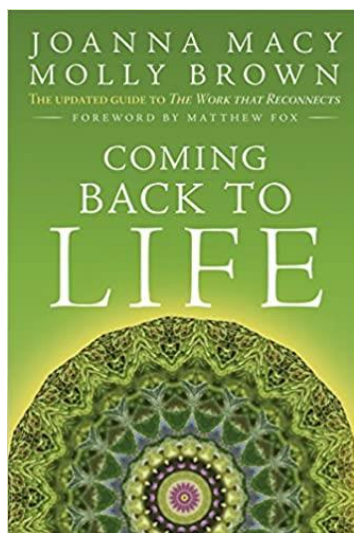
#### The Work That Reconnects

By Richard Rohr

A few years ago, some members of our CAC community and I were blessed to be able to spend a week at Ghost Ranch with Joanna Macy. Joanna is a brilliant Buddhist teacher, a systems thinker, deep ecologist, and activist for peace, justice, and a healthy environment, and she led us in what she calls the Work That Reconnects. Joanna (now in her 90s) is a true elder, a woman who has dedicated her life to what she and others call The Great Turning from an Industrial Growth Society to a Life-Sustaining Society. She sees us in the middle of The Great Unraveling, what I might call an "unveiling," which "draws attention to the disasters that Business As Usual has caused and continues to create." [1] Ecologist Stephan Harding writes:



“The Work That Reconnects is conceptualized as a spiral that maps the journey to Gaian consciousness [*or deep connection with the living Earth*] in four stages. The first is *gratitude*, in which we experience our love for life. Next is *honoring our pain*, in which we learn how to suffer the pain of the world with others and with the world itself. Then, in *seeing with new eyes*, we experience our connection with life in all its forms through all the ages. Finally, in the last stage we *go forth into action* in the world as open human beings, aware of our mutual belonging in the web of life, learning through feedback in our social and ecological domains. “[2]



In their book **Coming Back to Life, the Work that Reconnects**, Joanna Macy and Molly Young Brown describe powerful experiential practices that take groups through each stage. I can vouch for their effectiveness! By the end of the week at Ghost Ranch many of us had made discoveries similar to those described here:

What then can we expect to take with us, as we go forth into the world and our individual lives?

- A heightened awareness of the suffering and dangers besetting our world with a greater respect for our capacity to face them without dodging, denying or numbing out
- An upsurge of energy as we unblock feedback loops by accepting our pain for the world, reframing it as compassion
- A wider sense of identity as a unique and integral part of the living body of Earth
- A growing appreciation for community—with each other, with our brother-sister species, with our ancestors and future generations. We feel supported by them as well as accountable to them



- A stronger motivation to join with others in service to life; confidence in the power of our solidarity
- A fresh sense of the diversity of our gifts and of the many interdependent roles to be played in the Great Turning
- Hence, gratitude for who we are as individuals, with all our personal strengths and limitations—even our wounds—and for our desire to be of use
- Commitment to goals extending beyond our individual lifetime; liberation from dependence on immediate, measurable results
- Gladness in being alive now, in this epochal moment on Earth; a sense of the privilege of taking part in the Great Turning [3]

[1] Joanna Macy and Molly Brown, *Coming Back to Life: The Updated Guide to The Work That Reconnects* (New Society Publishers: 2014), 5.

**Fr. Richard Rohr** is a globally recognized ecumenical teacher bearing witness to the universal awakening within Christian mysticism and the Perennial Tradition. He is a Franciscan priest and founder of the Center for Action and Contemplation (CAC) in Albuquerque, New Mexico.

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## SimplyGently and Active Hope @ Lewisham Unity

By Claire MacDonald



*‘The world and its creativity, possibility, and our experience—they are generated and renewed all the time. In nature and its relationships, in our lives and our relationships, personal and in community--all seem to be connected, and sacred. This is how I see things after 24 years as a Unitarian at Lewisham.’* Lori Winters

Photo: Earth Day at Lewisham Unity

For two or three years at Lewisham Unity we have been inviting artists into services. Amy Sharrocks, whose work investigates the relationship of people and water, was one of these. Amy Poole, a Christian artist then working at the Live Art Development Agency, led a service called “how to weigh a blessing” with us. Sue Mayo is working with us on a project called Breaks and Joins: how we repair ourselves through mending things. As artist Davina Drummond said “art creates spaces where alternate realities can happen, where a different place to be, or a place of being, can be held, temporarily”. Learning from the conversation between arts and spiritual practices generated a desire to host a parallel programme, alongside and along with our Sunday gatherings. We are calling it **SimplyGently**.

**SimplyGently’s** purpose is to widen our offer within the wider community by inviting artists and creative activists to create workshop series and events that are, while not necessarily spiritually focused are what Linden McMahon and Yaz Autwal, who have just run a series of three workshops on Active Hope, call ‘heart smart’ -- authentically alive to difference; collaborative, inclusive and committed to addressing the despair of injustice and climate crisis through tools that draw from the place where sacred meets social. Active Hope draws specifically on the insight and wisdom of poet activist and environmentalist Joanna Macy and her long term project The Work that Reconnects. Active Hope is an antidote to despair that acknowledges pain and grief and honours hope and possibility. That deep sense that brokenness can be the place of change; that our own pain can seed new possibilities and that we can admit to being wrong at the same time as we allow ourselves the vulnerability to work together for change, is part of the heart smart that they have brought to Lewisham over the past several months.

**SimplyGently** is a pay as you go project. We charge for places and offer the opportunity for those who can, to buy solidarity tickets so others can join. We have so far sold out, raised enough underwriting support to make sure no one who wants to come is excluded. We are now planning a further series, which we hope will be cross-faith. We have also connected with a community in the US called Common Street who are also working on Active Hope and The Work that Reconnects and, on Zoom, we have been able to work with them, include them in workshops and plan collaborations.

And of course, everyone, whoever you are, wherever you come from, whoever you love and whatever it is you are searching for, are welcome on Sundays at 11. In touch, in love and gratitude. Email me for Zoom details at [justrevclaire@gmail.com](mailto:justrevclaire@gmail.com)

### **Online links:**

You can access our Soundcloud here <https://soundcloud.com/user-429520282-178976589>. Hear a conversation about ministry with me here <https://transmitter.transistor.fm/9> and our facilitator artist activist leaders can be found here <https://lindenkatherinemcmahon.org> <https://podcasts.apple.com/gb/podcast/episode-5-yazzie-min-stand-for-humanity/id1458658297?i=1000442552878>

Breaks and Joins: <http://www.suemayo.co.uk/breaks-and-joins>

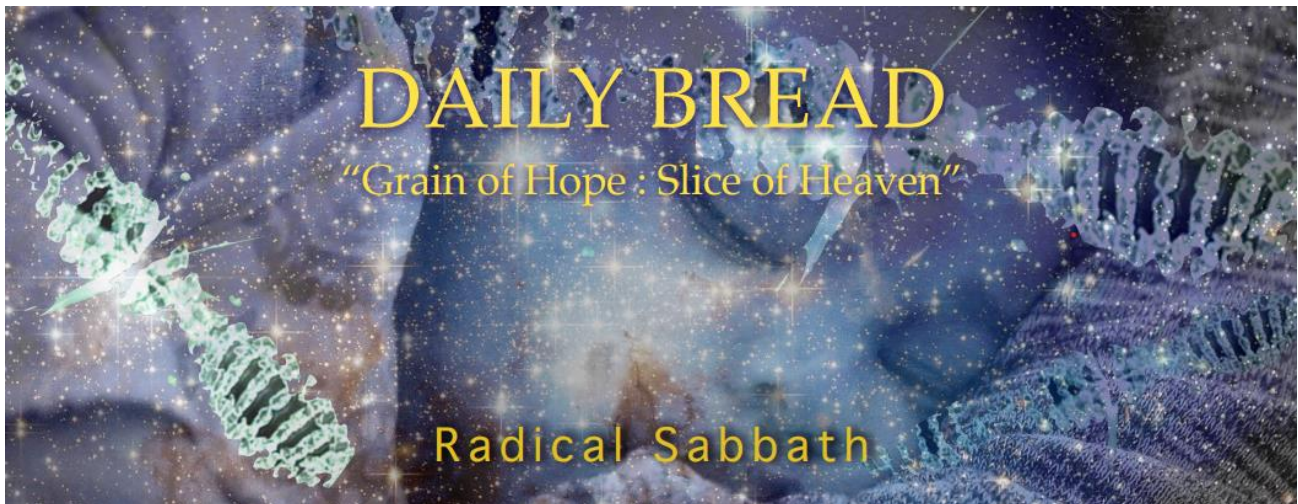
Common Street <https://commonstreet.org>

To read more about **Lewisham Unity** see [www.lewishamunity.org.uk](http://www.lewishamunity.org.uk)

go to: [http://www.livingspirit.org.uk/wp-content/uploads/lewisham\\_unity.pdf](http://www.livingspirit.org.uk/wp-content/uploads/lewisham_unity.pdf)

## A Sabbath for agriculture in right relation with the natural world

By the Daily Bread Project at St James's Piccadilly



The living world really is very good, beautiful and innately functional. It draws forth wonderment and praise – blessing – from *Homo Sapiens*, the species able to both exercise and reflect on these capacities. To wonder and bless, requires us to pause and contemplate. The first thing God does when there is finally a moment to rest is to bless the day precisely because it is one of rest. Rest is required in order to contemplate and bless restfulness, and so renewal is embedded at the very beginning of things.

### **An orientation of contemplation and blessing**

An orientation of contemplation and blessing soon presents us with the realisation that we are woven inextricably into this temple of the cosmos, that what happens here happens to all of us. The first book of revelation, the cosmos itself, speaks to us directly through our senses, emotions, imagination and reason. News of belonging and home appears at every turn. In the words of Mary Oliver, often quoted in the St James's Piccadilly community:

*“Whoever you are, no matter how lonely, the world offers itself to your imagination,*

*calls to you like the wild geese, harsh and exciting --over and over announcing your place in the family of things."*

Contemplation makes visible aeons-long indigenous wisdom, where land is not separate from story, lore is not separate from law, and sustainable food production is sacred. Contemplation of the depths and heights of the cosmos and the irrevocable bonds of relationship between things revealed by science invites us to think again, turn again.

Poets and prophets in every culture and community and generation stop and look again, standing in the middle of the river and changing the flow of understanding around them. The counter-agriculturalists who bless us with a different vision, who see the whole, who understand that if you tug on anything in nature you are bound to find it attached to everything else. The foragers, organic farmers, rewilders, permaculturalists, no-diggers, bio-mimics, regenerative farmers, companion planters, allotmenters, crop rotators, integrated pest management practitioners and co-operators with the wood-wide-web of fungal connection; all these lovers of the earth invite us to reimagine the world, not as resource-bank or playground, but as sacred terrain.

To watch, wait, listen, cooperate is in the nature of blessing.

All is in fact very good already.

Thank you to the **Daily Bread Project** community wheat-growing project at **St James's Piccadilly** for this piece, which you can view with good visual displays here:

[https://www.sjp.org.uk/uploads/1/6/5/7/16572376/31\\_radical\\_sabbath.pdf](https://www.sjp.org.uk/uploads/1/6/5/7/16572376/31_radical_sabbath.pdf)

The Project has been created by **Deborah Colvin** (scientist), **Sara Mark** (artist), and **Diana Pacitti** (poet).

**Radical Joy for Hard Times. Make Beauty in Wounded Places.**

*We are connected in the common ground beneath our hearts.*

**Interview with Trebbe Johnson by a Network for Grateful Living**

Radical Joy for Hard Times is a worldwide community of people dedicated to bringing meaning, beauty, and value to places that have been damaged by human or natural acts. Through its online community and annual Global Earth Exchange event, Radical Joy uplifts and inspires values of relationship, community, ARTivism, and presence. Anyone can do the Radical Joy practice, which at its core invites us to share our sorrow or gratitude for places





that have fallen on hard times. Founder Trebbe Johnson is the author of *Radical Joy for Hard Times: Finding Meaning and Making Beauty in Earth's Broken Places* and *101 Ways to Make Guerrilla Beauty*. Here she shares more about how Radical Joy invites us to spend time in wounded places: exposing our hearts to difficult feelings of loss and guilt; listening to the land and to one another; and opening ourselves to possibilities for finding and creating beauty.

**How does Radical Joy speak to the needs and hopes of people and communities around the world? What is the importance of your work at this time in particular?**

When the places we love are hurt, we hurt too. Up to now there has been no way to respond to, or even admit, hurt and grief for loss of place, at least in the non-Indigenous cultures of the U.S. If you did confess that you were mourning the destruction of a place, chances are you would be made fun of – accused of loving owls or moss or trees more than people. Maybe you'd be dismissed as a “tree hugger.” RadJoy gives people simple, meaningful ways of honoring the places they care about that have fallen on hard times, and honoring their own relationship with these places as well. Our practice involves four simple steps, which, of course, are infinitely variable according to circumstances:

1. Go and visit a wounded place.
2. Sit awhile and share your stories of what the place means to you.
3. Get to know the place as it is now.
4. Make a gift of beauty for the place.



*Offering and image by Claire Hayes. Oak leaves in the shape of a bird honors victims of violence in Ireland.*

Every year in June we hold a Global Earth Exchange (12 June this year), a day when people all over the world go to wounded places and practice these steps, then send us their photos and stories of what happened. This practice is lovingly and conscientiously enacted in so many ways in so many places, from scientists in Antarctica commemorating the melting of glaciers, to farmers in Bali making beauty for the clove harvest spoiled by unseasonable rains, to sacred stone circles in England, to Superfund sites in America.

As climate change and other ecological challenges continue to rob us of the places we love, these simple steps will become increasingly meaningful. They will help keep us connected both to the places we care about and to the other people who also care about them.

To read the full article about **Radical Joy in Hard Times** go to:

[http://www.livingspirit.org.uk/wp-content/uploads/radical\\_joy\\_for\\_hard\\_times.pdf](http://www.livingspirit.org.uk/wp-content/uploads/radical_joy_for_hard_times.pdf)

Thank you to **Radical Joy for Hard Times** and to the **Gratefulness Network** for enabling us to reproduce this article, which first appeared in the Gratefulness Network's newsletter.

**Trebbe Johnson** is founder of **Radical Joy for Hard Times** and author of *Radical Joy for Hard Times: Finding Meaning and Making Beauty in Earth's Broken Places* and *101 Ways to Make Guerrilla Beauty*.

**Network for Grateful Living: Grateful Changemakers**

<https://gratefulness.org/category/grateful-changemakers/>

*Experience, deepen, and share the power of living gratefully. Open to the great-fullness and opportunity of this moment.*

**Radical Joy** <https://radicaljoy.org/> *Make Beauty in Wounded Places.*

Vision:

- We envision a planet where people and wounded places are reconciled through acceptance, compassion, and acts of beauty.
- A world where no part of the Earth is alienated from those who love it.
- In this way, we recognize that all of nature is part of the cycle of life.

## Love as the Bridge between science and religion

**By Ilia Delio**

The ancient philosophers such as Plato and Aristotle did not believe in a personal God but they did maintain that a deity was the prime cause or mover of the universe. They developed their philosophies based on observation of the natural world, seeking to know why we are here and what we are created for. The study of nature was in the service of truth. We exist to know the truth and in knowing truth we are liberated into our true existence.

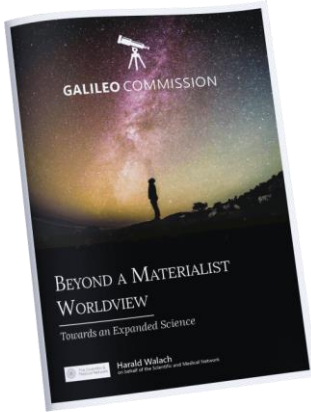
The path to true knowledge consisted in careful observation of the cosmos which was a mirror for human action. The cosmos influenced what one ought to be and what one was to do. Justice was the result of the agreement between cosmos and humanity, as Remi Brague writes: “Cosmology had an ethical dimension. In turn, the task of transporting such good into the here below where we live enriched ethics with a cosmological dimension.”<sup>[1]</sup> The celestial influence on terrestrial life led Greek thinkers to posit a cosmologization of history, that is, an understanding of history subject to the architectonics of the cosmos itself.<sup>[2]</sup> The word “catholicity” was coined to describe a consciousness of the whole order of things, to which the human was connected but also distinct from; cosmos was the source for guiding human action. Catholicity was not a physical order or a spiritual one; it did not connote geographical extension. *Kath’ holou* (according to the whole) was not the same as *kata pantos* (according to all things); catholicity belonged not to the phenomenal and empirical but to the noumenal and ontological plane; it described the essential nature of reality, not its external manifestations. Catholicity for the ancient Greeks meant awareness of belonging to the whole wherein the movements of nature guided the movements of human life.

For Thomas Aquinas the “act” of creation is not a kind of medium between God and creatures by which God brings creatures into existence. With respect to God, the act of creation is God himself: “Creation signified actively means the divine action, which is God’s essence”.

You can read the full article, which sets out the role of Teilhard de Chardin in developing a renewed scientific methodology that connects cosmos with logos and science with eros, here [http://www.livingspirit.org.uk/wp-content/uploads/love\\_as\\_the\\_bridge.pdf](http://www.livingspirit.org.uk/wp-content/uploads/love_as_the_bridge.pdf)

**Ilia Delio OSF, PhD** is a Franciscan Sister of Washington, DC and American theologian specializing in the area of science and religion, with interests in evolution, physics and neuroscience and the import of these for theology. She has founded the **Center for Christogenesis** <https://christogenesis.org> which envisions an emerging wholeness of God, world, and humanity through the transformative power of love in our scientific age. We thank her for her encouragement to reproduce her article here.





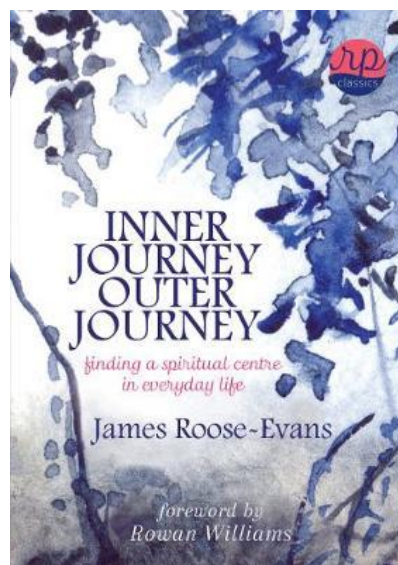
## The Galileo Commission: Towards an Expanded Science

The Commission website explains: “The world today is dominated by science and by its underlying assumptions, which are seldom explicitly articulated. The Galileo Commission’s remit is to open public discourse and to find ways to expand science so that it can accommodate and explore important human experiences and questions that science, in its present form, is unable to integrate. Following widespread consultation with 90 advisers representing 30 universities worldwide, we have published the Galileo Commission Report, written by Professor Dr Harald Walach and entitled **Beyond a Materialist Worldview – Towards an Expanded Science**. The report has been widely endorsed as a groundbreaking document and we encourage you to read it for yourself and spread the word among your professional network.”

<https://galileocommission.org/>

## Review of *Inner Journey, Outer Journey* by James Roose-Evans

By Elizabeth Mills



This book, first published in 1987, is being republished by Redemptorist Publications as the first of their Classics series. It is a book written to encourage people seeking to find a spiritual centre in their everyday lives. There is a wonderful balance throughout the whole

book as the author weaves a continuous thread between the inner and outer aspects of our lives.

The book is written in three sections or Acts. The first, The Traveller, offers the reader a glimpse of the author, though the book is not intended to be autobiographical. The second Act is called The Map and lays out clearly the form and practice of wordless prayer to which the author has been led in his own life. The third Act is entitled The Journeying. This comprises a series of beautiful reflections, one for each day of the month. It is suggested that the reflections can be taken at a more leisurely pace and used alongside the more concentrated instruction of The Map. These reflections have so much to offer us, speaking to our hearts as well as our minds, inviting us in and calling us to something deeper.

This is a book one could read repeatedly and yet always find that there is more to be discovered. It is full of gems; advising us that we may need to dig deep and to persevere. Throughout these pages there are pearls of wisdom to guide and support us. Although it consistently gives encouragement and understanding, it does not give false hope. Rather, it proves real balance in terms of the beauty and treasures of this path while at the same time pointing out the challenges we may also experience.

The author is speaking about a way of prayerful living and it comes from something being lived. Nothing here is abstract or dry. It speaks of the Spirit and it is filled with the Spirit. It speaks to us of the wisdom of finding a spiritual centre in our lives. In so many ways, this book is an encouragement, a wonderful encouragement to its reader seeking a spiritual centre. It is a book to learn from, to take into oneself and have present in our daily lives.

This book is quite simply a treasure and deserves its status as a Classic with words and wisdom, stories and images that are timeless. Perhaps this book's greatest treasure is the abundance of spiritual insights and guidance it offers to help us in our everyday lives here and now.

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The book is available from Redemptorist Publications and other online suppliers.