

The Bede Griffiths Sangha Newsletter

The Bede Griffiths Sangha is committed to the search for the truth at the heart of all religions

SUMMER 2011 VOLUME 12 ISSUE 2

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If a wise man holds his body with its three parts erect; chest, neck, head, and turns his mind towards the heart...This is the art of Yoga

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Welcome to the Summer 2011 Newsletter

This Newsletter is published three times a year to provide a forum for articles and comment within the remit of the Sangha to search for the truth at the heart of all religions, to record Sangha activities and give details of future events and resources available.

Correspondence and contributions for inclusion in future editions are welcome and will be considered by the editorial team. To receive a printed copy of the Newsletter, please send your details to

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martin.neilan@btinternet.com for inclusion on our data base. The Newsletter is free but an annual donation towards costs is invited with the edition. Copies, for friends or interested organisations, can be provided.

Current and back numbers of the Newsletter are available on **www.bede-griffiths-sangha.org.uk** In the immediate future there will be a rota of newsletter editors so please send all correspondence regarding the newsletter to the assistant editor

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Can you make sure we have your Email Please

Email is such a swift and inexpensive way of being in touch that we would like to move towards being able to use it to contact Sangha folk from time to time. We do have some of your email addresses, but it would be good to have more, and we need to make certain that we get them correctly. The easiest way to do this is to ask you to take one minute and send an email to: Martin Neilan (the brave soul who keeps records of all your names and addresses) at:

membership@bedegriffithssangha.org.uk

and let him know you would agreeable to being contacted by email. We have no plans for doing regular mass mailings, so please don't worry that your inbox will be flooded! We may begin to use it occasionally to let you know about major events. If you are reading this and don't have email, please don't be concerned we are not going to stop sending things pigeon post!

Thanks for your co-operation

Jane Lichnowski

Brother Martin's Itinerary 2011

A DAY WITH BROTHER MARTIN

The Truth will set you Free

- Jesus through the eyes of the East.

St Ethelwold's House, 30 East St
Helen's Street, Abingdon

Friday 17 June 10:30am – 4:00pm

St Ethelwold's House is an open spiritual centre inspired by Father Bede who often went there during his trips to England. a donation of £10 is suggested and a "Bring and Share lunch."

Please book in advance on

01235 555486

ethelwoldhouse@btinternet.com

www.ethelwoldhouse.org.uk

Ireland

Evening talks in The Jesuit Conference Centre, Milltown Park, Dublin 6 on June 23rd, 28th & 30th A series of 3 evening talks;

23rd June - *Healing the Church*

28th June - *Theism vs Atheism*

30th June - *Human; Fully Divine*

June 25th & 26th

Weekend Retreat (non-residential) in The Jesuit Conference Centre, Milltown Park, Dublin

July 2nd & 3rd

Weekend Retreat in Resurrexit, Kilmagee, Naas, Co Kildare

UK

5th July to 7th July

Joan Walters, Milford Haven

8th July to 10th July

Rev. Chris Collingwood Minchenhampton

10th July to 12th. July

Thyonbois. Rita and Alan

12th July to 15th July

Catherine James, London,

15th July to 16th July

Lizzie Hawthrope,

16th July to 17th July

Jill Hemmings

18th July to 20th July

Sangha Retreat

21st July


Departure to Belgium

Editor's Requests

I invite you to join those of us in the working group in wishing Chrystelle and Ricardo much love and happiness as they marry at St Botolph's Church, Barton Seagrave on Saturday the 16th July at 1pm. As you know, Ricardo is our very talented designer on the newsletter.

Congratulations to Andy Lichnowski on becoming Mayor of Cirencester. We wish Jane and himself every success and our prayers and thoughts are with them as they embark on what will be a very busy year.



 *From Father Bede to a friend - continued**edited by Hazel Eyles*

This is the continuation of Fr. Bede's letter written to his friend Martyn Skinner in 1931.

As you may guess farm-work has not really been my chief occupation. I have had ample time morning and evening for reading and meditation, and now that work is growing slack on the farm, it is almost too much for me. But my mind has in the meanwhile undergone a wonderful conversion. I don't know whether it will surprise you, or whether you have suspected that I would return to it, but I must tell you that I once more find myself becoming a Roman Catholic. The effect of this life on me has been just like that at Eastington. I have found myself once more totally withdrawn from this world, and my soul, as I suppose one may put it, has once more gone to seek a resting place: it would be difficult to say what has brought me to it. I think it is simply life on the farm and reading the Bible at bottom, but one thing and another has influenced me, until the turning point was reached when I again read a book of Newman's, this time on *The Development of Christian Doctrine*. In it he seeks to show (writing at the time of his own conversion) that the 'developments' of the Christian faith which are found in the Roman church, and are popularly supposed to be corruptions, are in fact not corruptions but simply natural developments of that which was already implicit in the faith of the apostles and fathers, and that in the Roman Church alone is found the true form of the faith which was preached by the apostles.

This book has removed for me all the objections which I had previously held against Rome, and now that these have gone, my soul seems to be running into the Church as the home of all that it has been seeking. Lest you should think that I am still living only in my imagination, I must say that I

have found a little Catholic church in Winchcombe and I have been going regularly to see the priest there to receive instruction in the faith, so that now I know of nothing to hinder me. I must also tell you he is introducing me to a community of the Benedictine order at Prinknash not far from Cheltenham, where I am hoping to go and stay shortly: so that perhaps after all the end of this will be, as Providence has appeared to lead me ever since we went to Eastington, that I shall become a monk. But it is too early to say anything yet, and I would rather you kept it secret altogether for the present – except from Hugh, and I would rather he did not tell it to his family – as I have said nothing to anyone outside my own family as yet.

The priest at Winchcombe is a learned man with a very good little library, from which I am continually borrowing books. I have begun to read the history of the Reformation from the Catholic side and my eyes have been opened, so that I almost feel as though I am dreaming, I still retain my affection for Hooker and George Herbert and the rest, but it seems that nothing can justify Henry VIII and the reformers.


I have read a good deal of the history of that time now, and I think I begin to see my way through it, though I am compelled to see it from the Catholic point of view. Sir Thomas More remains for me the one righteous man, who like Noah survived the deluge, and was not for one moment deceived by appearances. After his time the issue seems to become so involved in political and economic confusion and intrigue that it is difficult to judge. But I must say that I can find little excuse for the Reformers generally, and little to admire in the character of most of them. Latimer seems to have been about the best, but he strikes me as a kind of 'honest Englishman' with a hatred of foreigners and

'superstition', and plenty of plain good sense. I have just finished reading a life of Cranmer by Hilaire Belloc. Of course, it is a one-sided picture, but I think I can understand him and his position, nevertheless, the one virtue with which Belloc credits him is a mastery of English prose, by which he was enabled to create the enchanting beauty of the collects and litany and prayers, which (with the psalms and authorised version of the Bible) have charmed so many generations of Englishmen (and me among them) and held them from recognising the true Catholic church.

As for Queen Elizabeth and her crew they seem to have been a party of atheists: but I am only coming to them now. But the strength of the Anglican Church was clearly in that it was a national church, appealing to the Englishman's patriotism against Italy and Spain, and to his sturdy common sense in opposition to popish superstition. In the same way it was the gross sensual spirit of Luther which appealed to German sentiment and made the Reformation so successful in Germany. It only remained for the cynical and sentimental French spirit to find expression in Voltaire and Rousseau to produce the French Revolution, and for the unruly spirit of all Europe to find itself a home in America, and finally for the chaotic Russian spirit to break out in Tolstoy and Dostoevsky and give birth by a kind of reaction to Bolshevism, for the apostasy of all Europe and the greater part of the civilised world to be completed. And so here we are in the midst of this fallen world slowly finding our way back to the ancient faith and the ancient church.

edited by Hazel Eyles

Feminine Mystics - Teresa of Avila

by Shirley du Boulay 

The Four stages of Prayer. One of the most beloved of all the Christian saints was the 16th century Spanish mystic Teresa of Avila. This beautiful, intense and sometimes irreverent woman had an extraordinary range of talents. She was a practical administrator and reformer of her order who experienced extraordinary spiritual raptures; devoted to the Church yet progressive and unconventional; a bold traveller who remained a member of the Carmelite Order all her life. Most impressively, though her mystical experiences were so profound that they were almost beyond words, she is able to chart the life of prayer and her own progress through the seas of mystical experience with an astonishing directness and authority.



One example of this is her description of four stages of prayer. Finding it impossible to express herself directly, she uses, most beautifully, a metaphor dear to her heart, that of water; more specifically, the watering of a garden, an image which has even more significance when one remembers the scarcity of water in the dry, barren land of Castile.

She starts with her analogous garden already planted (prayer life has begun), but the plants will die unless they are tended and watered carefully. This can be done in four ways. There is the laborious work of drawing water from the well; the slightly easier method of using a water-wheel and buckets; a stream running through the garden, saturating the ground from beneath, lightens the gardener's load further; but best of all is rain, the natural source of water and one which entails no work at all on the part of the gardener.

The beginner in prayer toils to and fro, fetching water from the well. The effort is entirely his¹, for sometimes the well is empty and he cannot fill the bucket, but he persists, because he loves his flowers and cannot bear to see them

die. Every drop of water contributes to life, and the privilege of tending the garden compensates for the gruelling work. This is mental prayer, which has to embrace much hardship and aridity. The beginner should be humble, asking little and wary of elation. He must be content that he has the desire for growth.

*“If it (the soul)
can communicate,
then it is
not union.”*

If, however, the gardener uses a water-wheel and buckets, he can draw more water with less effort, and long hours do not prove wearisome. Teresa uses this stage of her analogy to describe the beginning of contemplation, passive recollection followed by the Prayer of Quiet. Effort is still necessary, but the place of receptivity is better understood. *“For even if we wear ourselves to pieces with penances and prayers and all kinds of other things, we can acquire but little if the Lord is not pleased to bestow it.”* This second stage is a time of trial, a

time for weeding and pruning, and taking out weak and unnecessary plants. And because the higher stages are still unknown, there is a temptation to cling to periods of joy and peace, and to encourage them. This is ultimately self-defeating, *“for, hard as we may try to make the fire burn in order to obtain this pleasure, we seem only to be throwing water on it to quench it.”* To avoid becoming trapped at this stage - something which in Teresa's experience happens to many - the beginner must not search for words even of penitence or gratitude, but must *“go softly and make no noise.”* The flowers are growing strongly and are almost ready to bloom. Why disturb them?

In the third stage God is active, providing water by a spring or stream running through the garden. There is now no question of turning back, the delight is too sweet, it is *“a glorious folly, a heavenly madness in which true wisdom is acquired.”* In this state the will is quiet at last, the soul is free from all worries and content to be idle. God is now the gardener, and the supply of water is infinite. This is not complete union with God, though until she tried to set it down on paper, even Teresa herself was

Feminine Mystics - Teresa of Avila - con't***by Shirley du Boulay***

uncertain of the precise difference. The distinction, she eventually decided, was that in this third stage the faculties are not so absorbed as to cease entirely from action, but at least they only concern themselves with the things of God. Martha and Mary, action and contemplation, are in perfect harmony, though not yet entirely absorbed into God. Worldly distractions are, at last, irrelevant; even eating and sleeping seem unnecessary distractions. There is simply a deep need to give voice to joy, just as the flowers begin to open and send out their fragrance.

When she reaches the fourth stage, where the garden is watered by rain and the gardener has nothing to do but watch the flowers grow, Teresa at first claims to be lost for words. This is an appropriate reaction to the Prayer of Union, of which she says, "If it [the soul] can communicate, then it is not union." Nevertheless, immediately after an experience of union, there is the possibility of communication, and she tries hard to remember how she felt and to express herself:

"There is no feeling, only rejoicing, unaccompanied by any understanding of the thing in which the soul is rejoicing. It realizes that

it is rejoicing in some good thing, in which are comprised all good things at once, but it cannot comprehend this good thing. In this rejoicing all the senses are occupied, so that none of them is free or able to

*"There is simply
a deep need
to give voice
to joy,
just as
the flowers
begin to open &
send out their
fragrance"*

act in any way, either inwardly or outwardly."

Union, brought about by "this rain from heaven," is a state which comes when the gardener is least expecting it and rarely lasts long. Teresa says that half an hour would be a long time and that she herself never experienced union for as long as that. While she stresses that, as the soul cannot be aware of what is happening, she is precise about what

happens in the senses: "They are completely suspended. If the eyes are open, they see almost nothing; the ears understand nothing of what they hear; speech is impossible. However, there is the sensation of "an exceeding great and sweet delight."

Teresa's directness enables her to state quite simply that union is "two things becoming one," but to describe the state of union defeats even her. "The memory is now burning its wings and can no longer fly. The will must be fully occupied in loving, but it cannot understand how it loves; the understanding, if it understands, does not understand how it understands."

After this type of prayer she found herself in a state of overwhelming tenderness, bathed in tears of joy; in fact, sometimes it was only these tears, something she valued deeply, which convinced her she had not been dreaming.

Shirley du Boulay

Adapted by the author from Teresa of Avila An Extraordinary Life by Shirley du Boulay, Darton, Longman and Todd, 2004

1. Teresa did not have to worry about being politically correct and nor shall I!

Sr. Anandamayee***by Ken Knight******A Day with the Teachings of Sr Anandamayee (Ma)***

Ma was one of the great teachers of the 20th century and we will be having a day sharing in her teachings. This will be on Sept. 10th, 2011, at Fintry which is a large house with splendid grounds near Godalming in Surrey. For further information please contact

Ken Knight,
hilken_98@yahoo.com or
Amanda Moss,
amandalmoss@talktalk.net.



Sanskrit Corner

by Ken Knight

In The Pillar of the Universe Father Bede wrote, 'If a wise man holds his body with its three parts erect; chest, neck, head, and turns his mind towards the heart....This is the art of Yoga.....with the head, neck and spine erect so that one forms a column or pillar relating to the pillar of the universe, and one relates oneself to the whole cosmos at that centre.'

As children we may have been told to 'sit up straight' or meditation teachers may have placed importance on posture but there is much more to this concept of the 'pillar' than mere physical bodies. I would like to pick out these words from Father Bede's writing above: 'turns his mind towards the heart.... so that one forms a column or pillar relating to the pillar of the universe, and one relates oneself to the whole cosmos at that centre.'

What and where is this 'pillar of the universe'?

In our daily life we ordinarily locate ourselves, our personality, in the jumble of recurring ideas that plague our intellects. In these is nothing but instability. So in prayer, contemplation or meditation we shift that location to something external like a lit candle, an altar or some music or scripture, or we may choose something more subtle. We may try to locate our attention 'in the heart' rather than 'the head'. But where is this mysterious heart? Can the wise just mean the physical organ or the navel, the nabhih chakra?

As the awareness expands during meditation the heart as a centre transcends the limitations of the physical body, and, for explanation here only, we may imagine that the



pillar of the body, the straight spine, fuses into the pillar of the universe spoken of by Father Bede. And this union is the fulfilment of yoga.

What more can we discover about this pillar for it is a common theme in religious history. We recall that the Israelites were led by a pillar of fire by night or cloud by day as they were directed through the wilderness:

'By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.'

Exodus 13:21-22.

This 'pillar' has become a symbol of the feeling of the presence of God and it is in this feeling that we may locate the attention during our spiritual practices, for once located there it is firm and utterly trustworthy.

In the Rgvedic tradition the rishis speak of such a pillar:

'Seven are the pathways which the wise have fashioned, to one of these may come the troubled mortal, who standeth in the dwelling of the Highest, a Pillar, on sure ground.'

RgVeda. X.5.6

The word for pillar used here is *skambhah*. So the 'Highest', the Supreme, dwells in that pillar, just as in the pillar that guided the troubled Israelites.

And notice the phrase 'on sure ground'. This is the feeling of certainty known as a characteristic of spiritual experience, that flash of insight, about which the Persian poet, Rumi, wrote: 'O son, every opinion is thirsting for certainty and emulously flapping its wings in quest thereof. When it attains to knowledge, then the wing becomes a foot, and its knowledge begins to scent certainty, For in the tested Way knowledge is inferior to certainty but above opinion. Know that knowledge is a seeker of certainty and certainty is a seeker of vision and intuition.' Mathnavi. III 4118-4121

Readers will be reminded how much importance Father Bede gave to intuition in his own later spiritual experience. This moment of intuition, this flash of light, this moment of profound understanding, comes about when we have discovered how to stand firmly in that place which the rishis call the pillar of the universe for in that sure place dwells the Lord of the Israelites and Brahman of the rishis. Other words they use in the Rgveda for the pillar have the etymological

संस्कृत कोर्नर

by Ken Knight

root *stha*, as has *skambhah*, which relates to our English words like stability and stand.

Finally let us return to the Vedic tradition and link it with the pillar of fire and cloud. Agni, Fire, to whom the Rgvedic hymn quoted above is dedicated, has three forms:

apam napat

before and beyond the creation in the 'flood' of the unmanifest, the uncreated.

vaishvanara

the light that shines for all in heaven, their very centre like a supporting pillar.

jatavedas

the knower of beings on earth.

These three forms of Agni are known to people as the sun in the sky, the lightning in the air and the flame on

earth. But if we locate these three forms of Agni in our own, individual being, then they are the Self, atman, the flash of intuition, and the fire of intention that has us sit to pray, contemplate or meditate. If we seek to locate our right intention in that Light which shines for all, that pillar of the universe, the intention dissolves in the atman which awakens to its unity in brahman.

As Father Bede describes in the quote at the beginning of this article, 'relating to the pillar of the universe, and one relates oneself to the whole cosmos at that centre.'

Please note that when he writes 'turns his mind towards the heart' I have replaced this with the word 'intention' in the previous paragraph.

In our spiritual practices we may search around for that 'pillar' and use different objects or mantras or feelings to temporarily stand in for the 'pillar', but the true pillar Itself is Self-revealing and it is everywhere. We don't have to move to find it, just stand still.

Ken Knight

hilken_98@yahoo.com

PS. As always there is much more to this subject and some may like to consider the events described in Exodus 19.16 with the above, especially when you consider the link between Agni, (fire) and sound. That study will keep you going for many a day, especially if you are following modern science's attempts at cosmology.

i) A New Vision of Reality page 182, in which Father Bede quotes from the Svetasvatara Upanishad on the subject of yoga: union of the individual with the universal.

Hermits in Company 2011

by Victoria Glazier

HERMITS IN COMPANY 29 April to 2 May 2011

On Friday 29 April we began this year's Spring Hermits in Company which was once again facilitated by Jane Lichnowski and held at the Michaelgarth Retreat House of the Anglican Ty Mawr Convent at Lydart, Monmouth.

We arrived full of patriotic chat having watched most of the Royal Wedding and driven through almost traffic free roads. Many of us were 'old' hands at Hermits and we quickly adjusted to the pattern of the weekend, which was self catering. We were all ready to enter the quiet, reflective space promoted by this retreat, and were invited to become aware of the 'gaps' and 'space' created by the silence and absence of 'doing'.

Ty Mawr was particularly beautiful set in its own grounds, part garden, part meadows with a host of English bluebells, rhododendrons, azalea bushes, lilac, hawthorn and many spring flowering wild flowers. The continuing dry sunny weather added to the idyllic surroundings and we were able to take full advantage of the gardens.

Although there was no particular theme we had all been asked to bring readings for our prayer times that 'spoke to us'; and our inner journeys were helped along by some extremely well chosen, rich and thought provoking readings. These times were further enriched by Caroline's expert chanting and she was able to teach us some new bhajans.

In the late afternoon some of us came together to speak and offer any thoughts that had arisen during the day or anything we wished to share in a 'Contemplative Gathering'. This


time of sharing seemed to reach quite deep and specifically for me a sense of the importance of balance in the world emerged from our sharing, that there is a time and season for everything - a time for grieving and a time for enjoyment, a time for war and a time for peace. Also, I gained the idea that civilization and nature have a habit of righting themselves and we are invited to trust that we are progressing to something better although it may not always be apparent.

In the evenings we enjoyed a short period of music around the log fire, before a candle lit Namajapa.

By Monday we realised the benefits of this communal, contemplative, quiet time. Then, suddenly Michaelgarth house was back to its original tidiness and we parted to our various lives, a little bit further along on our journeys.

Victoria Glazier

Dom Francis Acharya

by Brother Teilo Rees 

AN EARLY GLIMPSE OF DOM FRANCIS ACHARYA *Caldey Island, off Tenby in West Wales, has been linked with monastic life since the sixth century. We do not know the exact site of the Celtic monastery, of which St Samson, later Bishop of Dol in Brittany, was one of the first abbots in the Age of the Saints. It is likely to have been on rising ground near the centre of the island, where the Normans built a small Benedictine house (in the old Priory") around 1140. This was suppressed at the Reformation, but Anglican monks used the ancient building for worship when they restored monastic life to Caldey in 1906. They became Catholics in 1913, but financial problems led then to sell the island to the Cistercians when they moved to Prinknash in Gloucestershire in 1928.*

A convert to the Catholic faith myself at the age of 20, I had been brought up as an Anglican in Carmarthen, only thirty miles from Caldey. In my last year at school in 1949 I was deeply influenced by Thomas Merton's spiritual autobiography "*Elected Silence*" (called "*The Seven Storey Mountain*" in America), in which he describes his own vocation as a Cistercian monk following his own conversion. yet it was only at the end of October 1954, during the half-term weekend at the small Catholic boarding-school beyond Carmarthen where I was teaching French, that I at last crossed to Caldey, then the

only Cistercian monastery in modern Wales. I was 23 and considering a possible contemplative vocation.

The novice-master who welcomed me was a young and vigorous Belgian, Father Francis. He was warm and encouraging, showing intelligence, sincerity and edifying faith. He spoke excellent English, and presented the Cistercian vocation with clarity and honesty. I had no idea that he was thinking about founding a monastery in India.



Very early the next morning Father Francis led me through the deep darkness to the old priory to serve his daily Mass. In those days each priest in the community celebrated an early Mass in private, served by one of the brethren, before joining in the Conventual Mass later in the morning. The old priory, ten minutes walk from the modern monastery, was dark and hushed. We crossed the cobblestones in the simple medieval building, and kneeling at Father Francis' altar I made the Latin responses As we united with the sacrifice of Christ Himself in the Mass, the atmosphere was charged with the spirit of silent prayer and of loving adoration, in that sacred spot where over the centuries God had been worshiped by many generations

of monks and faithful. It left me with an indelible memory of deep joy and fulfilment. Few moments in the whole of my life have been more significant. Father Francis' devotion and his example of reverent concentration were profoundly inspiring.

When I returned to Caldey in 1955, Father Francis was no longer there and, although I did not know it at the time, had already left for India. I was to have no further contact with him in the future. For many reasons I was not able to pursue the idea of a Cistercian vocation for many years to come. But, despite considerable difficulties and apparently insuperable obstacles, the notion of monastic dedication, as it had been exemplified in Father Francis in 1954, always remained at the back of my mind as a truly noble ideal, at least in my better moments. It was not until Saint David's Day in 2000, over 55 years after meeting Father Francis, that by the mercy of God I was finally able to enter Caldey and try my vocation. It was an occasion of great interest and satisfaction to hear shortly afterwards about the founding of Father Francis' own monastery of Kurisumala in 1958 and its subsequent success and incorporation in the Cistercian Order in 1998. Known by then as Dom Francis Acharya, he died at Kurisumala in January 2002, at the age of 90, a venerated figure in India. I shall be forever grateful to him for his initial inspiration all those years ago, and for his great kindness to me.

Brother Teilo Rees G.C.S.O.
Caldey



Memories of Fr. Francis Mahieu

by Father Stephen Peate

I had the privilege of interviewing Father Stephen O.C.S.O. in 2009, aged 86 in his 64th year as a monk. Father Stephen was procurator on the island for many years and responsible for shipping bulls to Kerala Editor.

Memories of Father Francis Mahieu Dom Francis Acharya

I came to Caldey in 1948. I had first gone to the Dominicans, but I met somebody on holiday there who told me about Caldey. We were three Cistercian novices, one ex-Polish Army, a younger lad, and myself. In those days there was no abbot of Caldey. The superior had the title of prior, and he was also novice-master. In all there were only nine monks, and the atmosphere was nothing like what it is today. It was very austere, and entering it was a momentous introduction, certainly for me. The Prior and novice-master was called Albert Derzelle. He was a monk of Caldey's mother-house, Scourmont Abbey near Chimay in Belgium, and he had become prior there, that is, deputy to the Abbot of Scourmont. Then he was sent to Caldey, the daughter-house, as the local superior.

Father Albert was a very striking man, and I have a clear recollection of him and of the big impression he

made on my life. However he was in the midst of a nervous breakdown, and found it very difficult to do the two jobs and to run the island. Eventually it was suggested that the three Caldey novices should go to Scourmont to make their novitiate, which lasts two years. The other two novices went on ahead, but since I had received the sacrament of Confirmation India, I had to wait behind until my certificate arrived from the Archbishop of Calcutta.



The certificate finally came, and I travelled to Belgium with the Abbot of Scourmont, Dom Anselm Le Bail, who often visited Caldey. He was a very famous man, one of three or four monks of Scourmont at that time who were well known in the order and in religious life in general. Dom Anselm was a quite extraordinary personality. He was responsible for the renewal of the intellectual life which had been lacking in the order since the amalgamation of the three different Cistercian congregations of the Strict observance (the Trappists) at the end of the nineteenth century. Anselm Le Bail introduced this intellectual revival, and he used to say to his monks, whenever he went away, "If I don't come back you will know that I have had to hand in my resignation." This happened every year in those days.

I vividly remember crossing from Dover with Dom Anselm; it was a very bad sea. Everyone knew him, a small man with a big broad brimmed hat. He used to take his hat off to ladies and at the customs posts. He had been coming to Caldey for many years to visit the community which Scourmont had founded. He used to come with a

monk called Anselm Dimier, who was the historian of the Order, and who went to look at the remains of Whitland Abbey, the earliest Cistercian house in Welsh Wales, only to say there was nothing left.

Anyway, Dom Anselm Le Bail and I got back to Scourmont, and that was my introduction to Father Francis Mahieu, my new novice-master. There must have been eight of us in the Scourmont novitiate, and it was quite separate from the main community. There were about seventy of them in all. It was quite a shock going from the small Caldey community of nine monks to that enormous one. During the war it had not been possible to send the junior monks to Rome for their studies, so Dom Anselm sent them to Louvain in Belgium. There would have been some twelve of these. The older ones were highly educated, and they taught the students in the monastery.

Father Francis was a Belgian from Ypres in the north of the country. He spoke Flemish as well as French, and his English was very good. He came from a staunch Catholic family and had done his military service, but he had not been through a war. He entered Scourmont in 1935, was two years in Rome till 1940, but eventually went to Louvain and was made novice-master in 1946. He was about 5 feet seven inches tall and very stocky. He never seemed to ail from anything, and was highly respected and well liked by the community. He was strict in our sense, but in the Trappist sense he was very broad-minded and he was very anglicised, which was a great asset. He used to give the three of us plenty of his time, and he used to talk to the English people who came to stay at Scourmont. He was a deeply spiritual man, who never talked about his Indian projects to us novices. We were there for most of a year, and we then came back to Caldey. By that time the prior, Dom Albert Derzelle,

Memories of Fr. Francis Mahieu-con't

by Fr. Stephen Peate

had retired owing to ill health, so there was a space empty, and this went 'to another famous man of the order, Dom Godefroid BÉlorgey. He had been Abbot of Citeaux in Burgundy, at the very heart of the order, for twenty years. When he retired in 1952 he was quite an old man, already in his seventies. He was asked to step into the position of Prior for a short period, which he did.

When we were sent back to Caldey we waited for Father Francis to join us. It was ideal for him to be sent to Britain, as we, shall. see below, because he was having great difficulty in getting a visa to go to India. But meanwhile he was my novice-master still. I had been with him for nearly a year at Scourmont, then I continued with him at Caldey for almost as long. I was not exactly fond of him, but a man is a man, and I always had the greatest respect for him. He was a very straight honest chap, very intelligent, and he was obsessed by the idea of founding a Cistercian community in India.

Years afterwards his niece Martha Mahieu was writing his biography. She came to Caldey and wanted to know what I knew about her uncle. Later on we read her completed biography in the refectory. The book, "Kurisumala: Francis Mahieu Acharya, a pioneer of Christian Monasticism in India" published in French in 2001 and in English in 2007, is extremely enlightening about his Indian aspirations in those early days, and many of the details given below are drawn from her book. In the early 1920s, before Scourmont brought Cistercian life to Caldey in 1929, the Abbot, Dom Anselm Le Bail, had been thinking of making a foundation in India. That country was the cradle of the most ancient monastic traditions in history. Christian evangelisation in India had shown the Church's charitable and social work, but had not revealed the mystical riches of Christianity. In the 1930s a French

priest, Jules Monchanin, perceived that the closest point of contact with Hindu mysticism was shared seeking for the mysteries of the Divinity. Before he went to live in India in 1939 Father Monchanin often visited Anselm Le Bail at Scourmont. He was joined in India in 1948 by a French Benedictine, Henri Le Saux, and in 1950 Fathers Monchanin and Le Saux jointly founded Shantivanam in Tamil Nadu as a Christian ashram, a meeting place with Hindu seekers.



Meanwhile Francis Mahieu, already keenly interested in India, read about them both and wrote to Father Le Saux. Anselm Le Bail, his abbot, was paralysed by a stroke in 1949, but he was succeeded as abbot administrator (and ultimately as abbot) by Dom Gueric Baudet. Dom Gueric allowed Francis to continue his studies of Indian culture for two days a week in Paris. The Scourmont community now decided to make its post-war foundation in Africa, not India: but Francis was undeterred.

It was now, early in the 1950s, that Father Francis was sent to Caldey with us novices. It was ideal for him to be in Britain, because in those post-independence days it was most difficult from Belgium to get a visa for India. He went several times, but in vain, to the Indian High Commission in London. It was at this time that he met Father Bede Griffiths, a monk of Prinknash. Aelred Carlyle, the founder and builder of Benedictine Caldey, had just come back from Canada after thirty years and was also living with that Prinknash community. A remarkable man, Aelred Carlyle knew Bede Griffiths very well,

and I think it was he who introduced him to Francis Mahieu. Aelred Carlyle came to Caldey for two long visits, and got me to see a doctor in London. Father Bede was attending the same doctor, but we were going at different times, so our paths never crossed.

Father Francis was much more interested in his own Indian project than in a Scourmont foundation in Africa or in remaining as novice-master (and a possible future Superior) on Caldey. Eventually he saw Mrs. Pandit the Indian Commissioner in London and the sister of Pandit Nehru, the first Prime Minister of independent India. He wrote her a 17-page letter on "*The Meeting of Hinduism and Christianity in Monastic Life*". So he was granted a visa at last, and exlaustration from Scourmont, (the right to live outside that community). He reached India in 1955, and spent most of his first year at Shantivanam with Fathers Monchanin and Le- Saux, an austere novitiate year of Indian inculturation, adopting various Indian monastic practices.

He made many other important contacts, also, including meeting Bede Griffiths at Bangalore. The Bishop of Mysore advised him that the ancient Church of the Malabar coast in South India, now Kerala, was the best site for inculturating Christian monasticism. Traditionally, Christianity had been practised there without interruption since the time of St Thomas the Apostle. Especially lively and the most Indianised of all was the Church of the Syrian Rite in the ancient tradition of the Church of Antioch. Francis was deeply impressed by the fervour and faith of a Syro-Malankara parish at Christmas. He met Mar Athanasios, the Bishop of Tiruvalla, who invited him to found a contemplative monastery in his Syro-Malankara diocese. A Syrian-rite benefactor offered land, and in 1958 Kurisumala (the Mountain of the Cross) was founded at Vagamon in the Kottayam district. Bede Griffiths, who

Memories of Fr. Francis Mahieu-con't

by Fr. Stephen Peate

had been refused permission by Rome to make a Benedictine foundation in India, joined him there. The Bishop appointed Francis as prior and Bede as sub-prior.

Indian disciples soon began to appear. Monastic life was soon established, with daily celebration of the liturgy in the Syrian rite, and with gradual translation of liturgical texts. Indian monastic customs were also introduced, as regards poverty, food, dress and (lack of) furniture. For initiation into monastic life the stages of Hindu monasticism were adopted. A monastery was built by local workers with the aid of the Brothers themselves.

Economic resources were developed for the support of the monastery, and indeed of the whole population of the neighbourhood, by establishing a dairy cooperative. Caldey was not able to help financially, but Scourmont, the motherhouse in Belgium, was beginning to flourish as a famous brewery and cheesemaker, which became well known in the 1960s. Financed by Scourmont, Caldey supplied a couple of Jersey bulls, which greatly improved the inferior breeding quality of the livestock; the farm manager at Caldey at the time the bulls were flown out held an agricultural degree from Cambridge. This was my last indirect contact with Father Francis, but I think he made a great impression on the people of the villages, and the cooperative became a centre of agricultural excellence. Francis was highly professional at farming, and made sure he always received the best technical advice, and from experts.

Over twenty-five years, Father Francis produced an English translation of the complete liturgical cycle of the Divine Office starting from poems by St Ephrem the Syrian. Father Bede had previously made a prose translation of the Ordinary of the Week. Francis

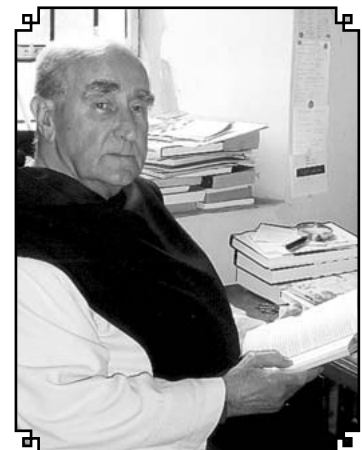
incorporated, before Vespers, selected readings from the Indian Scriptures which were compatible with the Bible. The four-volume edition, entitled "prayer with the Harp of the Spirit", was warmly welcomed in India and received the approval of the Bishops. Fathers Francis and Bede had worked together at Kurisumala for ten years, but there were gradual divergences between them, Francis with his strict discipline and Bede with his kindly courtesy. Francis excelled as a charismatic and patriarchal leader, whereas Bede was more permissive, more tolerant and less ascetic. When Father Monchanin died, Father Le Saux (Swami Abishiktananda) retired to the Himalayas and in 1968 gave Shantivanam Ashram to Father Francis. Remaining himself at Kurisumala, Francis sent Bede there with six Indian monks. Bede was to spend almost all the rest of his life at Shantivanam, and died there in 1993. Both Bede and Francis were faithful spiritual masters and lovers of India, but Francis represented Father Monchanin's ecclesial and theological heritage, and did not approve of some of Bede's innovations. Bede, on the other hand, saw himself as representing Henri Le Saux's religious experiences in relation to Hinduism, and became an interpreter of these to European pilgrims.

In 1988 Father Francis had his first heart attack, and his health began to deteriorate. Four years later the Brothers, led by Father Yesudas asked whether Kurisumala could be associated with a Western monastic order, so as to guarantee the continuation of Father Francis' work. Francis was pleased, but reticent about official affiliation to the Cistercians, wanting to retain Kurisumala's integration into the local Church and its indigenous recruitment. Dom Bernardo Olivera, the Cistercian Abbot General, visited in 1994 and proved very cordial and humble. In 1996 Francis was invited to attend the order's General Chapter

in Rome, so that he could request the incorporation of Kurisumala into the Cistercian Order; he was accompanied by his Bishop, now Msgr Timotheos of Tiruvalla. Francis received a standing ovation from the assembled abbots and abbesses. My friend Dom Gueric from Chimay, who had been Abbot of Scourmont for many years and had visited Kurisumala several times, spoke very highly of Francis and was enthusiastic about the idea of incorporation. After further visits, discussions and procedures, the Order agreed to incorporate Kurisumala "as it is", an Indian ashram of the Syro-Malankara rite. The incorporation took place in 1998; and since the ashram had been granted the status of a Cistercian abbey, Francis Acharya (the Teacher) was blessed as the first Abbot of Kurisumala by Mar Timotheos in November 1999, so now became Dom Francis. He died on 31st January 2002, at the age of 90.

Francis Mahieu was a truly spiritual man, a capable man of great achievement. He was greatly revered by his community and by the local Indian people. Dom Armand Veilleux, the present Abbot of Scourmont, has testified that his funeral was attended by several thousands of the people of India. Francis and Bede, each in their own ways, did fantastic work in India. Both were really valid, and they both have huge followings.

Father Stephen Peate O.C.S.O.
Caldey



Book Recommendations

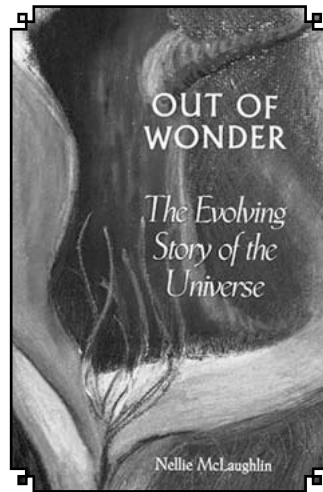
by Sr. Monica Butler

OUT OF WONDER

by

Sr Nellie McLaughlin
Publisher - Veritas

In warm and poetic language this book gave me a solid foothold from which to explore with greater confidence the unfolding story of the universe and introduced many of the latest discoveries in a non technical way. The author outlines twentieth century science and spirituality, thus inviting the reader to experience the connectedness of ALL (the ONE).



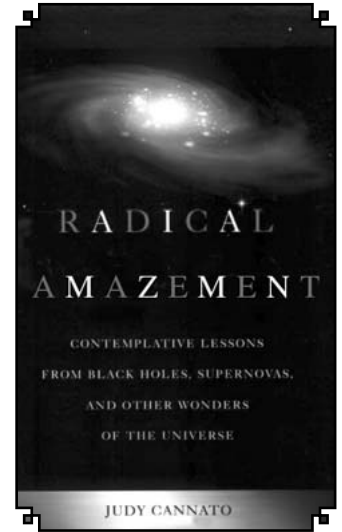
RADICAL AMAZEMENT

by

Judy Cannato

Publisher - Sorin Books

On a similar theme as “*Out of Wonder*”, but interlaced with contemplative lessons, this writer picks up the new universe story blending astrophysics and cosmology with the search for meaning in such a way, that as Brian Swimme, suggests “*gawking*” seems to be our natural response!



Obituary - Peter Spink

by Daphne Radenhurst

Peter Spink, founder of the Omega Order, who died last November, was a visionary who saw ahead of his time. Many of the things he said I recognise are now being said by Eckhart Tolle, in a different way.

I am sure many of our members will have known or heard of Canon Peter Spink, who founded the Omega Order. They will be saddened to hear that he died on 22nd November last. He had been suffering from Parkinson's disease for many years. His funeral service took place on 6th December at the South Bristol Crematorium. It was a very beautiful and moving service. It was taken by the Reverend Peter Dewey, who gave an account of his long and varied career. Canon Peter Spink was associated with Coventry Cathedral from 1968 to 1977, having previously been chaplain of the British Embassies in Bonn, Vienna, Prague and Budapest; later he became Warden of Burrswood, a healing centre near Tunbridge Wells, and finally Prior of the Order of Omega, which he founded to encourage new forms

of spirituality. Here he was able to express his own unique vision. Those of us who became part of the Omega community, whether as Companions, Co-workers or Friends remember with much affection the days when we shared his vision: we listened to his teachings, took part in weekend or week long workshops; we danced the circle dances, and most importantly, we participated in the Omega services which, I think, expressed the essence of his vision.

I would like to quote here Peter's own reflection, printed in the Service of Thanks-giving:

“The afterlife has meaning for me only in so far as the present moment has meaning. I can conceive of the present moment as being a moment of eternity, a moment relating to eternity. Beyond that is mere speculation. I can look at the imagery. There's a very powerful imagery in the New Testament, and I don't dissent from that imagery, of course, but I personally cannot project myself beyond death other than as reflected in the present moment. If there is a reality now, then that reality is eternal, and I am part of that eternal reality.”

Peter was a great admirer of Bede Griffiths and his work, and in 1990 he published a small book called *The Universal Christ*, which consists of a series of daily readings with Bede Griffiths. In the Introduction he talks of his meetings with Father Bede.

Peter was a visionary and a very great soul and I am grateful for having had the opportunity to share in his reality. I firmly believe that he is around on the other side, and that he will continue to work for us as he did on earth.

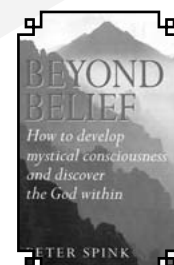
Daphne Radenhurst

Daphne recommends the following three books

Spiritual Man in the New Age (1980)

The Path of the Mystic (1983)

Beyond Belief (1996)



The New Temple at Shantivanam

by Adrian Rance

I have to admit that it was difficult to be in the new temple without a feeling of nostalgia for the timeless simplicity of the old temple where the founding fathers of Shantivanam had prayed and celebrated mass. I don't think that Father Bede would have liked the new one; in fact I didn't come across anyone who was really enthusiastic about it. But although nostalgia may be a natural place to start, it is not useful to remain with it for too long.

The new temple has moved away from ashram simplicity; it is grander, stylish and in its own idiosyncratic way it has some beauty. In form it is more of a basilica than a typically Indian Christian church but it does retain something of the mystery of the ashram temple. With its mosquito screens at the windows it is certainly more comfortable, and for western visitors there is much more seating on benches around the sides.. As you enter the space through the polished wooden doors, there is a feeling of entering a sacred, prayerful space, and I feel that it could yet prove to be a worthy successor to the old temple.

The main space is octagonal, and incorporates on one face the original outer sanctuary, the 'mulasthanam' of the old temple with its Sanskrit inscription and the words 'Kurios Christos' leading to the inner mystery of the 'garbagriha', the inner sanctuary of the old temple. The colourful vimana has been preserved on the outside of the sanctuary and has been beautifully re-painted. In the prayer space, the 'mandapam', no longer are there pillars reflecting the



Indian temple tradition, rather there is the large basilica style domed ceiling. There are six large circular windows each with a window grill made in the form of a cosmic Christ reaching out to the heavenly bodies and encircling the world. At night these figures appear a brilliant white: in the sunlight they present a shadowy but elegant screen against the bright colours of the trees and buildings of the ashram. The roof ribs and cornices look rather like a whipped cream decoration on a birthday cake. There is something quite attractive about it really.

But there is one major problem and that is the acoustics are simply awful. The echoes are such that even Brother Martin, who is a powerful speaker, is difficult to understand. Because the vaulted roof does not allow the use of ceiling fans, high speed wall mounted fans and extractor fans have been installed. The noise of the fans together with the echo makes one feel that one is in the engine room of a large ship. In the morning there

is no need for fans, which is a blessing, but I think that only the use of microphones and amplification designed by the best sound engineers is going to solve the acoustic problems.

In a way the temple is an accurate reflection of the contradiction that lies at the heart of

Shantivanam today, and it is symbolic that the different voices cannot now be heard. On the one hand one can feel the sacred simplicity of the ashram ideal as the prayers and the mass are celebrated each day: on the other hand there is the identity as a Catholic monastic community. Add to that the fact that the young men who are joining the community go through a formation as diocesan priests rather than as monks, and being a priest in India has prestige and power. The new temple carries some of the original ideals of ashram spirituality and presents this in a building that consciously aspires to status and prestige.

Adrian Rance
adrian.b.rance@btinternet.com



The Bede Griffiths Charitable Trust

by Adrian Rance

I have just come back from two weeks at Anbaham, the family and children's centre in the small fishing village of Muttom. It was wonderful to see that Anbaham is doing well and it was a delight to be with the 20 or so children who were visibly thriving in the atmosphere of the loving community that Selvi has built up.

Some of the current children have come from extremely deprived inland villages and Selvi had been told of their plight by an officer in the police force which deals with children's homes in Tamil Nadu. Two of the children came from a family of ten who were living under trees in the fields until a local priest bought the land they were on and built a few simple houses. Some of the older boys have been a real challenge for Selvi as they were quite 'unsocialised' then they arrived; she really has done wonders with them. Some of the children have been with Selvi from the beginning: Sanu is now studying what is called 'Plus 1' in Colachel and she helps Selvi with the younger children.



During my visit I agreed with Selvi that we would start up a day centre for elderly people from Muttom and other nearby villages. This has been Selvi's intention for some time now. There is a small community of nursing sisters running a hospital nearby and they will help with assessment of the health needs of the elderly. There are loads of old people who are not looked after by their families who sometimes even turn them out of their houses. The elderly will come for rest, medical assessment, good food and companionship. It will make much more use of Anbaham during the day when the children are at school.

The 2010 Annual Report and Accounts are now available for people to read at the Charity Commission website. The Trust is certainly one of the minor miracles that keeps the world turning. During 2010 the Trust made grants of about £65,000. From small acorns, might oak trees grow, and there is no doubt that when Father Bede and Brother Martin inspired the Trust they planted a seed that is still growing.

Adrian Rance
Chair of Trustees.
46 Park Road, Abingdon
OX14 1DG
07775 600385
bg.trust@btinternet.com

Do look at www.anbaham.co.uk for news of Anbaham.

I also visited Shantivanam and the projects run by Sister Rose and by Senthil. Readers will be glad to know that the projects of the Swami Bede Dayananda Trust are all doing very well and the schools at Inungur which Senthil established and which were built (and are run) by donations to the Trust, are just thriving. There is of course pressure to expand the school and we have now agreed a modest expansion programme with Senthil.



Sangha News, Retreats & Resources

Other events

From time to time members hold events that may be of interest to others. At the editorial discretion of the working group we are happy to make these known. However we need to point out that the Bede Griffiths Sangha Working Group has not endorsed these events nor can it be held responsible for their organisation or contents.

Costing of Sangha Events

The cost of Sangha events varies. When planning an event we simply aim to break even. Thus the cost of any event reflects the expenses incurred putting it on, largely the cost of the venue. Recently the price of accommodation at venues has risen this is the reason for the slight increase in some retreat costs.

New Avaita (Non-duality) Course at Colet House London

The Study Society is seeking to share anew the teachings received over many years, from the former Shankaracharya of Jyoti, HH Shantanand Saraswati.

We thought especially that some members of Bede Griffiths Sangha, who attended this year's summer gathering at Gaunt's House, might wish to follow up discussions there, and hear more about the spiritual tradition of Advaita.

You are warmly invited to contact us for further details: office@studysociety.org or 020 8741 6568

Sadhu Videhi

We are delighted to tell you that Sadhu Videhi, a wandering sannyasi, well respected meditation teacher and clinical psychologist, will be coming to the UK in June 2011, when he will teach meditation and Indian spirituality.

He will lead a weekend retreat Friday 17/18/19 in Talgarth, Powys, numbers limited to 12 people. A further retreat will be organised in Kent; date to be announced.

If you would like more information please do contact me:

Jill Hemmings - jill.hemmings@btinternet.com

The Sangha Advent Retreat

The Sangha Advent Retreat will run from 25th - 27th November 2011 at the Ammerdown Centre near Bath



More details and a booking form will be in the next newsletter



Arunachala

A painting by Ricardo Insua-Cao. Prints of *Arunachala* are available to buy, which are printed by a specialist giclee, fine-art print company, on Hahnemuhle 310gsm German etching, matt, fine-art paper.

A4 - £15 | A3 - £25 | A2 - £50. All prices include postage & packaging. Contact - ric@rdo.org.uk - 07986 605 774 - www.rdo.org.uk

The Caldey Island Retreat

September 3rd to 10th 2011



We have three spaces left for this week long silent retreat on the beautiful island of Caldey. The theme of this year's retreat is Spirit in Practice. The cost of £255 (£220 for low income) includes full-board simple vegetarian fare.

A deposit of £45 is required with your booking.

The retreat follows the Shantivanam routine with periods of meditation, chants & readings. We observe silence in the retreat house. The Caldey Abbey community and the natural beauty of the island provide further activities.

See past Spring newsletters for retreat reports.

Enquiries for further details and/or requests for a

bookingform to

Aileen & Martin Neilan

tel 01834 871433 or

e-mail aileen.neilan@btinternet.com

The Interfaith Foundation

The Interfaith Foundation is a charitable organisation embracing the universal truth at the heart of all spiritual traditions.

www.interfaithfoundation.org

Tel: 08444 457 004

email: admin@interfaithfoundation.org

Books from the Sangha

Beyond the Darkness

Shirley du Boulay's definitive biography of Father Bede Griffiths.

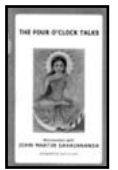
The Four O'Clock Talks

Transcripts of Brother Martin's daily talks at Shantivanam, recorded and presented by Atmajyoti

Suggested donation of £7.00 each to cover UK p&p

Cheques made out to "Bede Griffiths Sangha" to:

Jane Lichnowski, 82 Gloucester Road, Cirencester GL7 2LJ



From the WCCM

Books, dvd's and cassettes of Father Bede and books and tapes on meditation.

Medio Media, St Mark's, Myddelton Square, London EC1R 1XX
mail@wccm.org or call Jan Dunsford on 020 7278 2070

Greenspirit Books & Schumacher Book Service

Catalogue available from Tony Jarrett

www.greenspirit.org.uk

Tel: 01380 726 224

email: greenspiritbooks@btinternet.com

Excellent range of secondhand books on spiritual subjects available from Alan Shepherd

14 Becksford Close, Warminster. BA12 9LW

Tel: 01985 215 679

Regional & Overseas Sangha Contacts

*For Sangha and Newsletter Contacts see page 2.
If any one would like to have their names removed
or added as local contacts please let us know.*

England

Cornwall	Penzance - Swami Nityamuktananda 01736 350510
Dorset	Michael Giddings 07810 366 860 - mjgiddings2002@yahoo.co.uk
Gloucestershire	Victoria Glazier 01453 839 488
Hereford & Shropshire	Annette Criswell 01568 770 436 - gooldena1@btinternet.com
Hertfordshire	Graham Thwaites 01279 834 315
Jersey & the Channel Islands	Sean Arnold 01534 863118 - seanjarnold@googlemail.com
London	N4 - Ann O'Donoghue 0207 359 1929
London	SE (Kent) - Hilary Knight 0168 986 1004
Middlesex	Pinner - Catherine Widdicombe 020 8866 2195 mjc.widdicombe@grailsociety.org.uk
Norfolk	Chris Smythe 01493 664 725
Northants	Henry Worthy 01604 513 032
Staffs	Stoke on Trent - Sr Sophia 01782 816036
Suffolk	Wendy Mulford 01728 604 169
West Sussex	Gillian Maher 01444 455 334
Chichester	Therese O'Neill 01730 814 879
Worcs	Nick & Mary Saddler 01386 751 443
Yorkshire	Barnsley - Margaret Cadnam 01226 217 042 Group

Northern Ireland

Ballyhornan Stan Papenfus
02844 841451

Scotland

Aberdeen	Angelika Monteux 01224 867 409
Glasgow	Steve Woodward 01355 224 937
Easter Ross	Revd George Coppen 01862 842 381 - gcoppen@tiscali.co.uk

Wales

West Wales	Martin and Aileen Neilan 01834 871 433
Mid Wales	Montgomery - Jonathan Robinson 01588 620 779 Holywell - Philip Francis 01352 711 620



Overseas contacts

Argentina	Magdalena Puebla malen_puebla@hotmail.com 00542204761641
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Brazil	Marcos Monteiro - satsangmohan@yahoo.com.br
Chile	Carlos Carranza - carloscarranza@hotmail.com
Denmark	Vicky Lasheras - lasheras@frbpost.dk
Eire	Justin Carty - dustbin26@hotmail.co.uk
France	Nerte Chaix michoule2@wanadoo.fr Paris: Julia Tompson on 01 30 53 11 89 julia.tompson@gmail.com
India	Br. Martin - brothermartin111@hotmail.com
Italy	Mario la Floresta - laflor_1@libero.it
Malta	Godwin Genovese - shine@vol.net.mt
New Zealand	Christchurch - Kevin Moran s.friend@paradise.net.nz
USA	Florida - Michael Spillane mspillane@legalaidpbc.org Oklahoma - Carolyn Cowan ccmission@cox.net Nevada - Jackie Greedy 775 883 0854 Big Sur - Father Cyprian Consiglio cyprianconsiglio@sbcglobal.net

Meditation Groups

Hertfordshire	Bishop Stortford - Graham Thwaites 01279 834 315 Thursdays 6:30pm
London	SE (Kent) - Hilary Knight 0168 986 1004 - Wednesdays 7:30pm SW (Barnes) - Stefan Reynolds 07930 679 905 stefandreynolds@yahoo.co.uk - Wednesdays SW (Barnes) - Silvia Howell 020 8748 3722 sylvia@howell20.orangehome.co.uk Wednesday 3:45pm
Middlesex	Pinner - Catherine Widdicombe jcwiddicombe@tiscali.co.uk - Fridays 8:00pm
Northants	Henry Worthy 01604 513 032 - Thursdays at 8:00pm
Somerset	Bath - Daphne Radenhurst 01225 429 398 - Last Friday of the month 10am
Surrey	Woking - Kath Higgins 01483 833 101 - Wednesdays 5:30pm
Sussex	Chichester - Therese O'Neill 01730 814 879 - 2nd Wednesday of each month Arundel - Mary Corbyn 01903 882 508 - Tuesdays
Yorkshire	Mirfield - Margaret Cadnam 01226 217 042 - 1st Thursday of each month
WCCM Groups	WCCM contact - Kim Nataraja kimshankarnataraja@googlemail.com 020 7727 6779