



TOWARDS WHOLENESS

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The Friends Fellowship of Healing is an informal group of the Religious Society of Friends (Quakers). (*Registered Charity number 284459.*)

Since its foundation in 1935, it has sought to uphold the cause of a healing ministry, and seeks to be a channel to help people towards health and harmony of body, mind and spirit, which it believes is God's purpose for everyone.

It has prayer groups attached to many Meetings, and also postal groups to enable isolated people, and those who may be unable to join a local group, to co-operate with others in the service of healing prayer.

The Fellowship holds conferences, retreats and workshops held either in its residential centre (*Claridge House, Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH*) or elsewhere.

All members annually receive three issues of *Towards Wholeness*, the journal of the Fellowship, published in March, July and November.

The minimum subscription is £15 per calendar year for the UK. For Europe and all overseas countries it is £21 (Sterling only). Cheques, payable to Friends Fellowship of Healing, should be sent to The FFH Membership Secretary, 6 Ferris Place, Bournemouth BH8 0AU.

US members please contact our agent, Richard Lee, 1201 Walsh Street, Lansing, MI 48912, USA. Tel: 517-285-1949 Email: richardlee3101@att.net regarding payment via him. (The telephone country code for America is 001.)

Letters, articles, news items and other contributions for *Towards Wholeness* should be sent to the editor, Rosalind Smith, 4 The Walks, Stanton, Nr. Bury St. Edmunds, Suffolk IP31 2BX Tel: 01359 252248 Email: RosSmith@btinternet.com

Deadlines: February 1st, June 1st and October 1st.

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Donations for the work of the Fellowship are most welcome.

FFH / QSH website: www.quaker-healing.org.uk

Front cover photo: Spring blossom in Milton Keynes – Nicholas Rawlence

Back cover photo: Near Whittington, Norfolk – Editor

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FFH AGM will be held at Friends House at 3pm on Saturday 12th April 2014.

The FFH Spring Gathering will be held at Claridge House, Tues/Thurs May 20/22. Cost £150. Please book directly with Claridge House (01342 832150).

Many thanks to those of you who have been able to modify their Standing Orders. Quite a few however have not done so and so we shall only be sending 2 copies of *TW* a year to them in future – (the summer issue will not be sent). However, in this issue there is a form which can be used to rectify this situation, and we would urge you to check the amount of your own current standing order.

If you are a cheque payer, then please check that you have sent in your subscription for this year, which is now a minimum of £15.00 for membership of FFH only, and £35.00 for membership of both FFH and QSH (to cover your healing insurance). *As an aid to communication our Secretary has asked that you email your email address and phone numbers to him.*



We are also looking for new committee members with fresh energy and enthusiasm. (We only have two committee meetings a year, as much of our work is done using email. All travelling expenses are paid.) If this appeals to you, or even if you would simply be willing to help with the admin, please get in touch with any of the following: Clerk, Hilary Painter T. 01223 243452; Stephen Feltham T. 01202 532601; Anne Simpson T. 01474 815755; Anthea Lee, T. 01279 656707; or Jim Pym T. 0131 446 3473.

I have recently been listening to a recording by Walter Lanyon* which begins “God is the Doer of the Impossible”. Walter Lanyon was a well-known lecturer, teacher and healer, who was the author of more than 30 books. He was also a musician, composer, artist and mystic, achievements which all arose, he believed, from his sense of inner awareness of what he called “The Mind of Christ”.

Jesus told his disciples to “Heal the sick”, but gave us little or no guidance except, “When you pray, believe” and “Go in and shut the door”. The work of prayer and healing often shows us God as “The Doer of the Impossible”. Certainly, it is easier to believe in God – that is, a God who has any relevance to everyday life – if we can witness the apparently impossible brought about through prayer. I can truthfully say that in the more than fifty years that I have been concerned with spiritual healing and with Friends, I have witnessed most of the ‘miracles’ mentioned in the New Testament.

But what is a miracle? According to the Compact OED, a miracle is “an extraordinary event attributed to some supernatural agency”. This is not very helpful, as it raises a whole raft of new questions. When a healing is brought about through prayer, we still treat it as an “extraordinary event”, while we are unsure what is really meant by “a supernatural agency”. Science either denies these happenings, or claims that there is a rational answer which it will soon reveal. Religion tells us to “have faith!”

Over the years, I have had great trouble with the whole concept of “faith”, which always seemed to me to be linked with “creeds”, something that most Quakers avoid. Then one day, someone suggested that faith might have something to do with the fundamental laws of the universe. Faith, he thought, is the sort of belief that we have when we consider the rising of the sun tomorrow morning, or the fact that $2 + 2 = 4$. It is certainty without thought.

Now thought does have its place. The practice of spiritual healing invariably starts with a request and a question. The request usually involves some kind of lack, such as a lack of health, harmony, inner peace; or even of supply, employment, accommodation or companionship. We are not humanly able to provide any of these, nor even give any real advice as to ways in which they may be attained. Indeed, we should probably not even try to do so.

The question is something like this. “Where is God in this situation?” or “What kind of God would allow this to happen?” This is like the *koan* – or riddle – in Zen Buddhism; “When you can do nothing, what can you do?” There is no actual answer, and when the mind realises this, it becomes still, and we can become receptive to the “still small voice” of the Spirit. When It speaks, the

impossible becomes possible, earth can melt, the storm be stilled, the fire extinguished, suffering eased and harmony restored. It is the listening for this voice that is the key to spiritual healing.

Another way of expressing it would be to say that when the mind has run out of possibilities, the Light shines and sheds Its healing ray into the darkness of our ignorance and suffering, dissolving it and allowing the true harmonious Essence to appear. However, we must always remember that the work of healing is the work of the Spirit, and not our work. We do not have all the answers; we do not even have all the questions. Our purpose is to show the reality of Spirit, even in this increasingly materialistic world. In the Light, the impossible becomes possible, and we can no longer doubt the Reality of God in our lives. But the moment we think “I have the answer” we have lost the awareness of the Presence, and with it our ability to help others through prayer.

Returning to Walter Lanyon, one of his most helpful sayings regarding healing is; “When you see God in a person, you bring about what is called a healing, but in fact all you do is to recognise a fact of existence”**. I have known this saying for many years, and quoted it often, but its full meaning escaped me until one day, in Meeting for Worship, I realised that the only way I could ever see That of God in another, is through That of God in myself. In Reality, there is neither self nor other. God is One, and this oneness IS healing and wholeness.

*Information about Walter Lanyon and extracts from his books can be found on www.walterlanyon.com Some of his lectures can be listened to and/or downloaded on www.sigler.org/audio-lanyon

***London Notes and Lectures*, L N Fowler, London (1928)

◆

A Creed for the 21st Century

I believe that human experience contains more than we can see or hear or touch.

I believe that this awareness is our contact with the Holy Spirit, the life-giver, the creator.

I believe that we can recognize this awareness in personal relationships, through Art and Music, and in Worship, whatever its form or focus. We acknowledge no words or concepts which have power to create barriers between us.

I believe that all men and women are capable of receiving prompting of love and truth, which if acted upon, will lead us to right conduct and the transformation of individuals and nations.

Betty Curtayne

You'd think from reading the Dawkins of this world that belonging to a religion was an inherently unhealthy, because irrational, thing to do, which is ironic really. For if there is one fundamental commonality between all the world's major religions (and clearly here I am excluding 'cults'), one thing that they all share despite their massive and significant differences, is this: all religions seek to solve, or at least to mitigate, man's sickness. Mankind has always known there is something wrong with him (or her) and with the world generally; religions provide methodologies, strategies, beliefs for coping with this sickness. These methodologies, or prescriptions, for want of a better word, may be poles apart in terms of what they advocate, but nevertheless they seek to solve man's central dilemma, his sickness.

In short, the real purpose of all religions is healing: we are to be healed by believing in a God or gods, by seeing beyond illusion, getting beyond desire, or by practising this ritual or that, or by following this holy person or that other one. We become disciples – followers – of a system that leads to health. Since all major religions advocate compassion, charity, love, forgiveness and similar qualities, it is not surprising that they are extremely effective methodologies for healing us (when they don't go rogue), since psychologically these are such healthy emotions – we know that now from scientific research as well as sacred texts.

What is important to grasp at this point, I think, is that there are four levels of healing that we need to be aware of, so that even if we are not religious we can reflect on the healing we need in our own lives; for it is certain that we need healing, and all of human history corroborates this view.

First, there is the most obvious form of healing: namely, physical healing. We have accidents, we cut, we bruise or something more serious happens. And, too, we fall prey to diseases too numerous to mention. Here medicine helps us; it is a great boon. But not always. Sometimes the reliance on conventional medicine creates a passivity that saps our own natural resilience and power to heal. But praying for the sick in a physical sense is a common element of all religions; and regarding prayer as efficacious is part of the healing.

More difficult to deal with are those people – all of us – who are emotionally sick. Many of us disguise this extremely well. We don't want others to see our affliction, for if they did, what would they think? How normal would we then appear? But in the world we currently live in, especially the Western world, the ongoing advance of industrialisation and the replacement of people with technologies, and the onslaught on all values except for self-interest has meant there are more and more people who have serious emotional problems as they become un-anchored from community and any real sense of love and

belonging. So here is a major area where religions ought to function, to heal.

Third, there is intellectual healing necessary. This, like emotional healing, is tricky. What exactly is it? It's that state in which in our thinking we err! And we see this in the lives of people who keep getting the same problems, be they of a personal, relational or career type. The fact is, things never improve, and they always blame others for their predicament, but they never examine their own thoughts and how the errors in their thinking lead them astray. This is particularly true of men who hate admitting they have made a mistake in either their view or opinion. Yet this sickness can be devastating. We need to challenge intellectual errors more often and yet we increasingly think that challenging wrong thoughts is unacceptable because 'everyone's entitled to their opinion'. Of course, in one sense they are – they are entitled, but that their opinion is also the source of their problem ought also, perhaps, to be commented on more frequently and directly.

Finally, we come to the last level of sickness: spiritual sickness and the healing that that necessitates. But what is spiritual sickness and what is its healing? Ultimately we need to understand that all four levels may be connected, and may in many cases interact with each other. So, for example, being physically ill may well stem from emotional causes, and these in their turn may be partially derived from experiences, but also from erroneous thinking. Thus it is that spiritual sickness is the most serious kind of sickness of all and the one that is most likely to produce the severest and most adverse consequences in the human being who experiences it; and certainly, we all have to wrestle with it.

What is it then? Spiritual sickness is not something like not going to church or not being a member of some religious community. Spiritual sickness can afflict theists and atheists alike. At root, spiritual sickness is the absence of meaning in your life, and it can be the case that one gradually arrives at that condition. Most children – those who have not been seriously abused – enjoy life and find lots of meaning in it. But as they grow older, this can pall. Like Yeats, they can end up sighing, 'But louder sang that ghost, what then?' What's it all about? Life seems just one darn thing after another – there is no connecting principle in life that gives it value or meaning.

This ultimate spiritual sickness – the dearth of meaning – leads in catastrophic cases to suicide: the complete denial of life. And this is why religions traditionally have always condemned suicide, because they recognise that this is the abnegation not only of life itself, of the created order itself, but of meaning and any sense of significance for human activity.

Thus it is that religions exist: to counter the sickness in human beings, to attempt to make us whole, and to provide a framework of meaning for our

lives in which we can enjoy and celebrate life. It's a tall order, it frequently fails, but in the absence of any other credible alternative, religions are our route to healing. And as we have already noted, prayer is a common feature to all of them, and the single most important technique (if such it can be called) we have to enable healing. We need to recognise this and then act accordingly.

◆

Only and Exactly When

He visits me sometimes,
stirs from the deep group of cells
where he made his nest while he lived.
And comes in dreams
 liquid and light
translucent, silent, glowing
 fur flowing.
This is the way he lives now.
Time was,
we met through those big brown eyes,
his chin hot and heavy on my thigh,
our own private games that I would never,
 ever,
 play with another.
He trusted me to be his own,
and I repaid that trust,
helped him die,
only and exactly when he needed.
My judgement was sound.
He returned to the high windy grasslands of dogness,
sent forward the spirit of dog that sits on my rug.
The same, but herself
Stares into the fire.
The same, but herself.
How I wish that we might all
have that trust in sound judgement –
our own,
 our kin,
 our laws.
Knowing when to stop.

Mark Steinhardt

CONCERN: WWI MISREMEMBERED

Stephen Feltham

There has been a growing amount of attention being given to the one hundredth anniversary of the beginning of World War One. There has been much said already and even more to come on that terrible event. It is a Concern that opportunities for peace will be missed by the current style of remembrance.

Many would like to say that the trigger for WWI was that fateful day in Sarajevo when, on the 28th June 1914, the Archduke Franz Ferdinand of Austria and his wife Sophie were murdered by Gavrilo Princip. It is a consensus that this marked the start of WWI. Perhaps the opposite is true; the day actually marked the end of a process of squabbling and bickering that had been occupying minds through several decades. To avoid wars we should seek lessons at least from the decade preceding that war.

It is right that we should be reminded of the terrible conflict of WWI and it is right that we continue to set aside the eleventh November each year to remember the sacrifice, suffering and dreadful loss that the world experienced. It would be sad however, if 2014 were to be reduced to a morbid recollection of that dreadful tragedy. We must seek to salvage what lessons we can that are relevant today. The best way to honour the dead and the suffering of WWI is to ensure that we do not repeat it. Patently we have not been as successful as we could have been since 1919.



No lessons on how to avoid war will be learnt from studying the events between 28 June 1914 and 11 November 1918: we need to seek guidance from the preceding events.

There are not many things one would publically assert but a certain method of starting a large war is to begin with a small one. As a corollary, small wars begin with disagreements that develop into irreconcilable differences and these are characteristics of people and individuals. It may be that nations wage war on nations but it is a sad fact that whilst the casualties of war may number many thousands or millions, each one is an individual and that individual could have a personal involvement by being someone you know or perhaps could even be you.

It is at a personal level that suffering is most acutely experienced but is it not also true that irreconcilable differences are first experienced at a personal level? Also, is it not our inability to sort things out individually that draws in other family members, friends, communities and then nations into the conflicts that

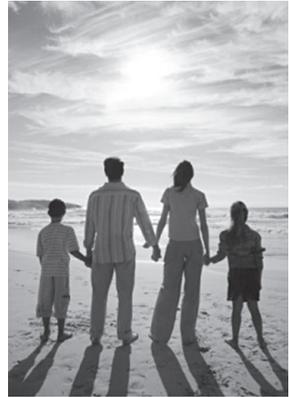
give us so much remorse and regret? Can it not be said that the seeds of war are sown in our own back yards?

When it comes to embarking upon a difference of opinion, leading to disagreement, conflicts and irreconcilable differences it is an uncomfortable observation that it is the personal qualities and characteristics within humanity, which we all share, that put the 'ire' into irreconcilable?

It is a fact that whilst nations wage war upon nations and individuals suffer the consequences of war they may not be the same individuals that stimulated it. Nonetheless, such is the interconnectedness of all things that seldom is one likely to avoid all consequences. Even Gavrilo Princip, who avoided the death penalty for his murderous act, but which he escaped because of his youthfulness died not from the execution that was thought to be the justice he deserved, but of TB in a hospital prison whose poor conditions were exacerbated by the war.

Nations do not spontaneously declare war on other nations. War is arrived at via a sequence of events and one that could be initiated by very negative emotions such as avarice, fear and indignation.

Nations are amalgams of large groups and families and each of these is comprised of individuals. It is the voices of individuals, however collectively organised, that overcomes restraint and discipline so stimulating the momentum that leads to war.



Truly, it must be said that the seeds of war are sown in our own back yards because it is the inability of individuals to handle their thoughts that lead to the garnering of support and the organising of causes that pushes families, communities and nations towards war.



May it be observed that of the many virtues that humankind could aspire to exhibit, one that is least witnessed in these times, is that of humility. May it also be observed

that the less humility is practised the more likely is the probability of conflict and war? Inversely, is it also true that the more humility is practised the less likely is disagreement and conflict between neighbours and consequently the probability of war becomes more remote?

It is a Concern that humility and modesty at a personal level is overlooked

as an aspirational virtue and is much displaced by society's encouragement of characteristics such as self-worth and pride. Similar characteristics are prevalent also at a national level and these, even if they do not stimulate war, will lubricate the mechanisms driving it.

The practice of humility and of modesty in thought, word and action at a very local level may deny the opportunity for the seeds of war to germinate and prosper for it is there, in our own back yards and not in the great council chambers of nations, that the seeds of war are first sown.

**Humility is not
thinking less of
yourself,
but thinking of
yourself less.**

And for the above reasons, it behoves us all to be humble, especially when we think ourselves right, and to bring healing, in all of its forms, to those battered damaged souls and that special 'oneness' within us all that we may, in healing light, be better moved toward wholeness.

Living a spiritual life does not demand high ideals or noble thoughts. It requires our caring and kind attention to our breath, to our children, to the trees around us, and to the earth with which we are so interconnected. The monks following the Buddha were prohibited from cutting plants or trees. Their non-harming and reverence was extended to embrace all of the life around them...

In widening our circle of practice, we discover the capacity of our heart to bear witness to the suffering of the world and experience our heart expanding, connecting us in compassion to all life.

The Bodhisattva within us knows that true love is irresistible, conquerable and that it transforms whatever it touches. Amazingly, to live a life as a Bodhisattva is not grand or idealistic. It is simply bringing to every circumstance a spirit of love, openness and freedom. Then our very being transforms the world around us.

Jack Kornfield



Many years ago I attended art therapy sessions during a period of major confusion and change in my life. One morning we were given an exercise which had a profound effect on me. The fact that I remember it very clearly, after more than twenty years, shows how significant the exercise was.

We were told to put a wash of three different colours of water-colour (two shades of blue, one of pink), in a random fashion onto our wet paper. We were then told that we would be creating a landscape of our own – “*But not yet.*”

I already had a clear idea of the landscape I was going to paint: mountains in the distance, water in the foreground, trees and other features in the middle ground, a sky with clouds etc. My therapist, who knew me well, quickly said to me, “Not yet,” as she saw me aiming for the line of my mountains, “Just keep the paint moving for the moment.”

Immediately, and much to my surprise, I began to experience a whole range of intense feelings: frustration at being blocked from what I had intended to do; upset at not knowing what I was going to do in the absence of my desired plans; and fear, produced by a feeling of chaos. I ended by being silly about the whole exercise and ultimately sank into a ‘don’t care’ attitude. (All very much the behaviour exhibited by a toddler or teenager who is blocked from what they believe they want to do.)

The therapist, well aware of my difficulty, said, “I don’t care what you do, but you are not to put your intended picture onto the paper. Wait. Move the board around, walk round the room, do anything you like for the time being, but do *not* paint what you were expecting to.” My feelings were somewhat mollified by her suggestions as to what I could do to help myself and I was encouraged by her confidence that there would come a time when I could paint something recognisable on my paper. So I co-operated as best I could. I slopped the paints around the paper in a half-hearted way, turned the board round, slopped again.

After what was, in reality, a short time (it felt like forever) she said, “Now, stop. Can you see something on your paper now?” I looked, and there, lo and behold, I could see the surrounds of what looked like a cave. “*Now* go for it!” she said. Within a matter of minutes I had produced an image of the dark surrounds of a cave with light in the distance and the impression of footprints from the cave to the light. It was a dramatic-looking picture and utterly different from my original idea.

The therapist explained: “Do you see that when you are in a state of chaos in your life (I was in a marriage that was falling apart) and don’t know what to do, the knee-jerk reaction is simply to superimpose on your life what you have always known? If you can bear to wait, and not take action immediately, a new way forward will emerge out of the situation itself.” The exercise had communicated this truth to me far more powerfully than words alone could ever have done.

Why am I recalling this exercise so clearly now? I’m in another period of transition. Over the past year I’ve moved house; I’m on my own for the first prolonged period of my life; my children have left home completely; my mother declined rapidly and recently died; I’ve turned sixty, and was made redundant in an important area of my work. In many ways this has given me a great freedom, but it is, at times, utterly bewildering. Who am I now, and what is the next phase of my life to be about?

I’ve observed myself going through the very stages that I experienced in microcosm during that art therapy exercise many years ago. I’ve got depressed, frustrated, angry, upset and all kinds of other things. I’ve tried to pick up former activities and friendships, explored all sorts of new things akin to the past, and none of it has ‘felt right’.

But just recently, things have changed. I’ve given up trying to give a new form to my life. The one thing I knew was that I wanted, needed, to walk alone in nature. It was the only thing that I felt really drawn to do, but I was too busy thinking up more worthy and busier things – based on my past way of living. Now I’m accepting that walking is my priority. I follow my nose, loving the adventure of this kind of walking, and recently I’ve also taken to writing and drawing in a notebook in the course of my walks. I know that during these times I’m receptive to the still small voice within me and I have a keen sense that there will come a time when something more emerges out of this activity which will be quite different from what I’ve known in the past. I now wait with much greater confidence that a new life will emerge “But not yet.”

*“And every stone and every star a tongue,
And every gale of wind a curious song.
The Heavens were an oracle, and spoke
Divinity: the Earth did undertake
The office of a priest; and I being dumb
(Nothing besides was dumb) all things did come
With voices and instructions . . .”*

Thomas Traherne

Tell me, how is it that music has the ability to make it straight to the heart? How can a subtle combination of notes and instruments touch us so deeply? Not only that, how can music liberate our spirits in the way it does? Can you answer those questions? I can't. What I can do is share a moving story that was featured in the Radio 4 series, 'Soul Music'.

At the start of the Second World War, a group of six hundred women and children were evacuated by ship from Singapore. Their plan was to return home to the UK, but the escape was doomed to failure. Shortly after setting sail, the ship was captured by the Japanese and all its passengers transferred to a prison camp. Here they were interned for the duration. But how were they to maintain courage and hope under such conditions?

With nothing to entertain their children, and little energy to expend, the imprisoned mothers decided to sing. They sang each day ... they sang all the songs they could remember. But the stock of songs ran out ... and little sense of achievement was gained by constantly repeating those they knew.

It was then that one of the mothers, a professional musician, had an inspired idea. They might have no instruments in the camp, but they did have their voices. What if she could create a vocal orchestra, an orchestra that could give voice to classical music?

The music she chose to launch her experiment was the Largo from Dvorak's 'New World Symphony'. The decision made, it was then a question of creating her 'instruments'.

After studying the voices of her fellow prisoners, the musician selected those she thought most suitable to be her stringed instruments, her woodwind, her brass and her percussion.

Eager to participate, the women and children carefully absorbed the scores she prepared for them. Were they to be clarinets, violas or even French horns? Would they be needed to sing, hum, or even ... perhaps, whistle?

It was two years since any of them had heard live music when, after much study and practice, the prisoners felt ready to give their first performance. As the camp authorities banned any gathering of large groups, the 'orchestra', whom starvation had rendered too weak to stand, sat on upturned wooden boxes in front of their huts. Here, under the guidance of their inspired arranger

and conductor, they hummed, whistled and sang their way through a unique rendition of Dvorak's famous symphony.

As one of the participants was to say many years later: 'We were captive, but the music was free...it gave us freedom.'

Do you see what I mean about the liberating power of music?

(First published in *New Vision*, the magazine of The Hamblin Trust, (Nov/Dec 2012) and reprinted with permission. See www.thehamblintrust.org.uk)

ORCHESTRA

The whole can be more than the sum of its parts,
In every joint endeavour,
The linking together of minds and hearts,
In orchestra sharing forever.

Practice, more practice, rehearsing each line,
No short-cuts can take to perfection,
Putting together, while making it "mine",
The joy, integrating each section.

Giving one's all in performance inspired,
Taken over by presence much bigger.
Physical effort, despite feeling tired ;
Over-ridden ; enthusiasm's trigger.

With audience, at one ; two sides of the same
Harmonious experience creating,
Artistic expression is part of the game,
Together the spirit awaiting.

The making of music, primeval force,
Enhances the deepest of feeling,
Vibration of life, going back to the source,
Holistic the dance of *sound healing*

Peter Horsfield

"A day without music is a day wasted." Charlie Chaplin

Last November it was my seventieth birthday. As I had enjoyed a balloon trip for my sixtieth my husband thought he would like to join me in the basket for the next trip. We booked a balloon flight for when we were in Morocco.

We had to rise at the unearthly hour of 4.30 to be out in the Kasbah to meet our lift to the desert at a quarter to six. I had never seen the Kasbah so deserted. It is usually teeming with vehicles and people and horse drawn carts. At this time in the morning there were one or two people about, but no-one else. All the shops were shuttered and closed.

We climbed into the people carrier, joining some Americans who had already been collected from their hotel. It was still quite dark and we drove through silent streets eventually going off-road and into the desert: a very bumpy and uncomfortable ride. Add to that being unable to see anything of interest and it became a very tedious drive. At some point we met the other vehicle and the trailer with the balloon and eventually we arrived at the launch site. We scrambled out and stood shivering in the cold and dark. We were close to the foothills of the Atlas Mountains. The pilot bounded over to greet us oozing with confidence. He said it was a bit windy but he would try to get us up. Although the balloon was inflated and the passengers loaded, he cancelled the flight because it was too windy to land safely. 'Come back tomorrow', we were told. None of the other passengers could do that except us.

The next day was a repeat performance but the drive into the desert seemed shorter. When we arrived at a slightly different launch site a wind sock was hanging limply, a more encouraging sight. The foothills were wreathed in mist and looked mysterious. The balloon was inflated and we all climbed into the basket, some more agilely than others!

The balloon went up very quickly to a thousand metres. It was still dark, but there was a lightness over the misty foothills. It was chilly and I was glad of the warmth from the burner. That was the only noise. There is very little sensation of drifting or moving, it's very gentle. It continued to get light until the sun rose like a tiny jewel over the rim of the foothills, bathing us all in rays of gold. It was a mystical moment. When I look now at the photos we took they in no way depict the wonder of the moment. Gradually the sun rose higher and higher until the whole sky was filled with this wonderful golden light. We were standing in it, like standing in healing light in my mind. It was such a hopeful light.

The flight didn't seem to last much longer after that and the pilot was looking for a place to land. The support vehicle was in sight and our descent was rapid. We took up landing positions and landed very gently with the basket upright. Some other passengers brought champagne and we toasted our flight. Then we were taken off to the base hut for a Berber breakfast. This consists of hot sweet mint tea and three kinds of flatbread pancakes eaten with oil and honey. Then we were driven back to Marrakesh and our riad where we ate a second breakfast. Ballooning is hungry work!

CLARIDGE HOUSE PROGRAMME

Bursary assistance available, depending on individual personal circumstances. Please enquire when booking. For booking details – and other tariff, including daily rates and special breaks – please contact David Huxley, Claridge House, Dormans Road, Lingfield, Surrey RH7 6QH. Email: welcome@claridgehousequaker.org.uk Website: www.claridgehousequaker.org.uk Tel: 01342 832150.



CLARIDGE HOUSE IN 2014

When you come to Claridge House in 2014 you will notice a number of changes. The money received from the sale of Lattendales and recent legacies has been put to very good use. The central heating system has been given a major overhaul with a new boiler and individual temperature control in every bedroom. Double glazing has been installed throughout the building and we now have new carpets in the hall, lounges, and many of the bedrooms. In addition plans are now afoot to convert some bedrooms to en-suite starting with those on the ground floor.

For those who are discouraged by the cost of the courses and residential stays in these financially challenging times the good news is that the Bursary Fund is currently well endowed. So the Trustees have decided that the fund should be made available to all. For the foreseeable future everyone will qualify for one Bursary per calendar year for a course or Residential Break. All you have to do is mention the Bursary fund when you are booking.

2014 is a significant year for Claridge House: on the weekend of the 15-17th August we will be celebrating our 60th Anniversary. We will be doing this in style, so do not miss the opportunity to spend an enjoyable weekend here in the company of those involved in Claridge House – past, present and future. We look forward to seeing you here!

FIRST WEDNESDAY RETREATS

On the first Wednesday of each month there will be a Led Day Retreat –

cost £40

April 2nd Meditation with the Mystics

led by Lina Newstead

May 7th To be arranged

June 4th Beyond Mindfulness Meditations

led by Lina Newstead

March 28th - 30th DEEPEN THE CONNECTION TO YOUR VOICE

(£200)

Learn to love your voice and your own unique expression. Connect your singing voice to your inner voice of intuition, wisdom, peace and centredness. We will also work with mantras and movement meditation as well as exploring our ability to sing freely. All welcome, no singing ability required!

Narayani, Kirtan singer and Voicework facilitator.

April 4th - 6th CHINESE BRUSH PAINTING – a welcome to Spring (£200)

The main theme of this course will be Spring. Learn the magical techniques of Chinese flower painting and, in addition, rabbits and chicks. The course will also take us through the history of this fascinating art form and its traditions. All levels, including beginners, welcome.

Pauline Molesworth, a Chinese Brush Painting teacher who has studied with Chinese masters.

April 11th - 13th THE HEALING ART COURSE

(£200)

Enjoy a heightened sense of inner peace and wellbeing through drawing. This course is very calming, very creative and is a wonderful way to develop confidence and self-esteem. Discover the secrets used by professional artists and create a work of art far beyond your expectations.

Rosa Tuffney, BA(hons), PG Dip. professional artist and art therapist.

April 28th – May 2nd YOGA RETREAT

(£340)

– reconnect with your essential self

Only connect: through Yoga postures, breath work, deep relaxation techniques and meditation, we will aim to reconnect with body mind and spirit in a beautiful, peaceful setting.

Lina Newstead, a 'British Wheel of Yoga' teacher who runs private classes, retreats and Yoga teacher training courses.



May 2nd - 4th VAJRASATI YOGA (€200)
– meditation, matra and pranyama

Gentle traditional yoga suitable for all levels, focusing on using the breath to deepen and extend the body, mind and spirit. Working meditatively, listening to our bodies and breath, using our inner resources to develop postures only as the body allows. This style of yoga is therefore also suitable for more mature and less able students.

Rosie Waters, a teacher of yoga for six years, who also leads meditation groups in Sussex and yoga holidays abroad.

May 12th - 16th VOLUNTEER MAINTENANCE WEEK (€125)

Enjoy the fellowship of working, relaxing and shared Quiet Times, whilst helping the House. Please phone us for details on 01342 832 150.

May 16th - 18th MINDFULNESS AND MEDITATION RETREAT (€200)

Mindfulness meditation is a way of learning how to experience life fully, moment to moment, which may help to transform your relationship with your problems, fear, pain and stress. It can bring calm, clarity and creativity to your life. Beginners to meditation welcome as practices are accessible to all.

Lina Newstead, 'British Wheel of Yoga' Diploma Course Tutor who runs regular private classes, retreat weekends and longer Yoga courses.

May 23th - 25th INTRODUCTION TO SHIATSU (€200)

An Informal, informative, fun way to learn new skills while improving relaxation and poise. Learn about the nature of energy within the body, Qigong to develop relaxation, calm mind, physical flexibility and sensitivity. Learn how to give friends and family treatments. Therapists can learn to work effortlessly by directing energies effectively. *Debbie Collins, Principal, Shiatsu College Brighton.*

June 6th - 8th LOVE IN ACTION – a way to well-being (€200)

Explore true love and its manifestation in your actions. Connect your heart and mind with your energy of loving kindness and pure awareness to improve your relationships with yourself and the world. Using a holistic approach, your journey will take you from understanding to taking actions to express your true love.
Lotus Nguyen, Mindfulness trainer and coach.



June 13th - 15th THE HEALING DRUM AND VOICE (€200)

A musical celebration combining vocal and rhythmic exercises. Improvising, harmonizing and playing with our voices, drums and percussion, we will draw on the rich traditions of music and chanting from many eras and cultures.

Come with an open heart and mind and to let your inner musicality and creativity flow! (Those with musical instruments are welcome to bring them.)

Surya Cooper and Linda Lee, experienced Natural Voice Practitioners, have run workshops, groups and courses for many years.

June 16th - 20th GENTLE YOGA – for fatigue and stress (€340)

A gentle yoga course, suitable for all abilities, that will help restore and balance energy. It will include soothing breathing techniques, gentle yoga postures, simple meditation and nurturing relaxation. Suitable for those with moderate ME/CFS.

Leah Barnett, who has been teaching yoga for ten years and has taught a number of retreats for those with ME/CFS.

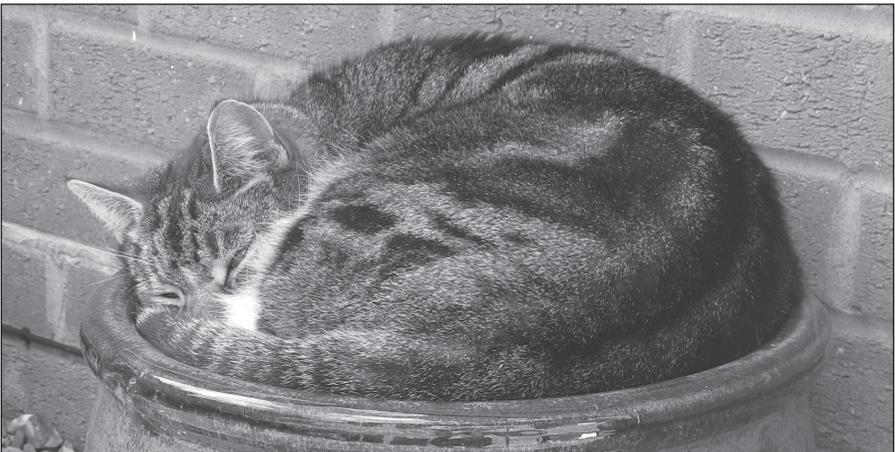
June 27th - 29th BEING WITH NATURE (€200)

An opportunity to explore our relationship with Nature with gentle walks in the beautiful garden, group discussions and time alone, including some silence. Bring a poem or short piece of prose to share.

Letta Jones, a Lecturer in Horticulture, the History of Gardens and Plants.

PLEASE CONTACT CLARIDGE HOUSE (01342 832150) FOR DETAILS OF
COURSES AND EVENTS DURING JULY.

These were not available at the time of going to press.



QUAKER SPIRITUAL HEALERS' NEWS and EVENTS

After producing the QSH Newsletter for several years, Jan Etchells has decided it is time for her to stop. She has done a *wonderful job*, and our thanks go out to her.

But I know it has not been easy for her as getting contributions from QSH members has proved very difficult. Some have been very supportive in this, but this is only a few of the total QSH membership.

A request went out for someone to offer to fill her place, and so far only one person has done so. She hopes to take over later in the year, but meanwhile it has been decided to devote a couple of pages here in *TW* to any QSH news and contributions that might be forthcoming.

Please send them to me but mark on them, somewhere, that they are meant for the QSH pages.

With thanks Editor.

QSH 'TRAINING COURSE': Unfortunately, because there are no trainers available this year, there is no QSH training course scheduled for 2014. The next one will be at Claridge House in 2015, and details of this should appear in the Summer issue of *TW*.

If you are a full healer and feel that you would like to become a tutor for the QSH please contact Kay Horsfield (horsfield.k@googlemail.com) or Anne Simpson (simpsonanne54@gmail.com) about it.

QSH SUPPORT WEEKEND – September 26/28 2014. At Claridge House. Please book directly with Claridge House, Tel: 01342 832150. £160

A REMINDER TO ALL OUR QSH MENTORS:

PLEASE CONSIDER WHETHER THE PERSON YOU ARE MENTORING IS NOW READY FOR AN ASSESSMENT FOR FULL HEALERSHIP. IF IT IS OVER TWO YEARS SINCE THEY TOOK THE QSH HEALER TRAINING COURSE, IT COULD WELL BE TIME FOR THEM, AND YOU, TO TAKE THINGS FURTHER.

PLEASE CONTACT THE QSH MEMBERSHIP SECRETARY, KAY HORSFIELD, ABOUT THIS.

As Quaker healers we hold people and situations in the Light. We believe that by attuning and having the intention for healing, that the Holy Spirit will use us as a channel or conduit. So, without any words being spoken, the healing and creative power of the Spirit will be sent via us to the person needing healing. I love the simplicity of this process – the way in which it needs minimal effort. And yet, it is a huge, sometimes miraculous act. We have no expectations that healing will take place in a particular way, or how we *want* it to happen. Instead it is a ‘Thy will be done’ situation i.e. God knows best what is needed. We know that the result will be holistic, healing body, mind, feelings and spirit.

Yet, we may only see one aspect or none. It may be very subtle or imperceptible. Sometimes healing means a good death, or ensuring that the person has passed over to the Afterlife peacefully. If it is a *situation* to which we are sending healing, e.g. a war zone or an earthquake, then we may not see any result immediately, if at all. Or it may be very long-term; for God works in ‘eternal’ time, not our earthly chronological time. On the other hand sometimes I feel I have just pressed a button and it has happened. Alternatively, it is perhaps such a hopeless, terrible situation that I have little faith of there being a solution. Yet, suddenly, something seems to click in my head and I ‘know’ it will be alright.

Other healers – non-quakers – seem to do things differently. People in churches, e.g. Anglicans or Catholics, or in other denominations, seem to feel they need to use healing prayers or hold special healing services. Some are prolonged rituals. Their intercessions often ask for a specific outcome. They ask for symptoms to be taken away or for a cure from an illness. They practise laying-on of hands, or pray over a person. Sometimes they feel an ordained member of clergy needs to be in charge. Whereas Quakers believe that anybody can ‘hold in the Light’, as both Jesus and George Fox did and suggested we follow them.

Quaker spiritual healers also do contact healing. However, it does not need prayers or words. Often, also, we do not touch the person’s body but rather are in touch with their aura (the electro-magnetic field) around them. I, personally, feel that this is no different from holding a person in the Light, except it takes a bit longer and is not so simple and straightforward. And, it can be comforting for the recipient, making them feel cared for or attended to. When visiting people in hospital or prison, I often just simply hold their hands whilst ‘seeing’ their whole body held in Light and Love. But again, I use no words and don’t feel prayers or supplicating God on their behalf are necessary. I suppose having the intention for healing, tuning in and becoming a channel is a sort of wordless prayer.

The tuning-in before healing is no different, for me, from what I and most Quakers do at the beginning of Meeting. It is a change of consciousness state (or meditative state) which one can access quickly and easily. I usually do this by deep breathing, where I am relaxed but with feet firmly on the ground and an upright spine. In Meeting, we then listen and discern in this attuned state. So we are also being channels. This seems to be enhanced when there is a deeply gathered stillness. And, as in a healing circle, one can silently say the names of those for whom one wants healing to be sent to.

This wordless healing is what I've been doing since I became a Quaker and a spiritual healer. Before that, as a child, teenager and young adult, I prayed earnestly and imploringly. I believed that working hard at supplication, putting in a lot of effort, would result in better healing! I envied the nuns at my convent boarding school who could spend hours praying. I loved Rogation Days when we rose extra early and went round the garden singing in Latin plain chant to 'ask' God for a good harvest. Whenever I heard an ambulance or police car I sent a prayer with them as they sped by.

At the age of eighteen I became a nurse, and patients sometimes said I had healing hands as I touched them when washing them or doing their dressings etc. Our tutors taught us that there was no such thing as 'healing hands'; healing was seen as mumbo-jumbo and unscientific. We had ward prayers when Sister said a special prayer for everyone, and then we all said 'Amen' at the end. This was considered sufficient.

So it would seem as though wordless healing with our Quaker 'holding in the Light' is the quickest and easiest way. It upholds our Quaker Testimony of Simplicity. The Holy Spirit will do the rest.

A life that is able to look forward to all experiences, good and bad, as part of growth into a full person will achieve true identity. Birth thus has three components. There is the physical birth, when we leave our mother's womb. There may be personal birth when we make an essential moral choice that determines our future. Finally there is spiritual birth, when the Word of God informs us of our full identity, that of a Child of God. This Word lies dormant in us, like a seed, until the moment of its germination. Then we truly know who we are.

Martin Israel

COPING WITH CLIENTS' EMOTIONS

Often, during healing, a person may feel emotions welling up. The atmosphere of acceptance and trust has made it acceptable to be vulnerable. For the healer it is an indication that the person feels safe.

Sometimes just the recognition that someone is listening to them and giving them time and attention is enough to open the floodgates.

Sometimes years of suppression have created a huge lake of unshed tears dammed up behind a wall of good manners and civilized behaviour. The tears are for the buried grief and pain of a lifetime, for the little child within who has had such a hard time.

Our society is very ill at ease with the expression of emotions. Most of us have been taught that it is babyish, and shows appalling lack of control.

(Christopher Spence, one time director of London Lighthouse – the organisation for people with Aids – once said 'If all the tears of the suburbs were shed, it would never stop raining'.)

It is a very sacred honour to be entrusted with someone's tears.

Don't worry that you won't know what to do.

You don't have to do anything.

In fact, you are already doing it...you have found a way to reach out and touch.

Don't be afraid or embarrassed.

Don't say 'there, there don't cry' or anything

The tears are very healing

Just be there – ready with the tissues

You can't make it different...you can't change the past...but you can be a witness.

You can stand steady beside them and accompany them on their journey.

Also, people often feel bad and guilty that they have taken so long to get to the point of seeking healing. It's important for them to understand that they did the best they knew how with the choices that were available to them.

Now their innate wisdom knows that they no longer have to be limited by the same choices, and they are free to widen their horizons.

The tears are often tears of relief.

The role of the healer is to help create a space where change is possible.

Trust this process.

Remember, you are not perfect, but you are enough, and you are there.

Anon

A MEDITATION ON OUR OWN HANDS

Relax – place your hands, palms down, on your lap.
Take a deep breath and gently breathe it out through your mouth – as far as you can. Then just breathe normally and gently.

Let your gaze rest gently and openly on the backs of your hands.
See them quite objectively.
Note the colour of the skin – note the lines – perhaps there are some blemishes – perhaps they look well-used and worn.

Now, please turn them over so that they are facing you with the palms uppermost.

These hands have served you for a long time – they have been faithful servants...

Consider some of the things they have done...

They may have washed very many dishes...
They may have peeled very many vegetables...
They may have lifted many heavy loads and burdens...
They may have done a lot of gardening... and digging...

They may have changed many babies' nappies ...
Cleaned up after babies and older children – and other people
Done a lot of cleaning and clearing-up generally.

They may have done a lot – or not so much – writing...
Typed a lot
Signed many papers...

They may have held other people's hands...
They may have shaken many people's hands...
They may have rested in a healing and soothing manner on others...



They have been folded in prayer... Offered in openness
Held out in friendship and hope.

Regard your own individual hands – and give them your thanks for all their service. ... And give thanks for your hands.

REPORTS

Quaker Spiritual Healing Training Course 14-18 October 2013.

I have been back in Bedford for just over 24 hours but have not stopped thinking about my time away. Walking the dog this morning, people commented upon my absence from the usual affable routine of greetings among familiar walkers with familiar dogs. I delighted in saying I have been staying with (F)riends in Surrey, left it there, no hint of the dynamic time I enjoyed.

There were seven of us on the course at Claridge House, led by Anne Brennan and Kay Horsfield. Our time was split between studying the constraints imposed by the law – the Code of Conduct and a basic understanding of anatomy and physiology – and the less tangible aspects of energy centres, auras and contact healing. Lots of discussion and practice within the group, working with different people for the sake of appreciating one's own response to changing energies and the effect of that mix. It was emphasised that the healers' function is not only to listen, but also to manage the allotted time so that healing can be given and received without haste.

Each day we meditated together, bringing increased familiarity and ease. Our repeated efforts at contact healing produced a wonderful sense of physical well-being, lots of questions about the process – as far as it can be known – and for me a probing curiosity about the nature of these various sensations. By the evening of Day 3 my head was befuddled from the effort of stretching towards so intangible a goal; I could not see how to make anything of it, how it might fit into my life.

“...Interesting, glad I've met these lovely people, wonderful to be in Surrey again after so many years – even if the elms have gone, but I don't know...”

Sometime during the night “I don't know” turned from an expression of doubt to an understanding that it's the only thing you *need* to know. It's not about problem solving. Like Lau Tzu's baby – you know nothing and nothing's just what you need to know. So I went into the last day confirmed in my resolve to extract the most that I could from this unique experience – the house, the garden, the unobtrusive staff, the well-presented and delicious food, our two sensitive and humorous tutors – all working together to aid contemplation and leaps of comprehension.

Since I've been home I have thought through occasions in the past when healing has occurred because of something that I did – for children or dogs. Dogs are easier to be sure about; gentle murmuring, touching, causing a safe place, making an opportunity to relinquish lack of ease, a gap through which I-don't-know-what can pass. Then that sigh that signifies release.

This is an entirely benign endeavour by which all parties are enhanced. I am grateful to have had the opportunity to explore spiritual healing in all its paradoxical complexities and look forward to discovering where it might lead.

Liz Silk

We all need healing which is a lifelong process of reconciliation to a constantly changing and challenging world.

Within a spacious moment, silent and still, deep and true, waiting for our destiny to unfurl is the precious process of healing.

Our pain can lead us to compassion.

Compassion can lead us to reconciliation.

Reconciliation can lead us to forgiveness.

Forgiveness can lead us to LOVE.

Healing is letting go of the past in order to encompass the promise of a new future.

Healing is not necessarily an absence of adversity but rather an acceptance and reconciliation to it after all our work is complete.

We must commit to life, with all its rich diversity and opportunities, remembering that:

- *Fear keeps us paralyzed in falsehood and hope empowers us for better things to come.*
- *Fear brings pain and suffering to our lives and hope brings a healing light to cleanse us.*
- *Fear keeps us imprisoned in self diminishment and hope expands our lives to liberate us.*

Healing encompasses everything that makes us whole again.

View ill health, and all adversity, as fascinating. Something to study and reflect upon. If anything is worthy of our observation, this is.

Recite the mantra: "This is me, now, and I must take full responsibility for my health. When we find peace and contentment flourishing in the mind it will inevitably feed through to the body.

Always remember that we are much bigger than our pain.

FFH GROUPS – JANUARY 2014

- BANGOR** Jenifer Gibson, Cum Ty Coid, Menai Bridge, Anglesey LL59 5LA
- BATH** Rene Aldcroft, 701 Wellsway, Bath BA2 2TZ
- BARNSTAPLE** Janet Richards, 5 Taw Court, Litchdon Street, Barnstaple EX32 8NN
- BEDFORD** Geoffrey Martin, 24 Kingsley Road, Bedford MK40 3SF
- BEWDLEY** Margaret Shaddock, 19 Bow Patch Road, Arelly Kings,
Stourport-on-Severn DY13 OND
- BLACKBURN** Beverley Rayner, 5 Southfield Drive, West Bradford, Clitheroe BB7 4TU
- BLACKHEATH** Cherry Simpkin, 78 Courtlands Avenue, Lee, London SE12 8JA
- BOURNEMOUTH** Stephen Feltham, 6 Ferris Place, Bournemouth BH8 0AU
- BRADFORD** Edna Woodhouse, 1 Beamsley House, Bradford Road, Shipley,
W. Yorks BD18 3BL
- BRIGHTON** Magda Cross, 41 Preston Grange, Orange Close, Brighton BN1 6BH
- CAMBRIDGE** Pat Revell, 12 Rustat Road, Cambridge CB1 3QT
- CARDIFF** Ken Timmins, FMH, 43 Charles Street, Cardiff CF10 2GB
- CHESTER** Hazel Goynes, 4 Whitton Drive, Chester CH2 1HF
- CLACTON** Mary Farquhar, 5 Colne Road, Brightlingsea, Colchester, Essex CO7 0DL
- CLARIDGE HOUSE** Peter Horsfield, Claridge House, Dormansland, Surrey RH7 6QH
- CROYDON** Croydon PM c/o Joyce Trotman, FMH, 60 Park Lane, Croydon CRO 1JE
- DERBY** Emmaline O'Dowd, 54 Ravenscroft Drive, Chaddesden, Derby DE21 6NX
- DISLEY** Leonora Dobson, Moor Edge, Birch Vale, High Peak, Derbyshire
SK22 1BX
- DISS** Jacqueline Rowe, 10 Frenze Road, Diss, Norfolk IP22 4PA
- DITCHLING** Valerie Lodge, Lentridge Farm Cottage East, Station Road,
Plumpton Green, East Sussex BN7 3DE
- DORCHESTER** Charlotte Seymour-Smith, 9 Mansell House, Bridport Road, Dorchester,
& WEYMOUTH Dorset DT1 3TS
- DORKING** Lesley Hunka, 68 Stevens Lane, Claygate, Surrey KT10 OTT
- ECCLES** David P. Jones, 26 Moss Lane, Sale, Cheshire M33 6GD
- ESHER** Betty Sear, Tara, Irene Road, Blundel Lane, Stoke-d'Abernon, Cobham
KT11 2SR
- EXETER** Bridget Oliver, 10 Second Avenue, Heavitree, Exeter EX1 2PN
- FINCHLEY** Elizabeth Brown, 3 Hobbs Green, East Finchley, London N2 OTG
- FOREST OF DEAN** for venue and times please contact either
Mike Green, Tel. 01452 762082 or Joy Simpson, Tel. 01594 841800
- GLASGOW** Muriel A Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
- GREAT AYTON** Carole Avison, 4 The Avenue, Stokesley, Middlesborough TS9 5ET
- HALL GREEN** Joy Aldworth & Trevor Barker, 5 Velsheda Road, Shirley, Solihull B90 2JL
- HARLOW** Elizabeth Wilson, 111 Rectory Wood, Harlow, Essex CM20 1RD
- HARROW** Ann Taylor, 79 Hawthorne Avenue, Ruislip HA4 8SR
and David Crick, 104 Northview, Eastcote, Pinner HA5 1PF
- HEMEL HEMPSTEAD** Anne Smith, Margaret House, Parsonage Close, Kings Langley
WD5 0BQ

HEREFORD Pam Newman, 82 Bridle Road, Hereford HR4 OPW

HULL *Acting Convenor:* Margaret Pameley, 20 Brimington Road, Willerby, Hull HU10 6JD

ILMINSTER & CHARD Eve Northey, Little Bethany, 44 Silver St, Ilminster TA19 ODR

ISLE OF MAN Ruth Robson, 8 Farrant Park, Castleton, Isle of Man IM9 ING

KESWICK Allan Holmes, 1 Fern Villas, South St, Cockermouth, Cumbria CA13 9RD

KETTERING Alan Tustin, 8 Lumbertubs Lane, Boothville, Northampton NN3 6AH,

LEIGH ON SEA Tony Burden, 25 Fernleigh Drive, Leigh on Sea, Essex SS9 1LG

LLANIDLOES Gwen Prince, Glanafon, Glan Y Nant, Llanidloes SY18 6PQ

LONG SUTTON Annette Price, 29 Middle Leigh, Street, Somerset BA16 0LD

MARAZION Heather Bray, Blue Waters, Market Place, Marazion, Cornwall TR17 OAR

NEWTON ABBOT Valerie Huish, 13 Brimley Vale, Bovey Tracey, Nr. Newton Abbot, Devon TQ13 9DA

NOTTINGHAM Mary Brimelow, 30 Private Road, Sherwood, Nottingham NG5 4DB

OAKHAM Anna Findlay, 44 Well Street, Langham, Rutland LE15 7JS

OSWESTRY Humphrey Gibson, 14 West Street, Llangollen LL20 8RG

OXFORD Mary Fear, Homelea, Glebe Road, Cumnor, Oxford OX2 9QJ

OXTED Pat Pique, 17 Altamont, Westview Road, Warlingham CR6 9JD

POOLE & WIMBORNE Jeremy Deane, 17 Cedar Avenue, St. Leonard's, Ringwood BH24 2QG
and Peter Wilson, The Old Stable, Levets Lane, Poole BH15 1LW

PURLEY Robert & Veronica Aldous, 7a Downs Court Road, Purley CR8 1BE

READING Jenny Cuff, 62 Redhatch Drive, Earley, Reading RG6 5QR

SHAFTESBURY Gerald & Doreen Wingate, Shaston, 3 Hawksdene, Shaftesbury, Dorset SP7 8NT

SHEFFIELD Anne Marples, 55 Mona Road, Crookes, Sheffield S10 1NG

SIDCOT Christine Brown, 7 Sewell House, and Joyce Hinton, 12, Sewell House, Belmont Road, Winscombe BS25 1LQ

SOUTH AUSTRALIA REGIONAL MEETING Enid L. Robertson, 9 Sherbourne Road, Blackwood, S. Australia 5051

STOCKPORT Joan Armstrong, 14 Tintern Avenue, West Didsbury, Manchester M20 2LE

STREATHAM Isobella Stewart, 15 Lexton Gardens, London SW12 0AY

SUTTON COLDFIELD Linda Pegler, 15 Wakefield Close, Sutton Coldfield, West Midlands B73 5UT

TELFORD Val Robinson and Anne Harding, 11 Arundel Close, Telford TF3 2LX

THAXTED Anthea Lee, 24 Lea Close, Bishops Stortford CM23 5EA

TOTTENHAM Nigel Norrie, 65 Friern Barnet Lane, London N11 3LL

WANSTEAD Mary Mallinson, 26 Calderon Road, Leytonstone E11 4EU

WARWICK Dorothy Parry, 31 Cocksparrow Street, Warwick CV34 4ED

WATFORD Ruth Shadwell, 9 Denmark Street, Watford WD17 4YA

WELLINGTON Zoe Ainsworth-Grigg, 4 Kingdom Lane, Norton Fitzwarren TA2 6QP

WESTON-SUPER-MARE Hazel Hather, 43 Uphill Road South, Weston-super-mare BS23 4ST

WINCHESTER Andrew F Rutter, 1 St. Johns Road, Winchester SO23 0HQ
WITNEY Mahalla Mason, 5 Larch Lane, Witney OX28 1AG
WORCESTER & Hazel Court, 50 Clarence Road, Malvern WR14 3EQ
MALVERN *and* Mary Callaway, 7 Red Earl Lane, Malvern WR14 2ST
WORTHING Don Jameson, 26 Wilmington Court, Bath Road, Worthing BN11 3QN
YEALAND Hazel Nowell, Well House Farm, Wyresdale Road, Lancaster LA1 3JL
IMMEDIATE PRAYER GROUP Rosemary Bartlett, 10 Cavendish Mews, Wilmslow,
 Cheshire SK9 1PW
and Joy Simpson, 14 School Cres. Primrose Hill, Lydney, Glos GL15 5TA
URGENT PRAYER GROUP Anne Brennan, 28 Westbrook Road, Evercreech,
 Shepton Mallet BA4 6LR
and Margaret Western, 2 Orchard Rise, Crewkerne TA18 8EH
MOTHER & HER UNBORN CHILD Mina Tilt, 185 Robin Hood Lane, Hall Green B28 0JE
POSTAL GROUPS Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
and Elliot Mitchell, 87 Ravelston Road, Bearsden, Glasgow G61 1AZ



GLENTHORNE WEEKEND

This morning, out of our window
 I kept vigil with the dawn.

Over the weekend in Grasmere,
 at the Quaker Guest House,
 we were unencumbered by the
 trappings of the twenty-first century.
 We felt a renewal of life's force,
 a reawakening of the spirit.

With hearing aids in both ears
 and a cataract implant,
 I'm two eared and two eyed again,
 albeit in an aged, creaking body.

It was invigorating,
 the dawning of a new me.

Mike Dare





Acquainted with the Night by *Robert Waldron* Darton-Longman-Todd, 2012. 180pp. ISBN: 978-0-232-592142. £12.99

Acquainted with the Night offers an insight on the experience of non-clinical depression. Through the eyes of writers, poets and mystics such as T.S.Eliot, Henri Nouwen, Gerald Manley Hopkins, Thomas Merton and others we glimpse images of separation and abandonment, desolation and loss. Drawing on Carl Jung's concepts of Individuation, the Anima and the Shadow, he suggests that although depression is painful it does have a purpose if it acts as a catalyst bringing into the light of consciousness that which lies dormant and hidden within.

Robert Waldron explores the redemptive power of Love and Forgiveness during periods of depression. He discusses wholeness (holiness) not as 'perfection' but as becoming 'complete' through discovery and an acceptance of those hidden parts of the unconscious that have been repressed or that our ego/personality judges imperfect. He says that holiness is not something to be achieved; we are already whole beings. The work is to unveil the Shadow, that which is Unconscious and so allow it into the Light of consciousness and thus become integrated into the Light of the Self that Jung called the Archetypal Christ.

This book is timely in that it also describes how events such as Darwinism and World War I led to a great collective change in how the world was perceived – in meaning and purpose and loss of faith. Change implies letting go and a waiting period for new shoots to appear. Without some sort of faith or some awareness of the eternal, of the soul, life can indeed seem barren and empty. My only caveat is the exclusively Christocentric language. This is an important book and offers much to everyone whatever their faith (or none) and it would be sad indeed if non-Christians were deterred because of the language.

Maggie Jeffery

The Undelivered Mardle by *John Rogers* Darton-Longman-Todd, 2012. 160pp. ISBN 978-0-232-52956-2. £12.99.

I have to admit to a fascination with the title of this short book. The word – mardle – was quite new to me and though I checked it out it does not appear in either of my two trusty dictionaries! Not surprising, as I read on and found that mardle is a Suffolk word for gossip. But a broader meaning is a talk of local interest, so, presumably local gossip. The author had been asked to give a

talk for the people of the Suffolk parish of Letheringham, not far from Ipswich. These talks took/take place on a monthly basis and they call them mardles. This particular mardle would have been about the little 800 year-old priory church, with particular emphasis on the question of the sense of preserving such relics, and with any money collected to go towards funds for its upkeep.

But, on the very morning of the day he was to give the talk he suffered a heart attack, necessitating him to be hospitalised for ten days. Needless to say, his talk had to be given by a substitute speaker (who spoke about something quite different!).

There is a sub-title to the book: *A Memoir of Belief, Doubt and Delight* and he was inspired to write it simply because he had not been able to give his long-prepared talk and also, somehow, he wanted to approach the presence of the church from the perspective of those who had built it all those centuries before. Being obviously gifted with a colourful and patient imagination he has been able to bring to life the atmosphere of the place. I use the word patient advisably because he approached his task by just sitting down, asking no questions but simply waiting, breathing deeply, and letting go. (No he isn't a Quaker – but he's on our wavelength!)

While he listens to the sounds of the natural environment, and feels (almost) at one with those who had gone before, he goes very deeply into questions of what, and how, those country folk believed, especially as over the time spanned there were many changes imposed on all church communities, amounting, as we know, to much persecution if they didn't accept them. He describes the little church, with reference to the probable original symbolism that would have been evident before the Dissolution under 'that colourful thug, Henry VIII' – and then goes on to give us a comprehensive picture of the village and its environs. His deliberations, both within the church and then later, in the graveyard, lead him into many paths and obviously affect him profoundly. It is at such times as these that many of us experience an intuitive knowledge, a connection with those that have gone before and, perhaps, a feeling of timelessness.

There are some very interesting observations about the person of Jesus, gleaned from what little we really know about him, as compared with the over-used adjectives employed by 'St Paul, that exuberant, brainy convert whose use of splendid Christly titles was eleven times more frequent than his use of the plain name Jesus.' And he tells how he felt moved to speak aloud while still within the church, some of the verses from the Psalms – in particular no. 139 – in effect, deep and meaningful poetry which can be appreciated 'through the eyes of the poet that is within each of us.'

I found some very unusual facts that I had never come across before, such as that parishes were a Teutonic innovation. In the thousand or so years before Christianity, the Teutons, who originally came from Denmark, held that landowners were obliged to safeguard the spiritual welfare of their people, and, as necessary, appoint and maintain a priest. With the advent of Christianity it was found 'convenient' to continue with this structure. The Teutons were thought to have been a division of the Celtic peoples, unfortunately annihilated by the Romans around 102BC, one of the ways in which they dealt 'with peoples they could not understand or control'.

Within this book there are some interesting snippets of history, some deep and meaningful insights into the nature and structure of Christian belief, and a overall picture of the parish of Letheringham, which, currently, seems to contain about sixty-five people who need to raise about £10,000 a year to keep their church building going. What a hard task for such a small number! How grateful I am that even if a Quaker community cannot afford a purpose-built Meeting House they can at least meet in the home of one of their members, and still be a thriving community.

Rosalind Smith

'...Thou hast searched me out and known me, thou knowest my thoughts long before... thou art about my path and about my bed... thou hast fashioned me behind and before and laid thine hand upon me. Such knowledge is too wonderful and excellent for me, I cannot attain unto it... If I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me... the darkness is no darkness with thee... For my reins are thine, thou hast covered me in my mother's womb. I will give thanks unto thee, for I am fearfully and wonderfully made. Marvellous are thy works, and that my soul knoweth right well.'

From Psalm 139

All shall be well, and all shall be well and all manner of thing shall be well.

Julian of Norwich

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All are welcome to join. If you would like to help in this way, please write to one of the Postal Co-ordinators (*Elliot Mitchell* and *Muriel Robertson* – addresses on inside back cover) with a few details about yourself. Your letter will be passed on to one of the group secretaries who will then contact you direct and give you the names of two or three people to uphold in prayer regularly.

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A specimen form of words could be:

“I give and bequeath (*state what...*) to the Friends Fellowship of Healing (being a Charity registered under the Charities Act, No. 284459), to the registered address of the Charity as recorded with the Charity Commission at the time that this bequest comes into effect, AND I DECLARE that the receipt of this legacy by the then proper officer for the Fellowship, shall be a complete discharge to my Trustee(s) for that legacy.”



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