



TOWARDS WHOLENESS

No. 152 AUTUMN/WINTER 2018

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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 at a 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.

ANNUAL FEES

(which include all necessary insurance/materials/newsletters etc.)

FFH Member	£15	
QSH Full Healer Member	£35	including FFH
QSH Healer Couple	£45	One copy of TW and Including FFH
QSH Probationer	£35	Including FFH
Associate Members	£21	Including FFH

NOTE: if insurance is paid to another healing organisation then the fee for QSH membership is the same as for an Associate Member - £21.00.

Cheques, payable to Friends Fellowship of Healing, should be sent to The FFH Membership Secretary, 52 Ridge Road, Middlestown, Wakefield, W Yorks. WF4 4QP

US members please contact our agent, Richard Lee, 1201 Walsh Street Lansing, MI 48912. Tel: 517-285-1949 email: richardlee3101@att.net regarding payment via him.

Letters, articles, news items and other contributions for *Towards Wholeness* should be sent to the editor, Gervais Frykman, 52 Ridge Road, Middlestown Wakefield, W.Yorks. WF4 4QP, 01924 264180. gervais153@talktalk.net
Deadlines: February 1st, June 1st and October 1st.

For further information about the **FFH** please contact the Clerk: David Mason, 2 Fir Avenue, New Milton, Hants. BH25 6EX. 01425 626112.david.mason1948@gmail.com

Donations for the work of the Fellowship are most welcome.

Cover photo: by Robin Goodman - 'The start of the journey' -

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There have been some changes to the FFH committee in the last few months. Grateful thanks are due to Stephen Feltham, who has enthusiastically and efficiently been the membership secretary – and this post is now taken up by Pauline Frykman. Gervais Frykman, a long term FFH member, is the new editor of *Towards Wholeness*. (details on back inside cover).

Our thanks go to all of them, for past and future work on our behalf.

The Postal and Phone Link Groups give prayer support to people seeking reassurance and healing. Some members have joined these groups because they are physically isolated by handicap, age or geography. Others may already belong to a local healing group and are able to give additional commitment by also belonging to one of the postal or phone link groups, or are simply committed to the power of prayer.

All are welcome to join. If you would like to help in this way, please write to the Postal Co-ordinator, **Maureen Anderson**, (contact details on inside 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.

Whether or not one considers oneself to be a healer (though we all are), there are times when we find ourselves accompanying another in their journey towards the end of their earthly life. It may be a spouse or other relative; it may be a friend. Whoever it is, we find that both they and we are precipitated into a new journey, one for which we had not planned, and perhaps for which we have no route map or guide. The change may be sudden and unexpected, such as after a serious accident, or diagnosis of cancer, or it may be something which one has been hiding in the back of one's mind, ever aware of the possibility of complete change and yet not willing to face it. Long-term deteriorating conditions, both physical and mental, fall into this category. Yes, one does really have time to study and find out what the future might contain – and yet, there is this reluctance to explore what is, in fact, a downward spiral. The signs are there, probably increasingly so, but can be ignored for quite a while.

And so we go on, ignoring these signs, hoping it will all go away and everything will be restored to normal, whatever that is in a constantly changing world. Until, one day, we are brought up short: we are made to face that which we have so studiously ignored up till now because it's no longer possible to continue to do so. We must face the fact that someone close to us is deteriorating in a way which has now become obvious to others; in fact it has often been more obvious to others who are not so immediately and intimately involved and they begin to gently point out to us certain signs and symptoms which, with cheerful optimism we have not allowed ourselves to face. But there comes a time when we must do so. And we find we must accept and adapt to this new aspect of our life. We must start to accompany another on their final journey, with no idea of how long it will take or what the staging posts are on the way.

If we are lucky there is help 'out there': community care; support groups; other friends who have travelled the same way themselves and to whom we can turn for advice; and nowadays various websites which offer extensive knowledgeable articles, which are supposed to help, and though they often do so, they can also leave us with feelings of despair and despondency.

So where do we go from here? For most of us who have found ourselves precipitated into caring roles we have no option but to take things as they happen, day by day, to 'go with the flow', to let go of the old life and embrace this new one which, we find as time goes on, becomes increasingly confined and restrictive, and we are thrown, willy-nilly, onto our own resources. I suppose some of us manage better than others to accept the gradual diminishment of our personal world and that of the person we care for. Friends who might have been so concerned about us in the beginning cannot keep it up for what seems an unending period of time: they do, after all, have their own lives with their own problems etc. to deal with, and though still sympathetic there's not much they can really offer us, except for occasional 'sitting-in' stints to give the carer a break and so on. And this is, of course, a really useful and helpful thing to do, but it still means that the carer has to return and take up the reins again, slot back into the constant, unrelenting daily awareness that the other person's earthly life is slowly, often so very slowly, approaching its end.

Aside from physically looking after their practical needs, perhaps healing towards death is partly helping that person to face whatever is coming, and to help them cope with their increasing fragility and the frustration it causes them as they realise that more and more is being stripped away from them, often both physically and mentally. So here is an added requirement for the carer. They must try to keep up a cheerful appearance and attempt to keep things as normal as possible for the sake of the other one, who now depends more and more on assurances from them. Not always easy!

It helps to try and keep one's own interests going, where possible, adding resources that can be accessed at home. So while some things have to be given up, there are still compensations with other things that can be taken up, perhaps things that one has always wished one had more time for. I have been able to do a lot more reading since becoming a carer, and have learnt to crochet, something which I always used to think I'd do when I got older. Oh, and I think I've learnt how to make a perfect sponge! They used to be rather hit and miss! Small compensations you might think, but it's often the small things in life which can be quite pleasing.

So, healing towards death – what is it really? It's acceptance of how things are and when the going gets tough, it's keeping going; it's being there for the person; it's keeping as cheerful and normal as possible; it's being aware of them at all times; it's living in the moment with them, when they have no knowledge of past or future. Above all, it's walking alongside them for as long as it takes.

We don't talk much about death. It's an accepted fact between us that life will continue, even though not in the same way. We have both had evidence of this, and so now it's a question of facing the period leading up to death, however long that may be, and in whatever form it presents itself. But for many people it seems as though Nature, Spirit, God, whatever name one chooses to use kindly eases the last stages of the journey – often helped, I admit, by medical science - and acceptance comes to all of us in the end. So that is now the hope, that we shall find that, in the words of William Penn, *"Death is but crossing the world, as friends do the seas...This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal."* (QF&P 22.95)

The old lady stood there clutching the magnificent teddy bear with tears streaming down her face; tears of joy, tears of gratitude and tears of knowing how she was loved. She knew that she would call this bear 'Brownie'.

Brownie had been her brother's teddy bear when he was small and greatly loved by him. In fact he kept Brownie all his life. At his funeral his son talked about how much his big sister had meant to him, how great an influence she had had on his life. Sitting there the 'big sister' felt totally astonished that anyone knew their secret that during childhood little brother had run to big sister when things got rough as they often did. Unbidden a sad memory came flooding back. When little brother was just a toddler and Brownie was rather new, big sister found their mother throwing all their toys into the dustbin, bitterly complaining about untidy children who didn't deserve toys. They all went into the bin, every one. Big sister, just a child herself was frightened and ran across the road to a neighbour. This was an unusual thing to do because she had been forbidden to speak to these people because they had a strange religion. She was not allowed to speak to the neighbours on one side because they were Jewish. She was not allowed to make friends with the twins next door on the other side because they were Roman Catholics. But her feet took her across the road, hardly conscious of where she was going.

The lady was gentle. She took her into a quiet and simple room and sat there with this frightened child and was silent. The child had never known such peaceful silence in her life. She felt safe. Her fear ebbed away, her tears dried and she was to remember that silence all her life. Eventually the lady said to go back and that all would be well.

All was not so well but big sister knew what she had to do and she went to the dustbin, hoping not to be caught and rummaged around

until she found Brownie. She took Brownie and hid him. That night at bedtime when little brother was crying for Brownie she secretly crept into his room and gave him Brownie and told him that he had to put Brownie somewhere safe, she had found a hiding place. She kept Brownie safe for a while until the storm had passed and Brownie was allowed his place on little brother's bed again.

Both children grew up, got jobs, married and had children themselves. They got on with their lives and their lives took different paths but even in spite of differences they stayed there for each other, always. Big sister was there for him as his life so suddenly came to a close. She found a place of deep calm and love within herself which she offered to her dying brother. She was supported well by healing Friends. Maybe the lady who lived opposite when they were children was a healing Friend? Big sister will never know

In her last days the mother had dementia and the daughter sat by her bedside and listened while she talked; sometimes gobbledegook, but mostly going back to childhood. Her own childhood, of which she had never spoken, was horrific. The daughter, 'big sister' sat there with growing horror as the nurse explained that when she went back what she was saying was accurate.

Finally in the closing stage of her life the mother suddenly spoke clearly and said 'I had a daughter once. She couldn't love me; no she couldn't love me because I did to her everything that had happened to me'. The daughter sat there and saw her own life as an overlay and saw that the details were different but, yes, everything that had happened to her was there in her mother's story. The daughter's blood chilled as she tried to say, 'I am here mother and yes I do love you in spite of it all'. Somewhere, at a very deep level the daughter believed that her mother knew she was there and knew that love, understanding and compassion had happened.

Grief is a strange thing and at her brother's funeral the sludge of memories came flooding back and one night, weakened by her own grief big sister told her own daughter the story of Brownie. Her daughter, unknown to her, was profoundly moved and phoned her own daughter, granddaughter to 'big sister' who lives in London but was going to meet up with family for a happy family gathering. The granddaughter set off on a mission from her busy life and went to Hamlyn's and immediately saw a gorgeous teddy bear who begged her to buy him and take him home. That evening, amid all the noise, chatter and laughter of a house full of close friends and family, the daughter took 'big sister', her own mother, aside to a quiet private place, where she gave this magnificent bear to her mother, saying 'this is not making up for loss but is the start of something new'. The old lady stood there, clutching the teddy bear, Brownie, with tears running down her face, that she herself could be so loved. Healing is a wonderful thing.

"A WIDELY KNOWN CURE – in 1655 by a Quaker

One of the most widely known cures by George Fox was of a Baptist woman in 1655, who was dying.

"And we were at a place called Baldock and I said to them 'Is there nothing in this town, no profession?' And they told me there were some Baptists and a Baptist woman. And John Rush went alongst with me to visit her and when we came there was many people in the houses that was tender about her. And they told me she was not a woman for this world and if I had anything to comfort her concerning the world to come I might. So I was moved of the Lord God to speak to her and the Lord raised her up and she was well to the astonishment of the town and country."

(Taken from *The Gift of Healing in the Life of George Fox* by Edmund Greke. Fellowship Press, Gloucester.)

Contributed by **Christine McCarthy**.

THIS TOO SHALL PASS

Judy Clinton

My next-door neighbour has just started jet-spraying his brick-block driveway. I am lying on my bed upstairs, trying to sleep off a headache from hell which I had last night. The noise coming from outside is like the high-pitched drone of a bee close to my ear. But this one is relentless, and it's likely to go on for quite some time: the driveway has many cracks to clean of weeds, many surfaces to clear of moss.

A range of powerful emotions arises in me: anger, irritation, resentment, self-pity and more. There is no way that I can sleep with this going on. Then I remember the quote: 'This too shall pass.' Nothing lasts forever, though it certainly can feel like it when your next-door neighbour is jetspraying his drive and you are attempting to sleep. But even the thought that none of this can go on forever is, in itself, comforting. I relax a little.

And then the Buddhist philosophy comes to me: we will all be shot by the arrows of hardship and suffering in the course of our lives. That is inevitable. But it is not inevitable that we shoot ourselves with more arrows resisting the first ones. We have available the choice to set about dealing with the consequences of the first arrows, without adding to our woes by bemoaning our condition or seeking to blame others. I relax a bit more.

Following my mindfulness training, I decide to bring awareness to the noise I am hearing, rather than seeking to push it away. It isn't a constant noise as I had previously thought, but rather it fluctuates as my neighbour moves from side to side, giving more attention in some areas than others. And from time to time it stops completely and is replaced by the much gentler sound of brushing. I focus on the nuances of sound. And I find, much to my surprise, that I am gradually beginning to drift into sleep.

When I awaken, nearly an hour later, I can still hear the noise of jet-spraying but it is now much further away and, having slept, I am not so fragile. I no longer feel the negative emotions of earlier on, but think more about how much my ageing neighbour's back is going to ache tomorrow - and how pleased his wife ("She who must be obeyed," as he refers to her) will be with his efforts.

I get up, go downstairs, make a cup of tea and take it out into the sun-drenched garden. And then, bliss of bliss, the noise stops. A delicious peace enfolds the garden and me. Yes, all things do pass. I don't need to shoot myself with secondary arrows of resistance.

SUBSCRIPTIONS FOR 2019

These are due as from 1 January 2019.

The rates are shown on the inside front cover of this issue.

If you are paying by standing order please ensure that the amount is the current subscription rate.

If you would like a standing order form, please contact the membership secretary, Pauline Frykman, whose details are on the inside back cover of TW.

You can also make payment via the FFH Website www.quaker-healing.org.uk, and choose "Payment" from the menu at the top of the home page.

A UNITED STATES OF EUROPE...? *Anthea Lee*

The question of our further involvement with the EU is to the fore again in all the media, and although the EU is still an experiment in intergovernmental co-operation, it is not a new idea. In an essay written in 1693, William Penn put forward the idea of a United States of Europe. His vision was inspired by the eighteen months he had spent at the court of Louis XIV, where he had gained a personal understanding of the rigours of despotic rule in France. He had also been profoundly shocked to hear of the suffering of a member of his family at the hands of the Inquisition in Spain. He thought that the existence of a European government might have prevented such governmental and ecclesiastical excesses and provided the checks and balances needed to protect citizens against misuse of power. However, although his view of Quaker principles being practised in government was worked out as a “holy experiment” in Pennsylvania, Europe remained divided and war torn.

The moral perspective in Europe came strongly to the fore after the Second World War when many European leaders were anxious to create institutions, or even some kind of Europe-wide family of nations that would create and maintain peace. Quakers had played their part in ambulance units, and relief work in the 1870, 1914 and 1939 wars, but despite that the EU had its genesis in anti-war idealism, Quakers did not immediately take it to their hearts as a 20th century manifestation of Penn’s vision. However, in 1979 an enthusiastic group of Quakers working in European institutions in and around Brussels, came to understand the immense economic, social and political significance of the EU (then EEC). They passionately wanted to bring some spiritual weight to bear on what was then being called a rich man’s club and their persistence and hard work eventually resulted in the establishment of the Quaker Council for European Affairs, which is supported by Quaker from all over Europe.

The Quakers were the first religious group to have representatives and an individual office in Brussels, but others have followed suit and QCEA now works alongside ecumenical organisations and other non-governmental organisations (NGOs) to bear witness to Quaker beliefs and testimonies in the fields of peace and security, human rights and economic justice. Quakers are particularly respected in Brussels because their lobbying is recognised as being motivated by something other than self-interest, and since 1979, they have combined protest at injustice with the formation of a modern Quaker vision of the kind of Europe which Penn dreamed of: “a peaceful, compassionate, open and just society, using its moral influence to encourage other countries and peoples towards the same goals”.

The word ‘spiritual’ is not much used in political parlance and there has always been a tension between a higher vision and the process of its practical realisation. Certainly there is still much to criticise about the EU, but it is interesting to note that since its inception, its member countries have tended to indulge in what Churchill called ‘jaw-jaw’ rather than ‘war-war’ and trade wars rather than armed conflict.

(This article was first published in *Inspiration, Faith and Practice at Stansted Quaker Meeting.2011*)

I saw the following in Amesbury Abbey Church on my way back from the FFH Committee Meeting. Some people may want to translate it, but its confidence and healing intent are evident. *Ed*

In the name of God and trusting in his might alone,
Receive Christ’s healing touch to make you whole.
May Christ bring you wholeness of body, mind and spirit,
Deliver you from evil
And give you his peace.
Amen.

A NOTE OF THE FFH COMMITTEE MEETING *David Mason*

I have just returned from our Autumn residential committee meeting in the lovely setting of Claridge House Lingfield in Surrey. Our 3-day meeting was an undoubted success and I felt that with all the pleading we have done in previous editions we should share with you our positive news.

For some time our committee has been praying and hoping we could attract some new life into our experienced but aging committee. Many of the committee members have been in post for ages. Many for 5+ years and Ros who has just laid down the editorship of TW has been ably doing that job for 20-years.

So who's new:

1. We now have a new Editor, Gervais Frykman, and I as your Clerk, warmly welcome him onto the Committee.
2. Gervais is joined by his wife Pauline, who takes over from Stephen the role of Membership Secretary. This is a fairly demanding role and one that will require our technical help, as our database of members uses some quite sophisticated techniques.
3. We have a third new member onto the committee and that is Anne LeMarinel. Anne will be seeking to provide follow-on training for new and existing Healer Probationers.

Since I joined the committee some 4 years ago I have been aware that this important role has been neglected. We have an amazing training course (I am a Tutor myself so can testify to it) but the gap between: the initial training and

- assigning mentors;
- following up the probationers healing experiences;

- directing them into opportunities to gain more experience and then
- ensuring that the opportunity for assessment is made,

is an area where much more work is needed and this is a big job – one that will now be undertaken by Anne.

So what else is new? A sample is set out below:

1. We agreed a date for the next Quaker Spiritual Healer Training. This will take place at Claridge House, Lingfield on Monday 2nd September 2019. It is residential and lasts for 5 days. I delivered the course last year and can testify to how instructive and most enjoyable it is.
2. We have arranged a “Healers Support Weekend” at Claridge House from the 19th to 21st July 2019. (More information to be in a future Towards Wholeness).
3. We are trying to arrange a “FFH Gathering” and are seeking venues that can accommodate a modest number and still be accessible to the majority.
4. We agreed an FFH/QSH presence at next year’s Britain Yearly Meeting at Friends House. (A talk and a table again at the Groups Fair).
5. We have instigated a stock check of the Healer Books on sale at Claridge House with a view to getting the out of stock books re-printed and distributed to all appropriate Quaker Houses.
6. The Nationwide Day of Healing is set for Saturday 2nd March 2019 and thereafter on the first Saturday in March. Advert

and promotional articles will be sent to the Friend to publicise it.

7. Stephen outlined his plans for the Quaker Spirit Gathering to held at Swarthmore Hall 20th to 22nd September 2019. Do see the web for more info – but a short extract is below:

Quaker Spirit is an initiative with a concern to encourage and promote focus on the spiritual and mystical traditions within Quakerism. A gathering is proposed.

Whilst Quaker Faith and Practice exhorts us to be wary of great busyness the compassion, conscience and compelling nature of our testimonies contrive to ensure that there is much to occupy the hearts, minds and bodies of Quakers today.

It is observed that the Religious Society of Friends has many campaigns and action groups for worthy causes for which there is often a loud, clear and vigorous social voice. But we are also blessed with many groups whose sole purpose is to embrace the spiritual. Whilst the two are not mutually exclusive it is inevitable that the tangible nature of many social causes will have a more immediate call upon the attentions of Friends then the appeal of the ethereal and mystical ethos that is at the historical heart of our Society.

Quaker Spirit is an initiative to gather Friends with the sole purpose of giving weight to experiencing the spiritual and mystical ethos of Quakerism.

CLARIDGE HOUSE NEWS AND PROGRAMME

Bursary assistance available, depending on individual personal circumstances. Please enquire when booking. For booking details – and other tariffs including daily rates and special breaks – please contact The Manager, Claridge House, Dormans Road, Lingfield, Surrey, RH7 6QH. Tel: 01342 832150. E-mail:

welcome@claridgehousequaker.org.uk website

www.claridgehousequaker.org.uk. Retreats are not included on the following list.

November 23rd - 25th 10 places YOGA for a PEACEFUL LIFE

Over the weekend we'll explore how the yoga practices can help calm a busy mind, soothe an agitated nervous system and connect with the ocean of peace which resides within. We will use a combination of simple movements with breath to move energy safely through the body, nurturing breathing practices so pacify the mind, sound work to soothe the soul, deep relaxation (including yoga nidra) and quiet sitting (meditation) to help us move into stillness. 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*

£260

Depart 2pm Sunday

December 3rd - 7th 12 places MIXED ACTIVITY WEEK

A four-night full board residential retreat, to relax before a busy Christmas. Included are optional activities such as Yoga, Tai Chi, guided walks, poetry, and a chance to join a Meditation Day workshop for only £20. *All activities will be undertaken by our experienced tutors.*

Depart 10am Friday

£525 deposit £100

Dec. 29th - Jan. 2nd 2019 11 places NEW YEAR LED RETREAT - A Feminine Approach. Women only

A very different way to spend New Year, with a look at what you want from 2019, including ways to be resilient to the vagaries of life and approaches to the path ahead. Practices will include mindfulness,

meditations, yoga, discussion, journaling, collage and positive thinking. With a spirit of enquiry and lightness, each session stands alone, however you can sample, allowing time for reflection. Everyone will be offered a short focusing session with the tutor. **Lina Newstead**, a 'British Wheel of Yoga' *Diploma Course Tutor who runs private classes, meditation retreat weekends and longer Yoga courses.*

Depart 10am Wednesday

£550 - deposit £100

January 18th - 20th 11 places **TAI CHI- Regain your Balance**

With age, there comes a major loss of balance in every person, particularly among those physically frail. Fortunately, it is reversible through training. You will practise in tranquil spaces (outdoors or indoors) with healthy detoxing meals and relaxing massages, including the 5 healing sounds exercise and self-massage on the Qi meridians (energy lines). You'll learn how to strengthen to reduce your risk for falling and injury with the gentle art of Tai Chi. You'll leave with the tools to merge your knowledge into your daily life back home. Please bring comfortable clothing. **Andrei Illes**, *teaches Chen style Tai Chi in his local community and is a member of the Tai Chi Union of Great Britain.*

£265

Depart 2pm Sunday

February 1st- 3rd 11 places **WELL-BEING**

Do you need to have some real "me" time? Come on a weekend to enhance your well-being with practices from Yoga and mindfulness meditation. There will be information on how to deal with insomnia and stressful lifestyles. Enjoy the vegetarian food and walks in the local countryside. Massage may be available at an extra cost. **Lina Newstead**, a 'British Wheel of Yoga' *Diploma Course Tutor who runs private classes, meditation retreat weekends and longer Yoga courses.*

Depart 2pm Sunday

£275

February 8th - 10th 10 places

**ALEXANDER TECHNIQUE
- for beginners and refreshers**

The Alexander Technique is a learned skill which improves health, balance and co-ordination and is medically proven as a long term solution to back pain (BMJ 2008). This gently-paced course uses explanation, lying down, guided activities, hands-on work and discussion to explore the principles involved. Please bring comfortable clothing. *Jill Payne, teaches the Alexander Technique in Beckenham.*

Depart 2pm Sunday

£265

February 15th - 17th 10 places

YOGA for a PEACEFUL LIFE

Over the weekend we'll explore how the yoga practices can help calm a busy mind, soothe an agitated nervous system and connect with the ocean of peace which resides within. We will use a combination of simple movements with breath to move energy safely through the body, nurturing breathing practices so pacify the mind, sound work to soothe the soul, deep relaxation (including yoga nidra) and quiet sitting (meditation) to help us move into stillness. 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.*

Depart 2pm Sunday

£265

March 1st - 3rd 11 places

CHINESE BRUSH PAINTING –

'Capturing the Spirit'

This ancient and beautiful art form originating from China challenges us to create more than a representation of a subject, but to 'capture the spirit' of it. Learn to paint flowers and other traditional subjects with brushstrokes from your heart. Suitable for all levels and beginners are very welcome.

Julia Martin, Chinese brush painting artist and tutor.

£265

Depart 2pm Sunday

March 22nd - 24th 11 places

CHANGE

For those currently experiencing Change or the need for Change in their lives who want to make a shift. Time out to stand back and look at what is going on and how our own attitudes and habits help or hinder the Change process. An “enriching weekend” of self-reflection, nourishing group process, and applying ‘tools’ for personal support. **Francis Standish**, has been involved in many change programmes as a facilitator. He likes to explore the potential turning point where the inner and outer worlds meet.

£265

Depart 2pm Sunday

March 29th - 31st 11 places

RETREAT TO THE HARP

A Retreat to the Harp weekend for adult pedal and non-pedal harpists of all abilities. The emphasis is on shared group music making with friendly, encouraging tutors. For further details and to book, please contact www.keziahthomas@hotmail.com

(Claridge House cannot take bookings directly for this retreat).

*The weekend is hosted by **Keziah Thomas**, alongside guest tutors **Alexander Rider** and **Anna Dunwoodie**.*

Depart 2pm Sunday

Please note: Claridge House reserves the right to cancel any course or event should circumstances dictate and fully refund any associated payments made to the house.

QUAKER SPIRITUAL HEALERS' NEWS and EVENTS

If any full healers are thinking they may want to become tutors for the QSH Training Course please contact Kay Horsfield
horsfield.k@gmail.com.

DISTANT HEALING FROM HOME

For those Friends who are taking part in the monthly Distant Healing sessions which Elizabeth Angas inaugurated earlier in this year – here is the final list of four situations which she has listed.

You may recall that she suggested that we have one Need we each all pray for each month by *Holding in the Light*, doing this alone, but joining all together on the same day.

The first Friday of the month at 12 noon seems to be a date and time which most people can remember.

Nov - The teaching of philosophy (i.e. right thinking) ethics, morality and spirituality to prevent extremism but instead create a balanced peaceful world.

Dec - The control of populations so there is housing and facilities for all.

Jan - The development of a fairer, more equal world.

Feb - An understanding of justice and compassion by all, so crime is no more.

Please see <http://www.quaker-healing.org.uk> and choose “An Extra Way of Distant Healing” for more information.

LETTERS

Dear Friends,

I am writing to tell you that, after 20 years, I am now laying down my position as editor of *Towards Wholeness*. This is not without some regrets as I have really enjoyed doing it, and meeting so many readers, either through email correspondence, phone calls and, yes, the faithful old snail-mail too! But I have felt for quite a while that it's time for someone else to take over, someone with fresh ideas and a new outlook.

So, I was very pleased when Gervais Frykman came forward and offered. He has experience in this field, and his letter of self-introduction will help to facilitate the changeover. When the time is right, Life presents us all with different challenges, and that's where I find myself now.

So, please continue to support Gervais by sending him material for future issues of *TW*, and I shall look forward to reading them and also seeing many familiar names in print again.

In Friendship to all of you,

Rosalind Smith

Dear Friends

I ignored Ros' letter of intention to lay down the editorship of *Towards Wholeness*. There must be plenty of people with the right blend of friendliness, love of the healing ministry, love of the English language and some experience of Microsoft Word. Her second letter revealed that none such had come forward, so I answered, thinking that by now they would be nice and desperate. I don't rate myself very highly in

social skills, but I tick all my other boxes. Ros says she will stay with me for several issues to come, which I am glad of. I have long been interested in the healing ministry. I read accounts of healing, so I knew that there was such a thing, even if it was not necessarily as portrayed in the New Testament. So I wanted to be part of the action. I prayed for my own psoriasis with every variety of faith, but with no result. I read books, but nobody could say what healing was or how it worked. We prayed for my stepson's dyslexia, hoping that he would be able to get a job. He did get a job, as a stone mason, but is still dyslexic. I could not believe that healing was given grudgingly or upon conditions.

Having returned to Friends after a long absence I attended a QSH course but I only had one patient, who died. My mentor also died, so that was that. Meanwhile our distant healing group really took off. I should like to write about it in a separate article. More information about me, if desired, can be found on my website <https://christianityrefreshed.weebly.com/>

It seems to me that we have plenty of room in this publication, so please let me have stories and quotes and anecdotes. My e-mail address is gervais153@talktalk.net. The more I receive, the more critical I can be, and the better will be the magazine. My own preference is for stories of experience of healing or spiritual growth. We have some magnificent examples in this issue. These excite me more than "this is what I think" articles, and very much more than "you ought to do this" pronouncements.

Gervais Frykman

From **Jennifer Smyly**, Yealand, DH Group, Lancs

I was very interested to read Jan Shimmin's article "Soul Cafe?" in *Towards Wholeness* Summer 2018 edition.

I found it interesting that she describes "Death Cafes" as a possible model, for an informal, safe space for discussion of spiritual experiences. I have heard of Death Cafes, and think they sound like an excellent idea, but I have never been to one.

We have recently been going to a group that sounds very similar to the "Soul Cafe" suggestion. It is called Cygnus Cafe, which has evolved from a magazine called *Cygnus Review*, which reviews books about spirituality. It seems likely that many readers of *Towards Wholeness* will also be readers of *Cygnus Review*, but for any that have not yet come across it, I recommend it to you.

One of the many excellent books I have got from Cygnus is *The Power of Modern Spirituality* by William Bloom. One of his many helpful suggestions is "If possible, find a friend or group of friends with whom you can share relaxed conversations about spirituality."

There is a helpful "Guide to starting a Cygnus Cafe" in the latest *Cygnus Review* magazine. Their website is www.cygnusreview.com, and you could also email the writer of this guide, Vicky Hartley at Cygnus on vicky@cygnus-books.co.uk A quote from Vicky's article "you might find you can only get so far by yourself using a book. Sometimes it can be a great help on your spiritual journey to share issues that feel unresolved, with others of like heart".

The latest *Cygnus Review* also has a list called 'Find your local Cygnus Cafes', which lists contact details for 63 different cafes, so hopefully there will be one not too far from you.

(Thank you Jennifer Smyly. I have found one near me and have e-mailed the contact. *Ed*)

A HEALING GROUP *Gervais Frykman*

I sought to understand the healing ministry for decades, without success. I read the works of many healers, and spoke with others, and confusion was the result, as well as a conviction that there is a healing ministry and that it couldn't be complicated. Finally I read a little booklet by Jim Pym: *"What kind of God, What kind of Healing?"* published by our own Friends Fellowship of Healing. He says that our not knowing is the very presence of God (p6).

"In the honest and total acceptance of this 'don't know' there are infinite possibilities." Fine. I can supply the ignorance! He also says that "Spiritual healing is [the] revelation of the fullness of the Divine." I can supply this too, because of our Quaker testimony that the light, which is the fullness of the Divine, is within, and my own experience that this is indeed the case. This removed all conceptual difficulty in asking a supposedly benevolent Somebody Else to give healing when They hadn't already done so, and the agonizing fear that a healing hadn't occurred because of my supposed lack of faith. The fullness is the healing.

So I had everything that I needed to get started, except a list. That was supplied with astonishing ease by listening to the notices after one Meeting for Worship.

Shortly after this I let it be known that I wanted to start a healing group, and there it was. We have met every month from the end of 2010 till now.

I cannot believe that it is critical how the list is linked to the Fullness. Because our list has become somewhat long we have amalgamated the cup of tea and the reading of the list. This is a time when the members of the group can give updates on the people on the list. There is a danger that comments are made on everybody even if there is no change, which delays the main business. This is to experience the

fullness. We use a guided meditation to help us into that place, or one of our members does an “Emerald Alignment.” Sometimes we know we are already in meditation and need no method.

Since we have no control over the outcome, we do not feel any responsibility for it. We can accept HIV and cancer as readily as a cold. People come off the list when they are well, or have died, or when we have lost contact with them for any reason, for I think it is important that the list should be meaningful.

Our experience of the meditation is that it is the deepest that we know, time after time, regardless of mood or initial tension. For this reason I shared with a member of the group that I thought we are being helped, and she thought the same. We have no information on this, we just enjoy it. We don’t know what happens, but we know that something does happen, and this is the same even if meditation turns to gentle snores. For this reason we are confident that we are in the right place regardless of results.

We have had many instances when the person shows no improvement, and many deaths. We have had people recover from operations more quickly than anticipated, to the astonishment of the nurses, we have seen someone with slow developing MS living a full life and losing weight, we have had a young girl with HIV continuing to thrive and do well at school, we have had a cancer patient expected to die the next day, still with us, and there was a person with spinal stenosis and asthma. The doctors could not believe that she had ever had the condition. Others were praying for her too, but obviously there is one light in which she was whole. That left only the asthma, which later disappeared.

These results are the exception. A great deal of our work relates to the common ills of humanity, bereavement, dementia, Alzheimer’s, depression, suicide ie those left behind, emotional issues. We tend to

leave bereaved people on the list for a year. Others have been on it from the start.

A lot of the work is unglamorous, but we are confident that there is value in it. If anybody reading this says “Is that all there is to setting up a healing group?” and sets one up, I shall not be sorry. The Rose Garden and Summer Garden meditations are reproduced here.

Rose Garden Meditation

Relax – make sure you are feeling warm and comfortable.

As you become quiet within yourself you will see a path leading to a garden gate.

You are invited to walk along the path and then, when you are ready, to push open the gate and you will find yourself in a beautiful rose garden.

As you walk along you will see, on either side, rose beds of all colours. Some are beds of one colour only – red, pink, yellow – others are beds full of mixed coloured roses.

You may notice the beautiful perfume – and the quietness and peace.

You find you have come to a seat, which is by a bed of white roses.

Rest on this seat, and look at the white roses.

As you gaze you will see that the whole of the white rose bed is glowing – with a bright white Light.

And this Light gradually surrounds you – bringing you a deep peace.

Absorb this healing and peace for yourselves.

Now, bring into this Light the thoughts of anyone you know who needs healing at this time. See them surrounded by Light – and peace – and healing.

Let the Light spread further to envelop all those who need healing, but who you don't know.

Just let the Light spread and spread...in the knowledge that healing is being received where it is needed...

(Allow some time to go by-)

And now, become aware again of the white roses. And become aware of yourself, sitting on the seat.

When you are ready, get up from the seat, walk back along the path, through the gate – and back to where you are sitting. Have a little stretch – flex your hands and feet – open your eyes...

A Summer Garden Meditation

Settle down on your chair, and feel it taking your weight – so that you become perfectly relaxed. Close your eyes... and take a couple of gentle deep breaths.

You will see in front of you a path, which leads to a garden gate.

There is grass on either side of the path and you can see buttercups growing in the grass.

When you are ready, start to walk along the path, until you come to the gate.

Then again when you feel ready, open the gate and go inside, where you will find a most beautiful garden.

It can be any garden you want it to be – but it has an abundance of summer flowers, of many beautiful colours.

As you walk along one of the many paths in this garden look around at the flowers...breathe in their scent...and become aware of the gentle hum of bees...and the occasional call of a bird. Feel the peace and healing that is here.

Give time to absorb this peace, and the healing energy that is contained within it...

Now bring into your mind those who you know are in need of peace and healing at this time.

(Allow some time to go by)

Now bring into this healing Light any of the situations in the world which cause concern at this time...hold them in the Light. Know that healing and peace is being sent to them...

Now bring your awareness back to the sea in the garden, and, when you are ready, get up and slowly walk back along the path towards the gate.

Open the gate and walk back towards this room, and find yourself back in your chair.

When you are ready, open your eyes, wriggle your fingers and toes if you want to.

BOOK REVIEWS



Moving Towards Wholeness: A Personal Workbook for your healing journey+ Journal. Stephen Feltham and Peter Wilson. FFH, 2018. £5.50 plus £1.30 p&p.

The workbook may be ordered directly from: Stephen Feltham, 6 Ferris Place, Bournemouth, BH8 0AU. Tel: 01202 532 601. friendshealing@gmail.com
And Peter Wilson, The Old Stable, Levets Lane, Poole BH15 1LW. 01202 671159
peterpam65@ntlworld.com
or on line at: <http://www.quaker-healing.org.uk/Contact.aspx>

All Quakers and Healers I feel will be delighted by this small double booklet, *Moving Towards Wholeness*, and its accompanying Journal. First, it is a wonderfully produced set that is a joy to hold, to have and to dip into; it has been lovingly organised; and it is full of lovely surprises, thoughtful insights, and interesting asides. It's not every day that you can read a healing book that quotes Harry Potter alongside *Quaker Faith and Practice*; but here you have it!

It is an odd book in that it is not really meant to be read, at least not in one sitting. Yes, there is plenty of intellectual content in it, but the focus is more on practicality, on developing spirituality in a down-to-

earth, useful kind of way. To shift metaphors, this is a book(s) to sip like a strong whisky or a fine wine; it is not for guzzling down the contents.

What, then, have we here? The purpose of the book is to take you, the reader, through a series of steps (20 in total) through a series of exercises, often questions and reflections, which enable you to think through – feel through – your own spiritual reality, and to achieve a spiritual healing by coming to terms and acceptance of your own being and reality alongside that of the greater, transcendent spirit. Nothing is doctrinaire about the process; there is a leading. Indeed, the text itself derives from a workshop that the authors held at Sidmouth Quaker Friends in November 2017. Just from reading the material, I have to say I am sure it must have been a wonderful event, and I am equally sure that the participants would have wanted more, since a day scarcely seems sufficient to cover all the materials and spiritual avenues they explore.

Together with the directed questions there are all sorts of marvellous extras – some of Peter Wilson’s blessings for example; or the generous use that Steve Feltham makes, alluding to the uses of the imagination in art, music and poetry. And the Appendix 1 at the back of the book, containing some supplementary materials from Quaker writings, especially from George Fox himself, is nothing short of awesome. I love the passage, for example, that begins: “He is the living God that clothes the earth with grass and herbs, and causes the trees to grow ...” The whole paragraph builds into a stupendous paean of praise to God. Sublime.

So, if you want to have a practical book that will enable you to develop your own spiritual healing, that doesn’t offend your core beliefs, that provides clear and illuminating steps which you can take in your own time, I would strongly recommend this one. This is a great piece of

work from Steve Feltham and Peter Wilson and they are to be commended for it.

James Sale

Untruth: Musings with Kierkegaard on Christian Living in a Fractured World by **Michael Stark**. Darton – Longman - Todd 2018 157pp. ISBN: 978-0-232-53313-2 £12.99.

I thought I would like this book when the author wrote on P2 of “the affluence of self that each of us so deeply deserve”, though I should have been less anxious had he said “the riches of Spirit that so deeply inhere in us”.

He says (P7) that “Kierkegaard centred his thoughts on the subjective engagement and appropriation of Christianity for each individual ... My Christianity is distinct from yours because we must actualise and embody Christianity subjectively.” I agree with this, but the fundamental problem with the book is already evident. “We must ...” is not a subjective statement, but an attempt to make an objective statement, that is, one that is true whether I agree with it or not. Here it is again (P8): “Kierkegaard emphasises that Christianity is for the individual.” P9: “We easily place others into arbitrary categories. And then we criticise.” And again, P32: “I love hearing the stories of other people ... and for the person that is sharing, it is a willingness to be vulnerable with others.” (subjective)

P34: “I fear that the Church has conflated the crucial distinction that Kierkegaard has made. Too often the focus on faith is thinking well or having the right beliefs.” (objective)

I have a subjective right to choose what goes into my ears, and to judge it. An objective statement by-passes this right since it is true regardless of me. Since I do not choose to waive it, I cannot confer on the author the right to make objective statements. So the whole book falls to the ground at once.

If you treat his objective statements as opinions, a warm, caring person emerges, whose opinions often make sense, though I find that the range of ideas is somewhat narrow for a book that seeks to examine faith, and I wish the examination had been more radical. For example: P56: “Just as God the Father had forsaken Christ on the Cross as an example of love for all of humanity ...” The questions “how is this love?”, “what portrait does this give of God the Father?”, “what, if anything, is the meaning of the cross?” are not asked. And P126: “The sacrifice that Christ was willing to make for each person, the sacrifice of his own life, was the ultimate example of love.” What is loving about presenting me with a corpse?

And starting on P49 is a section on Kierkegaard’s treatment of Abraham and Isaac. Various responses are offered. Mine, that God should be charged with incitement to murder and removed from office as unfit, and that Abraham should be imprisoned for religious bigotry and attempted murder is what “an atheist might say, ‘Abraham is no man of faith – he is a man of delusion.’” I do not claim to be an atheist.

Another limited view is given on P68. “While no person will be able to embody the holistic, pure self that God is ...” The Christian faith is that Jesus did this, and therefore so can we, not indeed as persons, but in transcendence of personhood. Similarly P124: “[The imago Dei] is not a narcissistic elevation of the self, or any suggestion that we are deified to the level of the Divine.” He is perfectly right. If we could be deified, there would be lots of Gods. But what if we are able no longer to assign “I” to our separate selves, but to the one self in our depths which we all share? Freke and Gandy have much to say on this in *The Jesus Mysteries*.

There is a moment of high comedy when he describes the experience of trying to say things on the internet, and finding that everybody else is doing the same. P95: “How, then, can we have political

conversations in a more productive and healthy manner? And can we even get there when everybody keeps YELLING!?!”

On P136 he speaks with authority because it is about himself, and very movingly: “I still fall into the cyclical, dualistic thinking that serves only to inflate my ego and limits the transformation that I desperately need and crave.” But he is soon back to objective statements. P 138: “The command to love neighbor as self, however, is universal.”

There are many nuggets of wisdom throughout the book:

P145: “And we can have it [joy]. We have to look within.”

P145: “In this silence you will find God.”

P149: “Get out. Get close. Shut up. And just *listen*.” (his italics)

This is wonderful advice. Why then has he written a book of 157 pages? **Gervais Frykman**

Review of Spirituality in Photography by Philip J Richter. Darton-Longman-Todd. 2017.120pp. ISBN: 978-0-232-53293-7. £9.99.

From a photographic point of view I found the guidance and ideas really helpful, particularly in the first four sections. However from a spiritual perspective (the title of the book) it did not appeal. In every section there were references and quotations from the Bible. As a Quaker, and someone who does not value Christianity over any other of the main religions, I found this approach a little tiresome.

1. The introduction

This started by suggesting that I slow down my life to take only 30 images a day, and that we revert back to the thinking that we have to pay for the film to be developed.

Usefully the author referenced a phone app “Fotr.” You pay for a digital film of 25 or 36 frames and once you have sent them off then they are posted back to you .

2. Framing.

This section appealed to me. The author gave useful advice on cropping and considering the scene to be photographed by zooming out panning just to see what you are missing by the frame you have chosen, also to check for unintended distractions in the frame. How much or how little depends on how big the final printed work is likely to be.

3. Sunrise and Sunset.

This section gave some useful pointers in things to consider when taking photos in low light conditions. Particularly helpful was considerations when using a camera phone.

4 Perspective.

I liked the suggestion to use natural lines in the subject matter to create a sense of 3-dimensional perspective.

David Mason(edited)

(Spotted in New Zealand)

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Occasionally as early as 7,
But Some Days As Late As 12 or 1
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Occasionally About 4 or 5.
But Sometimes as late as 11 or 12.
SOME DAYS OR Afternoons,
WE Aren't Here At All, and Lately
I've Been Here Just About All the Time,
Except When I'm Somewhere Else,
But I Should Be Here Then, Too.

(Obviously they're more laid back than we are here!)

FFH/QSH Web-site: www.quaker-healing.org.uk

Clerk: David Mason, 2 Fir Ave. New Milton, Hants. BH25 6EX
david.mason1948@gmail.com 01425 626112.

FFH/QSH Membership Secretary: Pauline Frykman, 52 Ridge Road, Middlestown,
Wakefield, W Yorks. WF4 4QP, 01924 264180 gervais153@talktalk.net

Treasurer: Cherry Simpkin, 78 Courtlands Ave., Lee, London, SE12 8JA.
cherry.simpkin@btinternet.com 020 8852 6735

Editor of Towards Wholeness: Gervais Frykman, 52 Ridge Road, Middlestown
Wakefield, W.Yorks. WF4 4QP, 01924 264180. gervais153@talktalk.net

FFH/QSH Gatherings and Courses Secretary. Kay Horsfield, 25 Valley Rise,
Watford, WD25 7EY. horsfield.k@gmail.com 01923 675671

Postal Prayer Groups Co-ordinator: Maureen Anderson, 8 Rosebank Ave., Falkirk,
FK1 5JW. 01324 624876 maureen.e.anderson38@gmail.com

& Newsletter editor: Elliot Mitchell, 19 Florida Court, Bath Road, Reading, RG1
6NX. Tel: 07772 248 411. Email elliottjames49@yahoo.com

Immediate Prayer Group: Mike Green 01989 485566 &

Urgent Prayer Group: Anne Brennan, 3 Annandale, South Street, Castle Cary, Som.
BA7 7EB anni.b@live.co.uk 07969 689406

Prayer Group for the Mother and her Unborn Child: Mina Tilt, 185 Robin Hood
Lane, Hall Green, B28 0JE 0121 778 6778 theminatree@blueyonder.co.uk.

Claridge House, Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH The
Manager. welcome@claridgehousequaker.org.uk 01342 832150 web
site:www.claridgehousequaker.org.uk

IF YOU ARE THINKING OF MAKING A WILL...

have you considered leaving something to the FFH? 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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