



# THE SIBYLS

*Christian Spirituality Group for the Transgendered*  
**BM Sibyls, London WC1N 3XX**

36 Salmons Lane  
Whyteleafe  
Surrey  
CR3 0AN

## **NEWSLETTER 45**

### **March 2008**

020 8763 0146

#### **DATES FOR YOUR DIARY**

##### **Regular Meetings**

London usually the second Thursday of every second month at 5.30 - Service at St Anne's, Dean Street, Soho, followed by a meal together - April 10 and June 12.

Manchester every fourth Saturday of the month at MCC. Contact Jenny-Anne 01606 783035, [jennyannebuk@yahoo.co.uk](mailto:jennyannebuk@yahoo.co.uk) or [www.mccmanchester.co.uk/trans.htm](http://www.mccmanchester.co.uk/trans.htm)

Rosie's Meeting in Dorset - every four months between 12 Noon and 4 o'clock at Rosie's house - ring Rosie 01258 830889. Next date Saturday June 14.

##### **Weekends**

###### **2008**

**Friday 16 to Sunday 18 May - Windermere**

**Friday 13 to Sunday 15 September - St Columba's, Woking**

###### **2009**

**Friday 15 to Sunday 17 May - Whaley Hall, Derbyshire**

**Friday 11 to Sunday 13 September - Holland House, Worcestershire**

##### **Other Events in 2008**

**Friday 27 June - Visit to Passion Play, Wintershall, near Guildford**

**Saturday 5 July - Jay's Garden Party**

#### **PLEASE HOLD IN YOUR PRAYERS**

Please pray for David in ongoing illness, all those who cannot for whatever reason take the course of action their heart desires, for Susie after her unexpected visit to hospital, for Barbara after her operation to remove a tumour, Jayne after corrective surgery, and for all those known to us who are in need, and those with disabilities or who are in pain.

#### **LISTENERS**

People who are prepared to listen to others and are happy to be available are listed below. If you need someone to talk to, choose which one and give them a ring: -

Michelle Le Morvan 01743 341026

Jenny Bond 01623 836662  
Jane Bowles 01492 660147  
Jenny-Anne Bishop 01606 783035  
Carol Moore 01625 858487

The listening system works. There are a number of Sibyls who use this service. If you want someone to talk it over with, why not give it a try?

### **THE ACCOUNTS FOR THE YEAR ENDED 31 DECEMBER 2007**

These are attached. They are very unusual in that we ended up with a small surplus and the money in our bank actually increased. However this masks the fact that we only gave £82 towards the cost of helping people to attend weekends. Whilst few came forward for help, it was rather sad that it was so little. We should do better. All donations to the begging bowl are welcome.

### **NEW YEAR PARTY CHEZ JAY - JANUARY 2008**

This worked well. About twelve people came to enjoy themselves and succeeded. Martin Kelly took a good communion service, and the food and wine were plentiful. The difficulties and distances of travelling meant that the party did not go on late into the night but it was a good evening.

### **JAY'S GARDEN PARTY - SATURDAY 5 JULY**

Usual format - shady hats, summer dresses, peaceful garden, a communion service taken by then Rev'd Martin Kelly (weather permitting, under the cherry tree) lots of food and chat. Peace and time to be. Come and enjoy. Give me a ring if you are coming.

### **WEEKEND AT WINDERMERE - 16-18 MAY 2008**

This is your last chance to book for Windermere. There will not be another newsletter before that weekend; this is the last time booking forms are being sent out. Half the rooms have been booked already. I expect that this reminder will bring in more. Book now to avoid disappointment! That of course is not entirely true as the Centre has overflow facilities at local guest houses but if you want to stay on site .....

The bad news is that Gill Edwards (author of *Wild Love* and other books) who was coming to talk to us on the Saturday morning, has found herself double booked and will be in the United States. She will be missed as I am sure that you would have found her interesting. The good news is that Pippa Borchard has offered to guide a Lakeland walk for those who would like a walking outing. Not too strenuous, I am assured. Pippa has written in the newsletter about her walking. The mini-bus mystery tour is being extended to cover the day instead of just the afternoon. If you want to swap to the walk instead of the minibus, please let me know and I'll refund your cash.

Elen is organising the weekend and doing an excellent job. There will be much to interest and absorb you, and as ever, plenty of tears and laughter. You will find the booking form at the end of the newsletter.

### **WEEKEND AT ST COLUMBA'S - 13-15 SEPTEMBER 2008**

This weekend will be in the capable hands of Tina Beardsley, Michelle O'Brien and Jasmine Woolley. You will not have forgotten the fascinating workshop that Tina and Michelle organised at Holland House which had such an impact. This is being restarted at this weekend and taken forward. Don't worry if you weren't at Holland House, you won't be at a disadvantage. They will be starting again and taking you on. It was an amazing experience and I am sure that many of you will want to be at St Columba's.

St Columba's is in the throes of rebuilding and converting all the rooms to en suite. The rooms will not have been converted by the time that we are in residence. However the problem is that not all the existing rooms will be available. When we were last there, in 2006, we took 21 rooms with 23 people. This time we have only 16 rooms, six of which are twins, a total of 22 people if all sharing opportunities are taken.

Therefore I am only taking bookings for the full weekend. If they are not taken up, 24 hour bookings will be available at £67 per day, but I think it fair to give priority to those who will be there for the full weekend. I don't press anyone to share if they don't want to, and quite understand if you would rather not. However this time I will be asking if you would, as it may help someone to be there. The meals only tariff is being quoted should anyone (like me) be in reasonable reach of St Columba's and be able to come to the weekend but sleep at home.

There is a hotel in Woking with which St Columba's has overflow arrangements. Please indicate if you would be prepared to stay at the hotel. The agreed (reduced) tariff is £39 per night, at the Metro Hotel, Chertsey Road, Woking, telephone 01483 727100. Book through us, including all meals at St Columba's, but you must pay your hotel account direct. I don't know what the state of our funds may be but it might be possible for Sibyls to subsidise the hotel costs over and above the booking rate of £130 for the weekend. No promises but we will keep the situation in mind.

I am sorry if any of this inconveniences you and would have wished that things had been normal. However we have to deal with the situation as it is, not as we would like, and I think that this is the best way of dealing with it.

Booking form attached.

### **ROSIE'S MEETING - NORTH DORSET - SATURDAY 14 JUNE**

The February meeting was a delight. Twelve came and after we had gathered and had coffee, Marian took her thoughtful and moving communion service. Rosie followed this with a superb lunch. Rosie loves her cooking and it showed. A magnificent casserole was followed by an excellent

assortment of cheesecake. The company collapsed gently in her lounge to have coffee and chat. Super. Thank you, Rosie.

The next meeting will be held at Rosie's house at noon on Saturday 14 June. Please give her a ring to confirm attendance (necessary for catering) and to get directions. 01258 830889. No charge, thanks Rosie, but donations to Sibyls if you wish.

### **VISIT TO THE WINTERSHALL PASSION PLAY, BRAMLEY, GUILDFORD**

At Rosie's meeting we discussed the idea of a group excursion to the Wintershall Passion Play. This is an outdoors performance and starts at 10.15 am, finishing at about four o'clock. We decided that Friday 29<sup>th</sup> June would be a good day, avoiding the inevitable crush at the weekend.

It is held at the Wintershall Estate, Bramley, on the A281 near Guildford. You are expected to walk round as the play moves on, but I am told that there is not a lot of walking. However to avoid standing for several hours, you are advised to bring a folding seat that you can carry easily, together with a packed lunch and whatever you want to drink, and an umbrella (in case). We will meet at a spot to be decided and hopefully have a good day out. We haven't had a group excursion before and this should be a new and enjoyable venture.

The cost will be £15. Bookings are being arranged by Michelle Le Morvan, 01743 341026. Please give her a ring to find out more and make a booking.

### **LONDON EVENING MEETINGS**

These meetings are very good; gentle lovely evenings with a service which is always thoughtful, peaceful and healing, followed by a good meal in a peaceful restaurant with a nice atmosphere. Nourishment for mind, body and spirit. Few come but those that do find it worthwhile.

The February meeting took a different turn as it was Chinese New Year with Chinatown en fete. Several dragons were roaming around accompanied by drums, very exciting. However the effect was that every restaurant was booked and we ate very happily in a local steak house. We decided that we would like the option of moving where we eat and go where the fancy takes us.

So in future we will wait at the church until about 6.15 and then go to the restaurant of our choice. That creates a problem if you are late. The suggestion is that I will switch on my mobile 07719 726933 and you can ring and get directions.

Please don't ring me on my mobile at any other time because it won't do you any good. My mobile is operated on the basis that it is for emergency use only and therefore it stays switched off, sometimes for months on end. Any message you leave will probably get wiped before it is heard. On the other hand messages on my home phone I will always attend to sooner or later.

Details: 5.30 service at St Anne's, 55 Dean Street, Soho W1D 6AF, 40 yards up on the left from Shaftesbury Avenue (it doesn't look like a church but it is), and from about 6.15 a meal at a local restaurant. Next meeting - Thursday 10 April. Every two months, on the second Thursday - except when it isn't. No need to book - just come.

## **MANCHESTER MEETINGS**

Jenny-Anne and Elen organise events in the North-West. There is a regular monthly meeting, fourth Saturday, at the Metropolitan Community Church (MCC) in Manchester. MCC is a friendly, welcoming, inclusive church. Jenny-Anne can be contacted on 01606-783035 or by e-mail [jennyannebuk@yahoo.co.uk](mailto:jennyannebuk@yahoo.co.uk). The MCC has its own website [www.mccmanchester.co.uk/trans.htm](http://www.mccmanchester.co.uk/trans.htm).

## **THE NEWSLETTER - ARTICLES**

Please - write articles for the newsletter.

Items can be sent by e-mail to [withers.susan@virgin.net](mailto:withers.susan@virgin.net) (please note change of address) on CD or floppy 3½ inch disk to Jay (in Word, please) or print out in a clear typeface printed with black ink. Anything else defeats the scanner.

## **THE LAMBETH CONFERENCE**

Tina, who is organising our representation, writes that three Sibyls - Stephanie, Stephen and Tina - will be at the Lambeth Conference on Friday 25<sup>th</sup> and Saturday 26<sup>th</sup> July and are hosting a seminar on trans issues and inclusion on the Friday evening from 18.30 to 20.00. Please pray for this event, for Mia, the founder of Trans Afro, who will be joining them and that Cameron, from the USA, and David, from Uganda, will be able to be with them.

Representation will be under the auspices of Inclusive Church. Sibyls has become a partner organisation of Inclusive Church. This will help to make the work of Sibyls more widely known and strengthen the coalition of groups and organisations who will be present at the Lambeth Conference to bear witness to the fully inclusive nature of the Church. A mission statement was required for joining and is as follows:-

"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."

Jay's Note. Whilst this was necessary for the purposes of Inclusive Church, it does not replace the simplicity of our Aims and Practices statement:-

"The Sibyls is a Christian spirituality group for transgendered people. Anyone who is affected or interested is welcome. We simply seek to carry out Christ's commandments to love God and one another."

## THE LEADERSHIP

No news.

Any suggestions to me or to the committee.

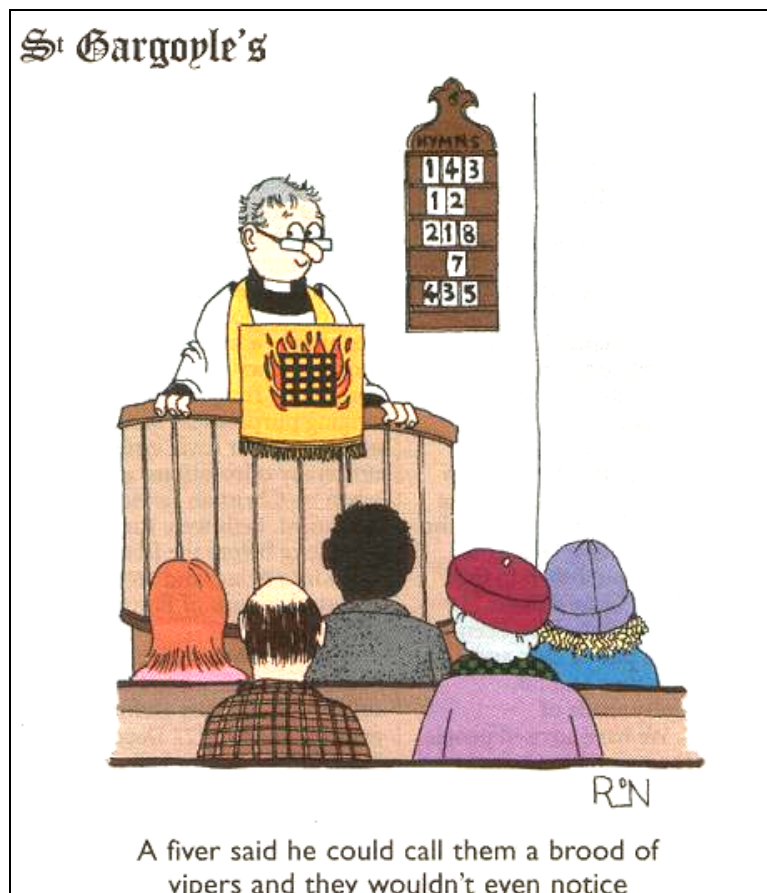
## TALE PIECE

Following the recent death of Miles Kington, a reader's letter to The Times read - Sir, it is only right to draw attention to Miles Kington's French navy pun, surely the finest Franglais pun ever coined and a worthy epitaph.

The French navy, he claimed, had adopted a new uplifting slogan to spur its seamen on to valour and glory in France's hour of need: "To the water! The hour has come." Or, in French, "A l'eau. C'est l'heure."

Jay Walmsley (Miss)

Susie Withers (Mrs)



When we read the story of the healing of the man born blind in John 9, certain points about 'seeing' began to come clear. The disciples did not see - for them the blindness was a punishment for someone's 'sin'. This was the common Jewish response to any kind of evil. The Pharisees, blinded by their own theological understanding (like the disciples) could not see. The parents of the Blind Man would not see. In fact, the only person in the story who could see was the man who had been born blind: "I was blind but now I see". It is a wonderful story of people trying not to see. This was because their theology or their feelings masked one plain, simple fact, "I was blind but now I see".

This story should make us look more deeply into our own lives and understanding of what it means to see. There is a platitude which says 'seeing is believing', which obviously was not true for the Pharisees. Their poor (theological) sight blinded them to the obvious. They would not believe. There are two types of seeing - one with the eyes, the other more deeply with the heart. When Jesus looked at people, he looked with his 'heart'. This, of course, is looking with love. It seems to me that a great artist looks with his or her heart, for their work conveys the 'inner' meaning of their subject and their own heart.

In our own lives we can ask the question "Do I really see?". One of the problems of education is that it often 'blinds' us so that we imbibe not reality but the values of society. Essentially we are trained rather than educated. This training is about 'getting on'. We are taught to accept the values of our society - we are to 'fit in' with expectations, i.e. to become 'sheep' (an insult to sheep). We need to seek security as our aim and anything else is frowned upon. This imperils our spirituality. The mystics all warn us to be 'awake'.

It is very dangerous to think that we 'know'. As I grow older I am increasingly aware that 'I do not know'. I have become more agnostic with time. Aquinas put it well: "about God we cannot say what he is, but rather what he is not". God can only be known as 'unknown'. The Scriptures are a hint and a clue, not a description - but what fanaticism they breed - because people think they know. True spirituality is 'awareness, awareness, awareness' - awareness of what we don't know.

Unfortunately approval is what we seek (I've been seeking it all my life) - and it is a prison. As we really begin to see and wake up we become aware - and free.

I would like to conclude with two adapted quotations which sum up what I have tried to say.

'If worship isn't leading to fire, if adoration isn't leading to love, if the liturgy is not leading to a clearer perception of reality, if God isn't leading to life, of what use is religion except to create more divisions, more fanaticism, more antagonism?'

There is a great truth 'the root of all evil is within me'. As I begin to understand this, I stop making demands on myself, I stop having expectations of myself, I stop pushing myself and I understand'. I have taken responsibility and I have become aware of reality. At last I begin not to believe but to see and to trust. I can now nourish myself properly - on sunsets, nature, a good film or book, enjoyable work, good company - I will be able to be free at last - because I have come into contact with reality. True seeing removes illusion.

## **TRANSSEXUALISM IN IRAN**

Jay

I don't normally watch programmes about transsexualism on television. All the many transsexual people that I know who have gone through transition and are happily getting on with their lives wouldn't be seen dead on such programmes. These programmes tend to concentrate on those with problems or those for whom the whole thing was a mistake and are not a fair reflection. However I was attracted to the programme about Iran. It's such a different culture and it would be interesting to gain some idea of how they handled it.

The first thing that struck me was how similar were the people and the characters. There was the avuncular consultant and surgeon, the transsexual who had been through the process and was happy and keen to help others, the struggling beginner, the cynic, the doubter, the bigot, the refusenik, the helpful receptionist. All these could be recognised and found in the UK. What did make me cringe was that the operation of choice was the use of intestine to form the vagina.

The huge difference was the culture. Family was the imperative. You had to be accepted by your family, and we all know how hard that can be in this country. In Iran it was vital. A woman had to be under the family protection and if she could not have that, life was one of rejection and enormous emotional and financial struggle, with many turning to prostitution. Family acceptance was crucial to future wellbeing.

What had both good and bad aspects was that transsexualism was considered by the religious, and hence the secular, authorities to be quite acceptable and perfectly normal. In this Iran is alone among Muslim countries. Their attitude was that it was natural. As they said, turning wheat into flour and then into bread doesn't alter the naturalness of it. So being transsexual was OK. Despite this official approval, much of society found it hard to take.

What is bad about it is that nothing else is accepted. Homosexuality is punishable by death. I wasn't clear what the punishment for cross dressing was but it wasn't pleasant. The choices were between being a normal heterosexual man or woman, or being transsexual and then taking up the role of a normal heterosexual man or woman. And of course this is not enough.

I've always held the theory that solutions tend to attract problems and that people will go where they think there is some help or acceptance to be found.



The classic example is how in the 1890s and 1900s transsexuals used to associate with the gay community, becoming part of it, largely because there wasn't a better choice. Read Jean Genet's *Our Lady of the Flowers* for the full horror.

If transsexual transition is the only option available, people will come to it, even if it is not the right solution. Effeminate men, gays, cross dressers were taking the transsexual road because it was the only alternative available which was anywhere close to where they wanted to be. And of course they regretted it. How could they not?

The transsexual route of hormones and surgery is excellent and works brilliantly for those for whom it is the right thing. It has its detractors and those who oppose it, even including some Sibyls, and it distresses me that there are those who are working against it. The point is that it is a perfectly viable solution for those whose problem fits but it is not a solution for all the rest. One size does not fit all. You have to do what is really right for you and not what is available. Society needs a range of solutions to a range of problems. Those who wish for something different must press for it, whilst accepting that surgery works for others.

Clearly in Iran many people were taking the transsexual way because they did not have the freedom to do what was best for them. Surely that freedom is what the West has to offer and must do all that it can to promote, both internally and externally.

## **THE SERMON USED BY SUSIE FOR HER OFFICE AT HOLLAND HOUSE**

### **Luke 13:10-17**

#### *A Crippled Woman Healed on the Sabbath*

*On a Sabbath Jesus was teaching in one of the synagogues, and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all. When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." Then he put his hands on her, and immediately she straightened up and praised God.*

*Indignant because Jesus had healed on the Sabbath, the synagogue ruler said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."*

*The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"*

*When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.*

## **The Law is for Justice – An Unjust Law is No Law At All**

The late Nigel Hawthorne, the actor, as a child liked to bend over and look through his legs to see what the world looked like upside down.

**But I ask you - what would life be like if you were always in that position?**

Could you see over your shoulder when you turned your head?

How difficult would it be to hold a conversation with someone whilst you were in that position?

How much pain do you think you would be in if your back was always bent?

How easily do you think you could get about?

What was life like for the woman in the Gospel story, always bent double and unable to stand or sit up straight. We might find it uncomfortable for a few minutes but those of you who have something like arthritis will appreciate how debilitating such pain can be. The woman in the synagogue would have had access to fewer painkillers than we have, far fewer aids to get about and she had been in that condition for eighteen years. Added to that her family and neighbours attributed her condition to being possessed by a spirit. She was probably avoided in case she passed the spirit onto others. Her life would have been difficult and lonely. She literally lived her life upside down.

Yet note that she goes to the synagogue. Since she doesn't go out of her way to attract Jesus' attention it seems that she has gone to worship God. She has gone out to keep the Sabbath, to pray, to hear Torah recited and to have the words of the law and the prophets interpreted. Note that as a woman she was not compelled to go to synagogue – women could pray at home – women prayed separately from the men and were usually hidden behind a screen – those taking the service would ignore her presence – she should neither be seen nor heard.

Yet one Sabbath something strange happens. Jesus is teaching in the synagogue. In the crowd Jesus notices her. That's what Jesus does – he notices the little people just as he noticed the poor woman who gave everything she could afford to the Temple treasury when everyone else noticed the vast sums given by the rich. Jesus notices the man alone by the pool of Siloam whilst everyone else is concentrating on the water in case it is disturbed. Jesus notices the outsiders, the lonely, the ignored. He notices them simply because they too are children of God. So he notices the woman bent double and calls her out to stand in front of everyone. Fortunately she hides her embarrassment because she is upside down.

A woman who has been on the outside because of her illness and because of her sex is standing in the middle of the synagogue. Rules are being broken. A daughter of Eve, the one who brought sin into the world, is standing where women are forbidden to stand. The world is moving upside down.

Then Jesus heals her. He speaks to her and touches her – and how dare a man be seen publicly touching a woman to whom he is not related. Some rabbis said a man should not even acknowledge the presence of his own wife outside their home. Yet we can imagine her gradually stretching her unused

muscles, the tension easing away as she comes upright. The pain that has dogged her has gone – she can stand straight – she can look Jesus in the eye and she praises God. Her world has been turned around.

Jesus is not surprised – he's probably already understood her faithfulness in worship – he doesn't expect her to praise him - healing is God's business through him. Yes it's right that God should be praised. The healed woman is doing what all Israelites should do – praising God for her deliverance. Unfortunately she's doing it where the religious and righteous say she shouldn't be heard. They do not hear God's praises being sung, they see the Law being broken. Why could Jesus not have waited until another day? He's broken the law by working on the Sabbath and he's caused all the laws about the proper place of women to be broken. No wonder the president of the synagogue is indignant. As far as he is concerned a dignified service has become a bear garden, a place of scandal. His world is being turned upside down.

Of course we expect Jesus to make an apt response – and of course everyone knew that it was essential to untie one's animals on the Sabbath. For a moment perhaps they even think that Jesus is saying that there's not much difference between animals and women; he may be about to placate them. But there's that final sting, that final remark – he calls the woman a daughter of Abraham, she is a daughter of the promise that God has made with His people. Surely men are sons of Abraham, sons of the promise. Surely women are daughters of Eve, daughters of the temptress? Jesus has just smashed through all their preconceptions, through all their long held beliefs about the place of Israelite men in the order of things. He has smashed through all their opinions about the place of outsiders in God's kingdom. No wonder some people were delighted and others horrified. Their world has been turned upside down.

But that's the problem with Jesus. The president of the synagogue thought he had invited a brilliant new rabbi to preach at the Sunday service. What he got was a demonstration of God's healing power in circumstances that he thought turned the world the wrong way round. Jesus all too frequently calls us to the points where we think that our world will be turned upside down. He asks us to work with people who we find difficult to like, he sends us to places we don't want to go and to do jobs we don't want to do. It could bring chaos into our lives. But in truth just as the woman stood straight after his touch, Jesus just wants to turn the world the right way up.

*Revd Hazel Rugman (this sermon used by permission)*

## **THE BISHOP OF EBBSFLEET'S RULE FOR LAITY DISCIPLINE**

(Taken from a letter to the Church Times published on 15 February)

"Further to your welcome feature on the spiritual discipline of the laity, your readers might care to see the Ebbsfleet Rule of Life.

It is intended to suggest positive engagement with the Christian life, and has been welcomed by those of other traditions. Its seven clauses hint at the search for perfection to which the Lord calls us, however much we fall short:

1. We attend the Eucharist and receive Holy Communion, especially on Sundays and principal feasts and holy days.
2. We study Holy Scripture regularly, especially the Gospel of the Day.
3. We take some part in Daily Prayer, whether at church or at home.
4. We practise examination of life and habits of quietness and solitude.
5. We give generously and regularly to support the work of the Church.
6. We give of our talents and our time in the service of others, mindful of our responsibilities as citizens.
7. We pray and work for justice and peace and the coming of God's kingdom

ANDREW EBBSFLEET

Bishop's House, Dry Sandford OX13 6JP"

I read the above with interest and increasing incredulity. It's a classic. A masterpiece of what I call churchmancontrolship. "You must go to church. You must attend the Eucharist, not only on Sundays but also on other feast and holy days. Only by so doing will you be saved. To preside over such services you need me, a priest. Without my intervention, you are lost. Therefore I control your hopes of heaven or hell. And, by the way, give generously to keep me in the style to which I have grown accustomed."

Where in all of this is any mention of God, Christ, love or life?

All too often churches are about control and power. The priest is the man in control. Within his church he has real power and, sadly, often likes to exercise it, although thank goodness there are honourable exceptions. Churches are built up into something absolutely essential. Without them salvation is impossible, there is no hope. So they take on an importance. Everything about them is important. Every little detail becomes important.

This is religiosity, not spirituality. One knows so many individuals to whom church details matter. The debates about what should be done, about the way it should be done. And when people get a little authority within the church ..... "I'm doing intercessions - look at me. I'm administering the chalice - look at me. This is important - and so I'm important." Etc, etc.

All this is nonsense. Spirituality is living in awareness of God. God is love and God is life. Christ called us to turn to God and live a full life (in all its delights and disasters) in the full awareness of God. Love is the essential in that message. All else is insignificant.

Jay



## THE SIBYLS

Christian Spirituality Group  
For the Transgendered

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Rhyl, Denbighshire  
LL18 2DY  
☎ 01745 337144

WEEKEND AT THE WINDERMERE CENTRE 16 - 18 MAY 2008

Name.....

Required - Single/twin room/triple (delete as appropriate)

Name of other occupant(s) in room .....

Prepared to share with .....

Address .....

.....

.....

Phone No. ....

Please reserve for me the following number of places:-

Mini-bus outing	£12.00	.....
(please book and pay for this in advance)		

Full weekend Friday night to Sunday lunch	£125.00	.....
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24 hour overnight full board	£62.50	.....
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Day visitor – Saturday lunch and tea/coffee	£26.50	.....
(add £2 if you want breakfast)		

Day visitor – evening meal/Sunday lunch	£15.00	.....
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If you are not coming for the full weekend please specify the days/times for which you are booking

.....

Cheque, payable to “Miss J Walmsley – The Sibyls”, enclosed £.....

I would like to go on Pippa’s walk YES/NO

Any special dietary requirements .....

Any other special needs .....

Do you need help with transport to Windermere .....

Please send this form with your cheque to Ms Elen Heart (address above) asap



## THE SIBYLS

Christian Spirituality Group  
For the Transgendered

36 Salmons Lane  
Whyteleafe  
Surrey CR3 0AN

☎ 020 8763 0146

WEEKEND AT ST COLUMBA'S WOKING

13-15 SEPTEMBER 2008

Name.....

Required - Single/twin room (delete as appropriate)

Name of other occupant in room .....

Willing to share with .....

Address .....

(if not as per your address label)

.....

.....

Phone No. ....

Please reserve for me the following number of places:-

Full weekend Friday night to Sunday lunch    £130.00    .....

Non-residential - all meals    £96.00    .....

Cheque payable to "Miss J Walmsley – The Sibyls" enclosed    £.....

I would like you to book me a room at the Metro Hotel    Yes/No  
(£39 per night, special agreed rate - pay direct to the hotel)

I would be prepared to be moved to the hotel if others have a greater need to stay on  
the premises at St Columba's    Yes/No

Any special dietary requirements .....

Any other special needs .....

Do you need help with transport to Woking .....

Please send this form with your cheque to Jay Walmsley asap