



Living Spirituality Connections

Resources for the spiritual journey

Summer 2018 newsletter

Introduction

By **Petra Griffiths**

In this newsletter we have a variety of pieces focusing on the **theme of deep healing** –

- **within society** in the Revolutionary Love Project of justice and peace campaigner Valarie Kaur, and in the article on the healing journey of Marian Partington, whose sister Lucy lost her life in the worst possible way;
- **within depth psychology** in the articles from Relational Neuroscience pioneer and therapist Bonnie Badenoch, including her interview with clinical psychologist and retreat leader James Finley on the way in which contemplative spirituality can bring healing of profound suffering within a therapeutic relationship;
- **within the Christian story** in the talk by Rev Lucy Winkett on levels of understanding of the story of the healing of the woman with the flow of blood, and how this relates to us all now; and in the profoundly inclusive incarnational vision of Diarmuid O'Murchu, whose book on **Incarnation. A New Evolutionary Threshold** we review here.

We also initiate here guidelines on how people can set up their own local **Living Conversation groups** making use of the suggested guidelines, to enable Living Conversations that are expressions of our living spirituality.

We close by commenting on books on how to develop active hope in the face of the world's brokenness by Joanna Macy and Chris Johnstone, who run courses exploring the psychological dimensions of planetary crisis; and on the science behind the experience of presence, and how to practise it, by Interpersonal Neurobiology co-founder Daniel Siegel.

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Three Lessons of Revolutionary Love in a Time of Rage

By **Bonnie Badenoch**,
drawing on the work of **Valarie Kaur**

"Revolutionary love is the choice to enter into labour for others who do not look like us, for our opponents who hurt us and for ourselves. In this era of enormous rage, when the fires are burning all around us,...revolutionary love is the call of our times."

In this TEDWomen 2017 talk, Valarie Kaur gives us the antidote to rising nationalism, polarization and hate. In her journey from the birthing room to murder site, Kaur shows us how the choice to love is a force for justice: see no stranger, tend the wound of those around us and who have done us harm, breathe together as we push together in our work in the world.



We find ourselves in challenging times, no matter what our political preferences, with or without a history of personal trauma that is being touched. While keeping conscious and awake to the news, it also seems indispensable to frequently bathe in relationships and information that quiet our nervous systems and stir our souls, that inspire us to act in ways that honour our values and our dedication to the development of a wise, kind society.

Valerie's talk speaks about the power of love and the wisdom of binding the wounds of those who are harming us and others. It is a big thing to ask - that we extend ourselves to those who, in their woundedness, are hurting us. In this talk, Valerie Kaur shares her difficult journey in that direction. Some claim hers is a feminist message, but I hear it more as a call to our common humanity regardless of gender.

You can listen to Valarie's TED talk at: https://www.ted.com/talks/valarie_kaur_3_lessons_of_revolutionary_love

In our own very modest way, the work at **Nurturing the Heart with the Brain in Mind** seeks to support this same vision of radical inclusion for all. Deep understanding and embodiment of the principles of interpersonal neurobiology (IPNB)* form a foundation that allows us to cultivate our capacity for true presence, the bedrock of safety and the possibility of healing. Our year-long IPNB immersion program gives us enough time together for our understanding to strengthen and our ability to be present with one another to flower in some remarkable ways. We study together, open to our vulnerability, laugh, rest, work with sand and miniatures, and find community.



Image created by Debbie Berrow, bellpineartfarm.com

Bonnie Badenoch is an author, clinician and trainer who has done foundational work in the application of relational neuroscience to the training of psychotherapists. Her organisation's website is **Nurturing the Heart with the Brain in Mind** <http://www.nurturingtheheart.com/>

Valarie Kaur is a social justice activist, lawyer, filmmaker, innovator, mother and Sikh American thought leader who founded the **Revolutionary Love Project** -- a movement that envisions a world where love is a public ethic. www.valariekaur.com

***Interpersonal Neurobiology** is an interdisciplinary field inviting all branches of science and other ways of knowing to come together and find the common principles from within their often disparate approaches to understanding human experience. Interpersonal neurobiology (IPNB) weaves research from many scientific disciplines into a conciliant framework that examines the common findings among independent disciplines. The mind is defined and the components necessary for health are illuminated. Daniel Siegel, founder of Mindsight, is one of the key pioneers in IPNB – see the piece on his new book on the **Science of Presence** later in this newsletter. In Dr. Siegel's Mindsight approach, the emerging principles of interpersonal neurobiology are applied to promote compassion, kindness, resilience, and well-being in our personal lives, our relationships, and our communities.

At the heart of both interpersonal neurobiology and the mindsight approach is the concept of "integration" which entails the linkage of different aspects of a system—whether they exist within a single person or a collection of individuals. Integration is seen as the essential mechanism of health as it promotes a flexible and adaptive way of being that is filled with vitality and creativity. The ultimate outcome of integration is harmony. The absence of integration leads to chaos and rigidity—a finding that enables us to re-envision our understanding of mental disorders and how we can work together in the fields of mental health, education, and other disciplines, to create a healthier, more integrated world.

Spirituality and IPNB

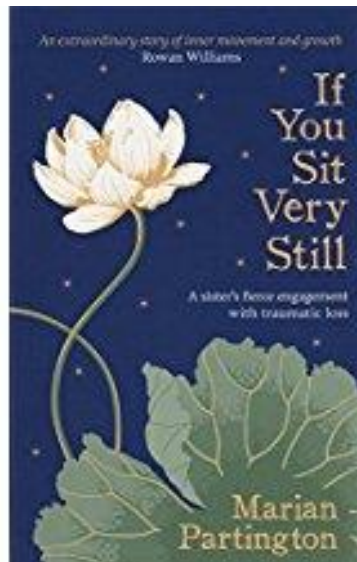
The organic emergence of spiritual awareness arising out of therapeutic work addressing deep suffering is covered in the epilogue to Daniel Siegel's book **Mindsight. Transform your brain with the new science of kindness**. The epilogue is entitled "Widening the Circle. Expanding the Self."

Finding a Voice for the Unspeakable

Judy Clinton reflects on a talk by **Marian Partington**
on the aftermath of the death of her sister Lucy Partington

In this case, 'the unspeakable' was what happened to Marian's sister, Lucy. In her early twenties, Lucy had been coming home from visiting a friend and was never seen again. For over twenty years the family did not know what had happened to her. That was unspeakably terrible in itself, but what was to come was even worse. Lucy had been one of Fred and Rosemary West's victims: abducted, tortured, raped, killed and dismembered, as had many other women been by this infamous couple.

Marian has written a book, **If you sit very still**, which tells the story of her journey through the not knowing of what had happened to her sister, to the horror of the first news of Lucy's fate and then to Marian's unfolding realisation that forgiveness was the only way through such an experience – the alternative being either to turn violent herself or to let what had happened corrode her inside.



It must have taken great courage for Marian to tell us her story, only a mile away from where Lucy had been murdered. Marian took us through key points in that healing journey. What came across to me was the spiritual depth that had already begun in both Lucy and Marian before all this happened. Lucy had become a committed Catholic five weeks before she was abducted, and Marian became a Quaker five weeks before the news broke about what had happened to Lucy. It was, however, at a Buddhist retreat where Marian asked to be shown the way to forgiveness. She was then faced with her own murderous rage and so began her journey to compassion for herself and eventually for Rosemary West as well. Marian said that she has come to see that Lucy's crucifixion has been her own very slow resurrection. She spoke of grace, the people who came along during this journey that made it just bearable, the support that came, both spiritual and human.

This was not an easy talk to listen to. Marian did not pull her punches about what had happened to Lucy, and how it affected, and still affects her. Yet her early vow that good should come out of what had happened made the story bearable: because much good has come from it. Marian is now a speaker and facilitator with The Forgiveness Project, www.theforgivenessproject.com/marian-partington, telling her story and sharing with others: giving a voice to the unspeakable.

Both Lucy and Marian had always loved words, and Marian has found writing to be enormously therapeutic in her journey – both for herself and in writing her book. She has also written articles to raise awareness of dealing with such complex situations as her own. (Stories of horror, in different forms, are sadly never far away.)

This talk was given at a **Spirit of Peace** gathering at the Friendship Cafe in Gloucester on 12 March 2018. www.spiritofpeace.co.uk

Judy Clinton is a freelance writer and supporter of Spirit of Peace.

You can read more of Judy's account of this evening here http://www.livingspirit.org.uk/wp-content/uploads/speaking_the_unspeakable.pdf

Contemplative Spirituality in the Healing of Profound Suffering A Conversation with **James Finley** and **Bonnie Badenoch**

Bonnie writes: "From the beginning of our talk, James Finley's compassion and wisdom flowed in the prosody of his voice as much as in his words. Whether he is sitting with people suffering with the effects of trauma or leading contemplative retreats or writing about the integration of spirituality and therapy, he focuses on helping people become a compassionate presence for themselves and others. The influence of his vision is easy to feel in every contact we might have with him. In this conversation, he begins by sharing his background, and then gradually pulls us into the depths of the healing relationship as he experiences it."



James: I'll start sharing about my background, and I'll use that as a way to segue into how my own life's journey has influenced my understanding of the healing process. Particularly in drawing on spirituality as a resource of healing.

I was born in Akron, Ohio, May 30, 1943. I was raised in a home where I was repeatedly traumatized by my violent alcoholic father. When I graduated from high school in 1961, I left my home in Akron and entered the Trappist Monastery of the Abbey of Gethsemani in Kentucky.

I lived there as a monk for nearly six years, and during that time I would say I was immersed in the mystical heritage of my own Christian faith. Through Thomas Merton, who was the novice master there at the time, under his guidance, I started studying the mystics. It was also through him that I started studying Buddhist teachings. Merton was one of the Christian intellectuals and monastics who engaged in very serious dialog with the esoteric traditions of all the world's religions.

When I left the monastery in 1967, I got married. I have two daughters from that marriage and I started teaching religion in the Catholic high schools, and writing theology textbooks with a colleague of mine. I wrote a book called **Merton's Palace of Nowhere**, which is a study of Thomas Merton's understanding of identity beyond the ego, a contemplation of the transcendent self. When that book came out, I started to lead silent meditation retreats around the country. Those retreat talks were published much later by Sounds True (www.soundstrue.com) under the title Merton's Path to the Palace of Nowhere. In that audio set I explore the path along which we awaken to the true self through a contemplative way of life.

John Finch, a clinical psychologist, read Merton's Palace, and he invited me to give a retreat in Gig Harbor, Washington. That led to me being given a scholarship for a doctoral degree in Clinical Psychology at the Graduate School of Psychology at Fuller Theological Seminary in Pasadena, California, with the condition that I write a theoretical dissertation integrating contemplative spirituality with psychotherapy. And so I moved from Indiana, where I lived at the time, to Pasadena, California for my doctoral studies. It was when I started seeing patients in therapy as part of my doctoral training and beginning my own therapy that I began to carefully observe the ways that spirituality enhances the healing of trauma and all forms of suffering.

You can read the **full in-depth interview with James Finley**, which reveals the power of compassionate presence to allow for the healing of suffering and trauma, here: http://www.livingspirit.org.uk/wp-content/uploads/james_finley_on_contemplative_spirituality_in_the_healing_of_profound_suffering.pdf

James Finley leads silent retreats throughout the United States and in Canada and Europe. He is a clinical psychologist in private practice in Santa Monica, California, and at the time of the interview was co-writing with Caroline Myss **Transforming Trauma. A seven step approach for spiritual healing**, which presents a contemplative approach to the role compassion plays in the healing of trauma and all forms of suffering.

This interview was first published in the Gains Living Journal, 2010, 5 (3/4). This is the journal of **MindGains** <https://mindgains.org/>: The Global Association for Interpersonal Neurobiology Studies is a nonprofit organization whose mission is to advance the science, practice, and application of interpersonal neurobiology (IPNB) to promote health and wellbeing. We are an inclusive, international community bringing our understanding of

minds, brains, and relationship into healthcare, education, leadership, research, parenting, and more. Ultimately, we seek to nurture meaningful and compassionate connections within our relationships, our communities, our world, and ourselves. Many thanks to Bonnie Badenoch of **MindGains** for permission to publish this.

Not nobody but Somebody – the healing of the woman with the flow of blood **By Rev Lucy Winkett**



.....Feminist and Womanist theologians have reclaimed the story of the woman who had been haemorrhaging for 12 years – the woman who pushed through the crowd and touched Jesus and was healed. Reclaimed it from an orthodoxy that had preached this unnamed woman was a kind of failed human being whom Jesus powerfully restored to society.

Jesus is in a hurry: the leader of the synagogue - the very high status Jairus - has asked for his help as his little daughter is very sick. Jesus decides to go, and the crowd, sensing that something exciting is happening, go with him. There's a lot of noise, commotion. The powerful slightly remote teacher is on his way, surrounded by disciples protecting him from the jostling of the crowd.

For feminist theologians and Biblical scholars, one of the key things to do with this story was to expose the unfairness of the society in which this woman lived. A woman with uncontrolled bleeding was ritually unclean. And although there is a danger in overstating this – thus setting a Jewish set of rules unfavourably against a Gentile abandonment of those rules – it is right to say that even the 1st century Roman historian Josephus records that menstruating women were not allowed in the Temple in 1st century Jerusalem. So this

woman would not have been able to access her own religious practices except in the home. And socially she would undoubtedly have been ostracised, with few friends or family willing to stay in touch with her. She may have been wealthy once to pay for the doctors – but now after 12 years she is destitute.

A second key thing for feminist theologians is to rescue this woman from the terminally needy figure that she is preached as. The kind of interpretation that makes us tilt our head at her and say “poor thing”, and believe that really she is incredibly fortunate that Jesus takes notice of her. This in historical terms might well be true. But it also places us, as the readers, unthinkingly as one of the powerful people, looking at her and wanting to help. It places us in an unhelpful dynamic of a rescue model of pastoral care that then has an effect on how we see people in trouble today. The truth is rather that some of the features of this Biblical story would suggest a more active interpretation of this woman. She tries to get to Jesus in secret – and touch him without anyone noticing, including him. This is unique in the gospel stories in that Jesus is not intentionally healing anyone at this point. He doesn't even know that she's there until he senses that something has happened. This woman has courage and agency. She has a plan. And despite the restrictions placed on her, she simply creates her own new normal - where she is out in public, even though she's not supposed to be. She does move towards the preacher, believing somewhere, despite years of conditioning, that she has as much right as anyone else to touch him. His disciples, the inner circle, are, perhaps a bit like security for a celebrity, surrounding him, bundling him along to the high status Jairus's house.....

The truth is that in this story, Jesus responds both to the high status request and the low status request. He responds to the leader of the synagogue with compassion – and also to this ritually unclean woman. One of our main jobs as a congregation is to welcome warmly anyone – anyone – I will say it again – anyone – who draws close, who stumbles across the threshold. And how we do that will be a topic of conversation for ever – and will change according to the times and expectations we live with.

I preached a sermon a few years ago on this subject of welcome and hospitality – and someone wrote to me saying that something that was in it had given him directly the courage to go home and come out as gay to his family, children and friends. It had been a hard road since in some ways but he had heard – he said for the first time - that he was invited to God's celebrations just as he was. And he threw a party with some of the sermon on the invitation. And so I repeat part of that sermon here to encourage and thank him and to encourage us to be radical in our commitment to welcome.

Rev **Lucy Winkett** is Rector of St James's Church Piccadilly. The above are extracts from her sermon, preached on 1 July 2018.

For the full sermon which takes us into a discussion of how the exiled parts of ourselves are also those that God is closest to, go to:

www.livingspirit.org.uk/wp-content/uploads/not_nobody_but_somebody_july_2018.pdf

Living Conversation: Enabling deep and nurturing conversations

By Linda Courage and Heather-Jane Ozanne

Many of us have had the privilege of taking part in conversations which are authentic, insightful and enriching. Sometimes they arise spontaneously but often they can occur in groups of people who follow a few simple guidelines. Indeed, they can become a nourishing spiritual practice in this time of change and evolving beliefs. Deeply listening to each other and ourselves help us to get our bearings in our life's unfolding and experience supportive bonds with others who wish to reflect in similar ways – though not always with the same answers!

“Living Conversations” differ from our day to day conversations, and need some practice and discipline before they will come naturally. For this reason, groups are wise to have a convenor who can gently point out when the conversation style drifts towards the day to day, rather than what can be settled into in a Living Conversation.

Living Conversation Groups

A Living Conversation group is a place where we can be heard, perhaps even by ourselves, and where we can listen, without any need to try to make things better, or correct, or comment, or question the person who is speaking. We are there simply to be heard and to listen; we are free from any other obligations that might normally be our way of interacting.

For this to happen, it is good to meet in a place that is neutral and comfortable, rather than in someone's home. It is also good to have a way of taking turns to speak. If this becomes a difficulty, an object can be placed in the centre of the group, and taken and held by the person whose turn it is to speak.

At the first meeting, perhaps in response to an initial invitation, people might be invited to share why they have responded to the invitation. The convenor will have already reminded the group members of the simple structure and lack of agenda of Living Conversation, and people may like to buy themselves a drink. People will agree that anything said in the group is kept in the group – and that people don't comment or quiz others about what has been shared during more social conversation within or outside the group.

In some groups, people might find it really difficult to wait their turn, and a simple guideline of not talking again until everyone has spoken can help. There are likely to be silences as people gather their thoughts and wonder if it might be their turn to speak. Reminding members that this is normal and that they don't need to feel obliged to fill silences can help to settle people.

Two rounds of speaking and listening at each meeting will allow for some deepening and hearing of ones own and each other's self. Ideally, members will settle and share the essence of what they need to be heard, and taking turns will come naturally. If some

members tend to speak for longer than the meeting allows, the convenor can estimate how long each person has to speak, and point this out so that everyone has a turn. Using an egg timer might be useful for groups that take a while to get the timing right, and can be introduced if the purpose of future meetings drifts into a social event.

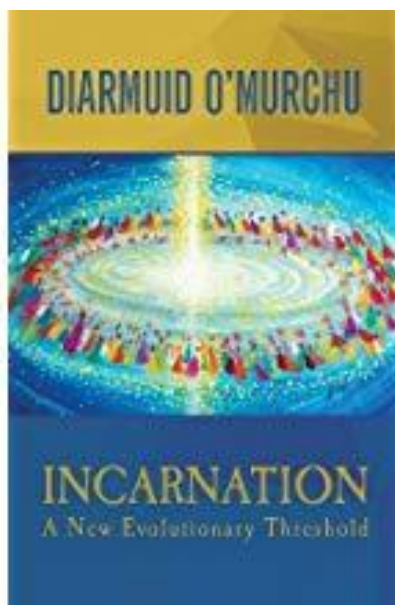
To sum up, Living Conversations involve a process of deep listening, which allows all voices to be heard. They are characterised by awareness, openness, and a sense of being guided by the questions rather than the solutions. As well as deepening personal connections these conversations become a tool for personal and social transformation and healing.

Guidance for new groups

Through the Living Spirituality Connections website people can now access these guidelines and go about setting up a group in their own locality. http://www.livingspirit.org.uk/wp-content/uploads/living_conversation_a_process_of_deep_listening.pdf

Books that may be of interest

a. Review of Incarnation. A new evolutionary threshold by Diarmuid O’Murchu Reviewer: **Petra Griffiths**



This is an important and wide-ranging book by the social scientist, author and spiritual leader Diarmuid O’Murchu. It sets out a new incarnational paradigm that needs to take hold within Christianity as well as in other religions and in culture generally. It is a vision that meets the challenges posed by our multicultural world and the extent of the damage done by humans to the earth’s systems. It sets Christianity within the context of the long history of the earth and of humanity, during most of which the sacred was experienced within the mystery of the earth and the cosmos. ***“God first appeared in the body of the universe, and in a vast range of embodied forms long before identifying with humanity.”***

The book starts by looking at who its audience is likely to be, given the prominence of fluid varieties of spiritual seeking in our times. The focus is on finding an adult way of practising faith. The likely readers are:

(1) Wise Elders, who are seen as the primary catalysts of the changes that are needed; a number of other authors are quoted in support of this;

(2) Twenty first century spiritual seekers who understand the evolutionary nature of spirituality and religion, and who resonate with the emerging consciousness of interconnectedness, wholeness and universality. Claims of exclusivity are clearly not going to be persuasive to this group of people, who come from a range of age bands.

This vision therefore understands the Gospels as revelatory of a cosmic vision in which earth and universe precede humans in being the repository of the creative energy of the Spirit which is spoken of in Genesis 1 as bringing forth order and creativity from the chaos of creation. Christ's role is understood here in a different way from the approaches that have dominated within our Western churches, owing to the scale of the context in which his prophetic work is considered – as a moment of culmination rather than rectification, pointing to a new evolutionary threshold. In this new paradigm, the Kingdom of God, here spoken of as the Companionship of the Empowerment, inspires all disciples, or co-creators with God as they are seen, to act in relational and enabling ways towards fullness of life, justice and inclusion for all humans beings and living things.

The task of the book is described as ***“to illuminate afresh God’s gracious embodiment in the midst of creation.”*** Diarmuid believes that a renewed understanding of the Christian faith will have an important contribution to make in the future. Faith structures will still be needed but will be more fluid and open and less top-down. In addition people are seeking spiritual insight in workshops, books and through meditation groups and other forms of adult education outside the church context. This trend will develop.

The problem of destructiveness and suffering is not ignored but understood to be an integral part of the paradoxical nature of life.” There is a quality of destruction, decay and death that is essential to creation’s flourishing.”

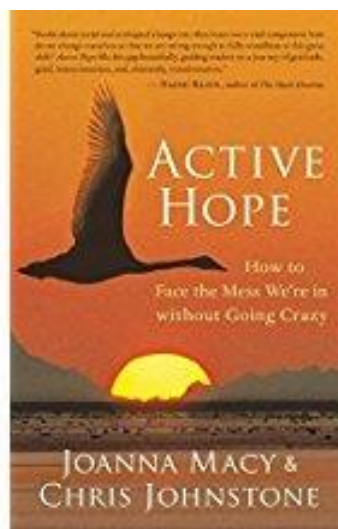
This book is full of well-informed insight, and challenges all our ways of understanding our faith. It signposts well to summaries on important themes (e.g. ideas of atonement, the new spiritual paradigm, inter-religious dialogue). One area where signposting is incomplete (relational psychology) is one touched on earlier in this newsletter in articles by Bonnie Badenoch, a therapy trainer, pioneer in relational neuroscience, wise and compassionate guide.

To find out more about the earthy and bodily vision of incarnation which this book is inspired by:

- Come to **Diarmuid's London talk** on the themes of the book, on Sunday 4 November. For details go to: <http://www.livingspirit.org.uk/events/>
- **Order the book** via Wordery: <https://wordery.com/A+new+evolutionary+threshold+by+Diarmuid> at a reduced cost (reduced from £20.99). This will also give Living Spirituality Connections a small donation.

Petra Griffiths is the **Living Spirituality Connections** Coordinator in the UK.

b. Active Hope - How to Face the Mess We're in without Going Crazy by Joanna Macy and Chris Johnstone



Linda Courage writes: “Do you think she is ready to read ‘Active Hope’?” was a question asked after a Living Conversation meeting in our local Wetherspoons. This book has been a welcome companion in the last few weeks. I’ve found myself telling as many people as I can about it, and I will gift my copy to a new graduate in Environmental Sciences who is passionate about making a difference in the world.

The book is important because it addresses the ‘how to survive, manage and thrive’ while facing the reality and uncertainty of everything we already know is wrong with our world.

It begins by identifying three stories of our time. The blinkered and unsustainable ‘Business as Usual’, the depressing reality of ‘The Great Unravelling’, and the Active Hope of ‘The Great Turning’. The Great Turning is how the worldwide movement of emerging consciousness and action by individuals and groups for the welfare of all beings is described. The authors re-visit these three mindsets as they address issues that equip us to make our own contributions.

The writers weave together their contributions from eco-philosophy, Buddhism, general systems theory, deep ecology, peace and justice activism (Joanna Macy), and medical

knowledge, the psychology of resilience, happiness and positive change, and coaching (Chris Johnstone). Parts and chapters are laced with simple but transformative activities that can be done in private or as part of conversations with others, for example, imagining conversations with people in the past, and then the future, to locate and root our own contributions in a broader context.

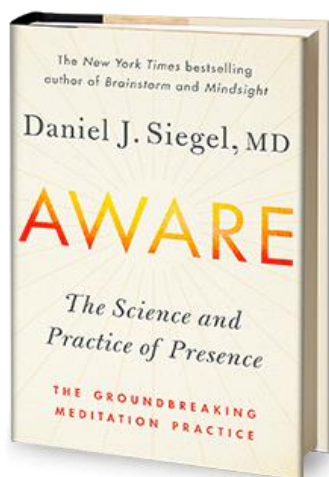
From the front and back covers

“Books about social and ecological change too often leave out a vital component: how do we change ourselves so that we are strong enough to fully contribute to this great shift? *Active Hope* fills this gap beautifully, guiding readers on a journey of gratitude, grief, interconnection, and, ultimately, transformation.” – Naomi Klein, author of *The Shock Doctrine*

“To the future beings of the twenty-second century, *Active Hope* might turn out to be the most important book written in the twenty-first.” – Bill Plotkin, author of *Soulcraft* and *Nature and the Human Soul*.

- **Order the book** via Wordery: <https://wordery.com/active-hope-joanna-r-macy> at a reduced cost. This will also give Living Spirituality Connections a small donation.

c. Aware: The Science and Practice of Presence by **Daniel Siegel**, founder of Mindsight, which applies InterPersonal Neurobiology to the field of healing the brain and the whole person (see the end of item 1 of this newsletter). The book will be released on 21 August.



We are letting you know about this new book from New York Times bestselling author Daniel J. Siegel, M.D., since we are confident in the quality of all his previous work, and the relevance of the content for pursuing topics we have explored earlier in this newsletter.

The book's advance notice tells us:

“This new book introduces readers to a pioneering, science-based meditation practice.

Aware provides practical instruction for mastering the Wheel of Awareness, a life-changing

tool for cultivating more focus, presence, and peace in one's day-to-day life. An in-depth look at the science that underlies meditation's effectiveness, this book teaches readers how to harness the power of the principle "Where attention goes, neural firing flows, and neural connection grows." Siegel reveals how developing a Wheel of Awareness practice to focus attention, open awareness, and cultivate kind intention can literally help you grow a healthier brain and reduce fear, anxiety, and stress in your life.

Whether you have no experience with a reflective practice or are an experienced practitioner, *Aware* is a hands-on guide that will enable you to become more focused and present, as well as more energized and emotionally resilient in the face of stress and the everyday challenges life throws your way."

Comments on the book from its advance publicity:

"Dr. Dan Siegel has an extraordinary gift: to describe patterns and make accessible in a powerful way the insights and practices that are fundamental to well-being and awakening. In his book **AWARE**, we are introduced to the power of presence. Using science and psychology, he opens for us his "wheel of awareness," a way of perceiving and working with the mind that is both practical and liberating."

—Joan Halifax, PhD, Abbot, Upaya Zen Center

"Dan is a brilliant integrator and **Aware** is a visionary blend of neuroscience, physics and cutting edge psychology combined with creative approaches to mindfulness and compassion. The practice of the Wheel brings together many skilful and wise elements of meditation, all rolled into one."

—Jack Kornfield, author of *The Wise Heart*

"We know so much about what's outside in the Cosmos, billions of light years away but very little about what's going on inside our heads right now. We know about dark matter but not so much about grey matter, which I would think, matters most. Daniel Siegel finally gives us insight into who we are, how we work and most important of all how to retrain and change our minds. For me, almost every line is an 'aha' moment. At long last, someone nails what it is to have a healthy mind and if you don't have one, how to get one."

—Ruby Wax, author of *Sane New World*

7. We close with two quotations

“What’s left when personal identity disappears and the chattering mind silences, they say, is God’s presence and being as Creation itself and our own spiritual nature. We discover that we are literally made of God and dwell in the divine ground of being known as Heaven on Earth, right where we are.”

From **Mystical Activism and Creation Spirituality** by **John C. Robinson**, Ph.D., D.Min., a writer on mystical ageing. <http://www.johnrobinson.org>

“God-time with wild creatures is part of how things should be.”

Chris Baillie, URC minister in Somerset and A Rocha’s conservation coordinator in the south west, from his article **Call of the Wild** in **Root & Branch**, the magazine of A Rocha UK, who coordinate Eco Church. <https://ecochurch.arocha.org.uk/> A Rocha has just started an initiative called

