



Raphaël
Sibyls Fresco, Chigi Chapel, 1531

THE SIBYLS

Christian Spirituality Group for Gender Variant People

BM Sibyls, London WC1N 3XX

www.sibyls.co.uk E-mail: info@sibyls.co.uk

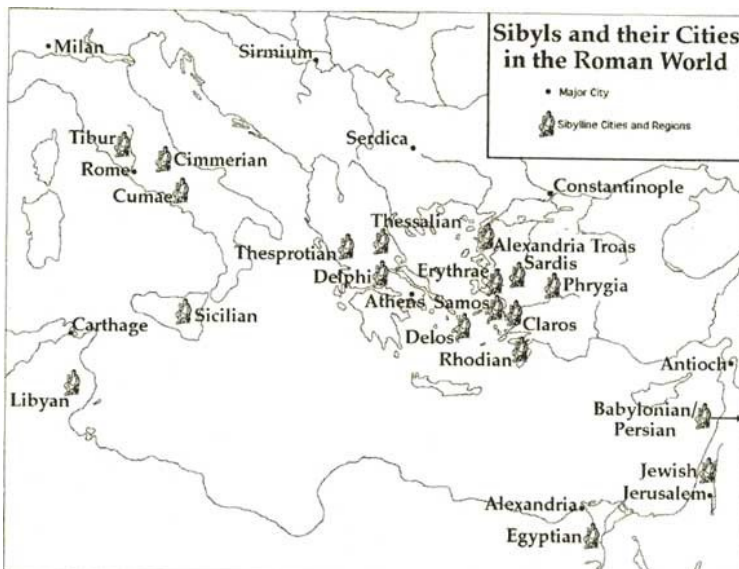
Just before we get to business, I thought it might be interesting to remind ourselves who the *original* Sibyls were.....

The first known Greek writer to mention a Sibyl is [Heraclitus](#), in the 5th century BC:

'The Sibyl, with frenzied mouth uttering things not to be laughed at, unadorned and unperfumed, yet reaches to a thousand years with her voice by aid of the god.'

The number of women prophesying in ecstasy seems to have increased, especially in the Roman empire, from the original unique Sibylla mentioned by Heraclitus, till many cities had their own Sibyl, which was clearly a status symbol! But time has not been kind to the power - and nature - of women's prophecy in the orbit of Rome.

It's gone from this...



..to this...

Margaret Archer is emeritus professor of sociology at the University of Warwick and director of the Centre for Social Ontology, now based at the department of sociology at Warwick. In April, Pope Francis named her president of the Pontifical Academy of Social Sciences – the highest-ranking appointment of a woman in his papacy

How does it feel to be the papacy's highest-ranked woman? Let's face it, there isn't much competition; it makes women's rugby look mainstream! Apart from being pregnant and giving birth, I've never done anything "as a woman". One's gender, unlike one's sex, is a social construct and that leaves privileged women free to buck it.

hmm.....there *isn't* much competition.....

We thus take our name from the 'wise women' of the pre-Christian era. You don't have to be a woman to join, and you don't have to be wise, but with luck and grace, there will be wisdom granted - if it is sought honestly.

OUR MISSION

The Sibyls is a UK-based confidential Christian spirituality group for transgender people, and their supporters, offering companionship along the journey, and information/advocacy to churches.

Sibyls pray, eat, and talk together, and seek to fulfil Christ's command to love one another.

OUR RULE

Members must respect the security of each and every other member, and must never jeopardise that security.

PLEASE HOLD IN YOUR PRAYERS:

- ⇒ All who are contemplating or recovering from surgery, and those struggling with transition.
- ⇒ All those who cannot for whatever reason take the course of action their heart desires.
- ⇒ All those known to us who are in any kind of need, and those with disabilities or who are suffering from physical or emotional pain.

Editor's Confession

The newsletter looks rather different—and I'm nervous that there will be a backlash from readers who prefer a more traditional layout—so I'd be very pleased indeed to hear from you, by whatever method of communication suits you best.

My editorial policy is to let Sibyls say what they want in their own words—I shall not do any manipulating of texts to suit any agenda, whether political, religious or grammatical; but the usual constraints will continue to apply—respect for persons, for the truth, for Sibyls' confidentiality—and I hope to be inundated

with your writings. Spiritual experience, life after transition, the layman's reaction, anything you know a bit about.

Thanks to all the contributors who feature in these pages. In particular, I want to thank Helen for her generosity and her input. Some items have been held over till the next issue.

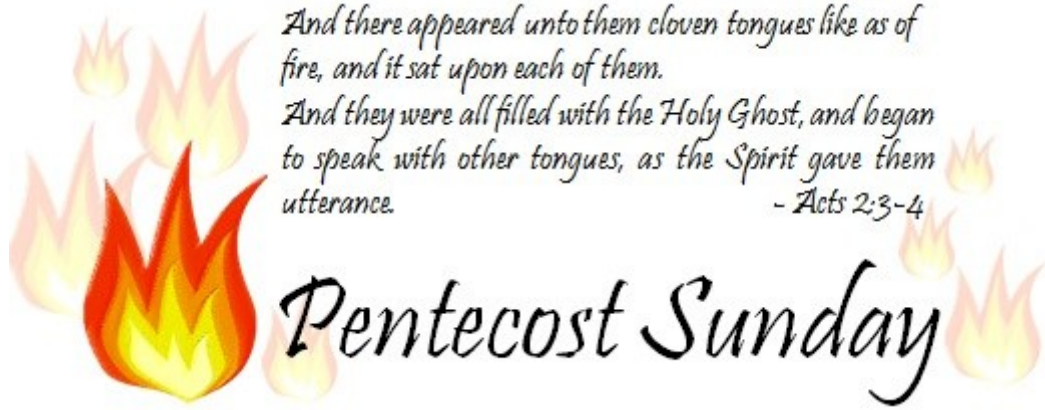
Carol Nixon

Tyngwndwn, Penuwch, Tregaron, SY25 6RA
01974 821295

carol.nixon2012@btinternet.com

Contents of this issue, (as well as the more regular announcements):

- Background of the name Sibyls
- Pentecost
- Life after Transition
- **Windermere weekend reports and reflections.**
- Light relief



And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

- Acts 2:3-4

Pentecost Sunday

*Pentecost Sunday is one of the most ancient feasts of the Church. It is the 50th day after **Easter** (if we count both Easter and Pentecost), and it supplants the Jewish feast of Pentecost, which took place 50 days after the Passover and celebrated the sealing of the Old Covenant on Mount Sinai.*

In years past, Pentecost was celebrated with greater solemnity than it is today. In fact, the entire period between Easter and Pentecost Sunday was known as Pentecost (and it still is called Pentecost in the Eastern churches, both Catholic and Orthodox). **During those 50 days, both fasting and kneeling were strictly forbidden, because this period was supposed to give us a foretaste of the life of Heaven.**

And afterward...

I will pour out my Spirit on all people.

Your sons and daughters will prophesy, your old men will dream dreams,
your young men will see visions.

Even on my servants, both men and women, I will pour out my Spirit in those days.

(Joel 2: 28,29)

Come down, O love divine, seek Thou this soul of mine,
And visit it with Thine own ardour glowing.
O Comforter, draw near, within my heart appear,
And kindle it, Thy holy flame bestowing.

O let it freely burn, 'til earthly passions turn
To dust and ashes in its heat consuming;
And let Thy glorious light shine ever on my sight,
And clothe me round, the while my path illuming.

Let holy charity mine outward vesture be,

And lowliness become mine inner clothing;
True lowliness of heart, which takes the humbler part,
And o'er its own shortcomings weeps with loathing.

And so the yearning strong, with which the soul will long,
Shall far outpass the power of human telling;
For none can guess its grace, 'til he become the place
Wherein the Holy Spirit makes His dwelling.

If you have an experience of the outpouring of the Spirit which has affected you strongly, that is exactly what we need to hear— and so, please let the Newsletter have some account of it. Thank you.

Sibyls weekend at Windermere (16th – 18th May 2014) by Carol Nixon

A TURNING POINT IN THE HISTORY OF THE SIBYLS?

After a few years during which attendances at weekends has declined, and some of us have thought that with changing social attitudes and the ease of making connections by internet, Sibyls was a great idea whose useful lifespan was running out **we have had one of the best weekends ever!** It was well attended, it was fun, it was imbued with love and mutual care, and it was highly instructive.

The credit can be laid at several doors. The new Sibyls committee appeared to have wrestled with the whole problem of 'where do we go from here?' to very good effect, and I'd like to express my personal congratulations to them. The fact that 20 people came for the weekend meant that we had the critical mass to make it an interesting and productive social occasion, without being so large as to prevent newcomers from getting to know everyone who was there. The goodwill from all to all was, as usual with the Sibyls, joyous. The hospitality of the URC Windermere Centre was – as ever – warm and practical, with beaming welcomes and excellent food. But I think that the outstanding feature of the weekend, which made it coherent and purposeful, was that all the sessions apart from the Sunday morning business meeting were led by one deeply committed and hugely informed person.

It was a piece of great good fortune as well as inspired programming that Chris Dowd, preparing for ministry in the URC church, was able to share with us some of the work he has done over the last 5 years towards his PhD, which focuses on the transsexual experience, especially with faith and the churches. Instead of the wide-cast net, more common in social studies, which uses statistical techniques to abstract some sort of information from questionnaire-type approaches to hundreds or even thousands of respondents, Chris used an anthropological methodology to explore the life histories of 12 TS people in great depth. He made deep connection with his interviewees, - indeed, some of them told him this was the first time in their lives that they had expressed in words what they had just been talking about.

I cannot over-emphasise the impression Chris made on me, one which I think was shared by all. He is so intelligent, so insightful and so honest, so caring and considerate, and so humble in his interactions with the TS people he has worked with, as well as with us, that it was like hearing someone speak the truth after it has lain for years behind a screen.

I will leave it to Tina to give more detail of these presentations, since she encouraged Chris to start the project, and has been one of the midwives. Her article follows this one.

In *summary*, we had an introductory session on the Friday evening, then two sessions which occupied the whole of Saturday morning. It shows how connected we all felt to what was going on that there was an appetite to insert an extra session into the afternoon, which had been programmed as free time.

After dinner on Saturday night we had a **film show**. From a 'menu' circulated beforehand, the majority plumped for *Just like a Woman* – a great night out at the cinema without the hassle of moving from our home, but with all the features one associates with the cinema of our youth – the technical glitches delaying the start, the comments and laughter from the audience – but no popcorn. Wine instead for those who wished – and Julia handed round champagne - quite the best usherette yet.

Night office on Friday was thoughtfully led by Susan and on Saturday by Tina.

For Sunday Communion, after the **business meeting**, Chris had created a liturgy specifically for the occasion. The readings (Genesis 15:1-8, Genesis 32:22-32, and Acts 9:12-9) all focused on moments of transformation, when life changes for ever. Instead of a homily, Chris asked everyone in turn to say one good thing they would take away with them from the weekend. This seemed to tie in the communion closely with what had been happening through the weekend.

Even the obligatory photo session before Sunday lunch seemed more good-humoured than usual. We were I think on something of a 'high'. I hope we can have more such weekends. Thank you to all those who had prepared so carefully and given so much thought to making it such a success.

Transfaith: an exploration of gender in the Church from the Margins

Presented by Chris Dowd

Reported by Tina Beardsley

Until Chris submits his dissertation his findings are very much under wraps, and hence the handouts he gave us at Windermere were all stamped 'CONFIDENTIAL', and any electronic communication of the material is strictly forbidden. This report, therefore, can only give a very general outline of what he said, but once the academic protocols are complete all Chris's findings will be made available on the new Sibyls website in due course and at that stage he will also be able to email them to those who would like them.

On the Friday evening, Chris led an overview of the project. First, he introduced himself; next he explained why he had started the project, then its ethos, and how he had used that ethos; he then outlined the process – interviews with twelve trans Christian people – and finally, and in greater detail, what he had found and how it might benefit Christian trans-folk.

Given that the project was 'about us', this first session, like the others, was highly interactive, but that was also very time-consuming, and by the end of Saturday morning Chris had only completed his second session, entitled 'Pastoral Considerations'. Rather than writing a 'do and don't' list for churches, Chris had developed a dozen 'insights' into trans people's lives, and their spiritual journeys, many of which Sibyls and their partners present recognised, but there were some that we had experienced without necessarily naming or articulating. As someone observed, interesting as these insights are for trans people and their families, they're not really aimed at us: they were written to inform and assist people who don't have first-hand experience.

By this time lunch was about to be served, so Sibyls had to decide what to do about the third session, which should have taken place in the morning. Everyone agreed to reconvene after tea to engage with 'Looking for trancestors in the Bible', which explored gender variant people in the Bible and stories that were analogous to our experience. The session concluded with a detailed look at one particular, and perhaps unexpected, biblical narrative that had emerged from the interviews. Some of this biblical material re-emerged in the Communion Chris led for us on Sunday morning, where the Scriptures were allowed to speak for themselves, and we were invited, in turn, to express one insight that we had gained from the weekend.

I'm sorry I can't say more about the content of Chris's presentations in the three sessions, and that we can't reproduce his detailed and excellent handouts here.

You see, you really should have been there!

Not to worry though: eventually they will have pride of place on our website where you'll be able to read them yourself, and pass on the link to others who will benefit from this thorough and exciting piece of work.

Tina

A punter's eye view of the film at Windermere - Jayne

I found the weekend visit to Windermere most absorbing and interesting. It brought back to me lots of memories and it was nice to re-acquaint myself with friends that I first met in 2001, It was also very nice to meet new friends, like Julia from the Land of Robert the Bruce, mind that spider! But of course, being old or getting there (whereas Tina seems to be getting younger), I've forgotten the names of all the others. But in my moments of sadness, you all looked after me.

The Saturday evening was most entertaining; Jenny Anne and Elen put our chosen film on. Unfortunately it didn't fit the screen! Or to put it another way, Elen's way of dealing with the digital age of today was "Just like a Woman"which brings me to the Film.* I'm sure we all enjoyed it, but it probably brought back memories of the many scrapes some of us have got into, like wife coming home and finding female attire on the bed, and of course jumping to the wrong conclusion. 'No dear, I'm having an affair not cross-dressing honestly. I would never do such a disgusting thing, am I forgiven?' It's too late then, our clothes have been chucked out or burnt.

Then the even worse nightmare is chancing to drive home dressed and being stopped by the police. 'Would you mind stepping out of the car "Sir"?' It happened to me - when coming home through a village, my car conked out and I had to get out to fix it, a policeman came out. O.M.G. but worst of all, my partner was informed and so ended 30 years of marriage. But apart from the memories this film was most enjoyable.

It will be nice to meet you all again in the near future.

**Knock knock,
Who's there?
Doctor
Doctor Who?**

Jayne

***"Just Like a Woman" starring Julie Walters, Adrian Pasdar and Paul Freeman. It was directed by Christopher Monger and based on the novel "Geraldine, For the Love of a Transvestite" by Monica Jay. It was released in 1992. (Editor's note)**

Comments on Windermere from Anthea

The film (dated 1992) I found difficult to relate to.

Of Chris Dowd's monumental work I think we can say that the important thing is that it was not conducted by a member of the community. It will carry that much more weight with churches. This view was echoed by Kieren Bourne, Senior pastor at MCC Living Springs, Bath, who was one of Chris's mentors.

Splendid sun on Saturday afternoon for bonding and seeing the lake district!

In the past I have wondered whether we still need closed meetings (exclusive use of the house) but I now see that we still have an important task to help those in the early forays into the trans world. We need to remember that it does not always lead to transition.

We need to remember Susan Gilchrist's strong words to treat partners with care and respect, they can suffer great hurt all too easily.

Julia Blechynden-Roe expressed at Windermere a strong objection to being called 'Trans'. Here is why.....

The word TRANS

Firstly, I think it's open to be used in a derogatory manner. Secondly, it is not a word in the English dictionary, thereby it is a meaningless bit of slang, I also understand it to be an abbreviation of Transformation, which means to change. I personally do not accept this term, for I have not changed in any way, I was born with a female mind and thereby accept that I am a female from birth, and most certainly cannot understand how this word trans applies to me. For example to add strength to my stance, if a person goes into hospital for an operation to remove any internal organ, they are not referred to as trans or in the case of an external digit they are not referred to as trans, I believe amputee to be the correct term.

I think the term Trans if not addressed quickly will become the erroneous slang term which leads itself eventually to be accepted for entry into the Oxford dictionary, which will slight the likes of us in perpetuity.

I do however, believe, if we have to be labelled, the words modify, reshape, reformed or refashion could be used, the word I prefer is Remodel, which is a more appropriate and acceptable descriptive term, for remodelling our appearance is exactly what we had to go through, to live freely in this unjust society.

HELEN'S THOUGHTS

Well, Easter has been and gone. I apologise to those who were expecting an Easter edition, but as often happens, there was nothing new to send out.

Thank you to the Committee for its hard work in revising and drafting a new constitution...

And thanks too to Philippa, for the review of the membership; possibly the first in a number of years.

I've recently taken on the position of Electoral Roll Officer at my own church, and I'm becoming interested in such things. It would be interesting to see how the membership numbers have changed in recent years, as society is becoming more accepting of gender variance. It's been remarked on a number of occasions that Sibyls has fulfilled (and continues to fulfil) its original purpose as a support group very well, but I can see a new role emerging, in the areas of liaison and education.

I'm sorry to have missed the Windermere weekend. Carol Nixon, who **was** there, has kindly agreed to produce this edition. Thank you, Carol, and good luck.



In Memoriam - Barbara Felicity Trueman (19.12.1929 - 31.3.2014)

After a brave fight, one of our older members, a generous heart and a humble soul, greatly loved by her friends, in particular Jayne, to whom we offer our deep sympathy.

Life after transition – how do we view ourselves? by Carol

Jay's article in Newsletter 66, under the headline 'Becoming a Woman' made me feel that I had to respond, as I fundamentally disagree with the concept of forgetting one's past.

1. Third parties do not forget and some never forgive. When a person transitions, they may be more or less fortunate in the behaviour of family and friends, and in the love which is shown to them. So much is uncontroversial. But I have been shocked to witness cases where the trans-person was dying, and the family rallied round, 'took over' the dying person and treated her with great kindness - but excluded all trans friends of the patient from contact with their friend. People do not forget, and in some cases, they do not forgive. Sometimes a trans person is accepted but her (or his) 'trans-ness' is not.

2. The physical memories are too strong. When I am asked to open a jar by my next-door-neighbour or I fell a tree and cut it up for firewood, or I lift a table to replace it in the Church Hall storage area, my physical memories are male. I could desist from doing things demanding strength, but that would be stupid. Women are not all weak by any stretch of the imagination, and men are not all strong. Why deny one of one's own faculties simply because of the erroneous associations it carries? But carry them it does. And nothing I do will ever rid me of those associations. Years in the world of women will not make me into a person who was a woman all her life, nor will it expunge the memories.

3. The transformation simply does not work for some people. The transition is vastly different in speed for different individuals, with some making the mental crossing easily, while the physical lags behind. This lag can be so serious as to greatly impair the success of the transition, as it did in my own case. I am hesitant about adding to the over-full stock of personal reminiscences, so will be brief. I felt at the outset that it would be foolish to undergo GRS until it was clear that the secondary sexual characteristics were at least beginning to change in the right direction.

Jay herself once wrote that stubble was unacceptable for a woman. Well, for many women, especially older ladies, and unfortunate sufferers from certain medical conditions, stubble is a fact of life; but on the whole I concurred with the assertion, and felt that my own facial hair should be showing some decrease before I would feel it appropriate to accept GRS. After ten years of twice-weekly electrolysis, which cost a total of £25,000, and completely failed, I gave up. I now pluck for up to two hours a day.

Breast development was another complete failure for ten years, during which I was treated with oestrogens in different formulations and derivations at up to six times the dosage normally used on TS persons, let alone women undergoing HRT. Eventually a treatment was found which took some effect, after eleven vain years of crippling side effects - cramps, constant joint pain and debilitating headaches. With hindsight I would not have embarked on the attempt if I had foreseen the physical costs, and more importantly, the length of time that would be spent in the struggle. My body just does not 'want' to be female.

These are just the most serious parts of the conundrum for me. They are not the only ones. Being physically tall, with fairly well developed shoulders, and narrow hips, I had not a shred of the natural woman's typical physical appearance, and my face was very strongly boned as well, with a strong jaw. This has not changed. When dressed I can hide some of this, but I cannot wear light clothes, now or ever, and I never go swimming.

My mental transition on the other hand was joyous and more or less instantaneous. It caused enough euphoria for me to be able to carry the physical burdens up to the present, but as I age, I am increasingly reliant on my fortunately wide circle of accepting friends, not one of whom has the slightest illusion about my 'background', for me to continue to think of myself as in any way female. People meeting me for the first time often do a double-take, and some are apprehensive, or even hostile. I know my own worth, thanks to the friends I mentioned. Without them I would by now be a mental wreck.

This is not a plea for pity. My life is happy and full. But I am distressed by the facile assumptions of many TS people who appear to have had a more successful physical transition, that theirs is the normal experience. I think it is not.

From Penny, who also sent one which offers a different point of view—next time perhaps!

GENDER STEREOTYPES — LIFE STYLE

A research institute, investigating life styles of single people in full-time employment, used concealed CCTVs to observe their evening meal preparation. The results from two typical observations were:

Female subject

1. Enters kitchen
2. Pours glass of Chardonnay from fridge and switches on TV for fashion show
3. Rinses and spins salad leaves from salad drawer of fridge and puts in bowl
4. Opens packet of pasta with scissors and puts into pan of boiling water on hob
5. Empties jar of pasta sauce into Pyrex bowl, places in microwave and sets timer
6. Sieves pasta, empties onto plate together with sauce and grated parmesan
7. Takes cutlery from drawer and sits down to enjoy meal and TV show

Male subject

1. Enters kitchen
2. Picks up six-pack of beer dropped whilst wrestling with shopping bag and door key.
3. Switches on TV for sports news and, picking up most dented can of beer, pulls tab
4. Drinks beer remaining in can after spraying his shirt with half contents
5. Scratches crotch and sniffs fingers
6. Rips open packet of spaghetti with teeth, scattering contents on kitchen floor
7. Scoops up spaghetti from floor and dumps into saucepan
8. Fills pan with cold water and puts on hob
9. Reads instructions on spaghetti packet then empties water from pan, rescuing most of spaghetti from sink
10. Boils water in kettle, pours into pan of spaghetti
11. Drops jar of pasta sauce on kitchen floor whilst distracted by goal on TV sports news
12. Wraps finger — cut whilst separating broken jar from sauce — in paper tissue
13. Searches for sieve
14. Locates sieve in garage where it had been used to sift sand for mixing concrete
15. Sieves sauce rescued from kitchen floor into plastic bowl, ignoring blood dripping into sauce
16. Puts sauce in microwave and switches to max power, noting time on wristwatch
17. Scratches crotch and sniffs fingers again
18. Yanks open cutlery drawer which falls out, scattering cutlery on kitchen floor
19. Scoops up cutlery from floor on hands and knees, ignoring smoke alarm
20. Throws cutlery back in drawer, except for a fork
21. Looks at wristwatch and rescues deformed plastic bowl of sauce from microwave
22. Notices smoke rising from pan of spaghetti
23. Grabs hold of pan intending to carry it to sink and run cold water over it
24. Drops pan and runs cold water over burnt fingers instead, spraying his shirt with water from tap turned full on
25. Throws meal in waste bin. Phones for pizza

Death can be like that from Julia

A tourist was walking through a cemetery in Vienna and all of a sudden he heard music.

No one was around, so he started searching for the source.

He finally located the origin. It was coming from a grave with a headstone that read: "Ludwig van Beethoven, 1770- 1827". He realised that the music was Beethoven's Ninth Symphony being played backwards!

Puzzled, he left the graveyard and persuaded a friend to return with him. By the time they arrived back at the grave, the music had changed. Now it was the Seventh Symphony, but like the previous piece, it was being played backwards.

Curious, the men agreed to consult a music scholar. When they returned with the expert, the Fifth Symphony was playing, once again backwards.

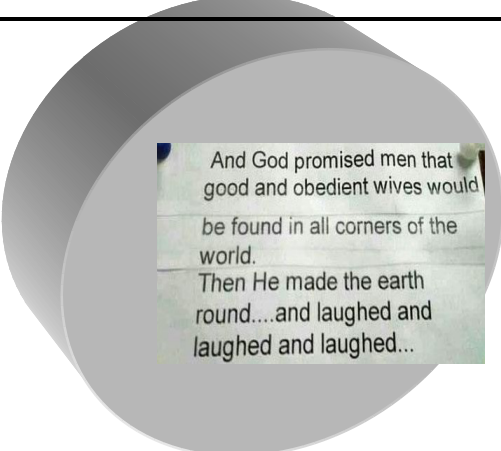
The expert noticed that the symphonies were being played in the reverse order in which they were written, the 9th, then the 7th, then the 5th.

By the next day the word had spread, and a crowd gathered around the grave.

They were all listening to the Second Symphony being played backwards, when the graveyard caretaker ambled up to the group.

Someone in the group asked him if he had an explanation for the music.

"I would have thought it was obvious," the caretaker said, "He's decomposing"



And God promised men that good and obedient wives would be found in all corners of the world.
Then He made the earth round....and laughed and laughed and laughed...

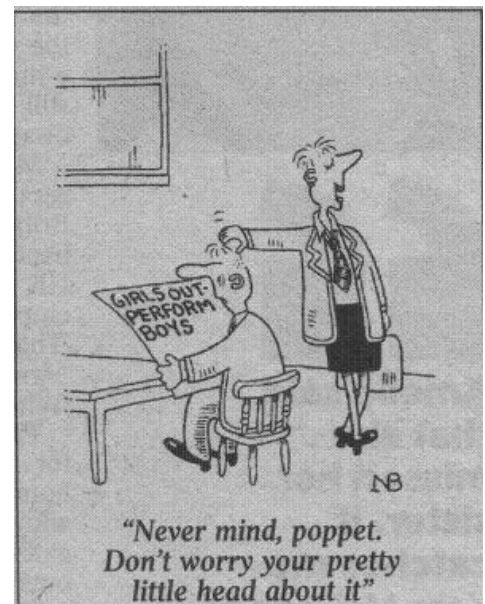
A smile - is a sign of joy.
A hug - is a sign of love.
A laugh - is a sign of happiness.
And a friend like me? - Well that's just a sign of good taste!!

MARIJUANA / MARRIAGE

For those who haven't heard, Washington State just passed two laws - legalized gay marriage and legalized marijuana.

The fact that gay marriage and marijuana were legalized on the same day makes perfect biblical sense, because Leviticus 20:13 says: "If a man lies with another man they should be stoned."

We just hadn't interpreted it correctly before.



SIBYLS WEEKENDS

Autumn 2014 - St Deiniol's Library, Hawarden, Flintshire

More information from Elen at elen.heart@btinternet.com

Good advance notice:

13th—15th May 2016 - Windermere again - !

INCLUSIVE CHURCHES

Metropolitan Community Churches throughout the world embrace diversity.

In the UK there are churches in North London, South London, Manchester, Birmingham, Bournemouth, Dorchester, Torbay, Bath and Newcastle. See ufmcc.com/ for details.

CARDIFF	City United Reformed Church (www.cityurc.org.uk), Windsor Place, Cardiff, CF10 2BZ, 029 2022 5190, <i>Sunday service at 10.30am.</i>
BRIGHTON	Dorset Gardens Methodist Church (www.dgmc.org.uk), Dorset Gardens, Brighton, BN2 1RL, 01273 605 502.
OXFORD	St Columba's United Reformed Church (www.saintcolumbas.org/), Alfred Street, Oxford, OX1 4EH, <i>Sunday service at 10.45.</i>
EXETER	Southernhay United Reformed Church (www.southernhaychurch.org/), Dix's Field, Exeter, EX1 1QA, <i>Sunday service at 10.30am.</i>
LONDON	St Luke's Parish Church (www.chelseaparish.org/), Sydney Street, London, SW3 6NH, 020 7351 7365. St James, Piccadilly (www.st-james-piccadilly.org/), St James's Church 197 Piccadilly London W1J 9LL / 020 7734 4511 Soho Masses (www.sohomasses.com/), Church of the Assumption & St Gregory, Warwick Street, London, W1B 5NB

Many other inclusive churches may be found by going to the Inclusive Church website (www.inclusivechurch2.net/) and clicking on Churches. Please do let the editor know of any other inclusive or welcoming Churches for inclusion in future Newsletters.

REGULAR MEETINGS

SIBYLS LONDON EVENING MEETING: 12 June 2014: 5:30 p.m. at St Anne's Church, Dean Street, Soho.

THIS SERVICE IS OPEN TO ALL TRANS PEOPLE, THEIR FRIENDS, SPOUSES AND SUPPORTERS

Second Thursday of every second month at 5.30 for a Service at St Anne's, Dean Street, Soho, followed by a meal together.

Come in whatever role is convenient at the time

The next date is the

12th June

During the intercessions we normally pray for those we know and also on behalf of others who would like our prayers. If you would like your name, or the name of someone you know to be included on the prayer list, please email me. Include any details you think appropriate. You can email me privately at sgen4144@gmail.com

(Sibyls Members can of course email the Sibyls Group if you would like your request for prayers to be made available to the whole group)

These meetings are very good; gentle lovely evenings with a service which is always thoughtful, peaceful and healing, followed by a good meal in congenial surroundings

Details: 5.30 service at St Anne's, 55 Dean Street, Soho W1D 6AF, 50 yards up on the left from Shaftesbury Avenue (it doesn't look like a church but it is), and from about 6.30 a gathering at a Soho restaurant.

We normally decide on the restaurant to go to at the end of the service. If you are late please ring 07546 213 971

You can just turn up on the evening, however it would also be helpful to get some idea of numbers in advance. If you do know you are coming, please email me at sgen4144@gmail.com

The next planned dates for 2014 are:

August 14

October 9

December 11

Best wishes
Susan Gilchrist

MANCHESTER

Events in the North-West and North Wales are organised by Jenny-Anne jennyannebuk@yahoo.co.uk

and Elen elen.heart@btinternet.com.