



TOWARDS WHOLENESS

No. 153 SPRING 2019

£2.50

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.)

UK FFH Member	£15
Overseas FFH Member	£21
QSH - Full Healer	£35 (inc FFH Membership)
QSH- Probationer	£35 (inc FFH Membership)
QSH - Full Healer/Probationer insured elsewhere	£21 (inc FFH Membership)

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

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 Pauline Frykman: Grounds of Wooldale Meeting House

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

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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 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.

FFH GROUPS – JANUARY 2019

BANGOR	Jenifer Gibson, Cum Ty Coid, Menai Bridge, Anglesey	LL59 5LA
BATH	Hazel Mitchell, 1 Victoria House, Albert Mill, Dapps Hill, Keynsham, Bristol	BS31 1UL
BARNSTAPLE	Janet Richards, Abbeyfield, 6 Glen Tor, Villa Road, Torrington	EX38 8DZ
BEDFORD	Geoffrey Martin, 24 Kingsley Road, Bedford	MK40 3SF

BEWDLEY	Tony Sargent, 12 Sandstone Road, Bewdley Tel 01299 405943	DY12 1BW
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
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
CHORLEY	Joan Williamson, 34 Runshaw Lane, Euxton, Chorley,	PR7 6AU
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, Derbys	SK22 1BX
DORCHESTER	Charlotte Seymour-Smith, 9 Mansell House, Bridport Road,	
& WEYMOUTH	Dorchester, Dorset	DT1 3TS
DORKING	Anne Brewer, 53 Chart Downs, Dorking, Surrey	RH5 4DF
ECCLES	David P. Jones, 26 Moss Lane, Sale, Cheshire	M33 6GD
EXETER	Bridget Oliver, 10 Second Avenue, Heavitree, Exeter	EX1 2PN
FOREST OF DEAN	for venue and times please contact eitherMike Green, 01989 485566 or Joy Simpson, 01594 841800	
GLASGOW	Nicola Maharg, 3 Dunmore Gardens, Fintry, Stirlingshire	G63 0XN
GREAT AYTON	Carole Avison, 4 The Avenue, Stokesley, Middlesborough	TS9 5ET
HALL GREEN	Joy Aldworth & Trevor Barker, 5 Velsheda Rd, Shirley, Solihull	B90 2JL
HARLOW	Michael Seymour, 15 Powermill Lane, Waltham Abbey	EN 9 1JP
HARROW	Ann Taylor, 79 Hawthorne Ave, Ruislip	HA4 8SR
	and David Crick, 104 Northview, Eastcote, Pinner	HA5 1PF
HEREFORD	Pam Newman, 82 Bridle Road, Hereford	HR4 0PW
HUNTINGDON	Mavis Parker, The Old School House, School Road, Warboys	PE28 2SX
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
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
OXTED	Pat Pique, 17 Altamont, Westview Road, Warlingham	CR6 9JD
POOLE	Peter Wilson and Pamela Chadbourne, 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 and Doreen Wingate, Shaston, 3 Hawksdene, Shaftesbury, Dorset	SP7 8NT
SHEFFIELD	Anne Marples, 55 Mona Road, Crookes, Sheffield	S10 1NG
SIDCOT	Jo Hewitt, 2 Oatlands, Wrington Hill, Bristol, BS40 5PL, 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 Ave, West Didsbury, Manchester	M20 2LE
STREATHAM	Isobella Stewart, 15 Lexton Gardens, London	SW12 0AY
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
WELLS-NEXT-SEA	Jane Heath, 1a Barney Road, Fulmondeston, Fakenham and Joolz Saunders, Caprice, Clubbs Lane, Wells-next-Sea	NR21 0AT NR23 1DP
WINCHESTER	Andrew F Rutter, 1 St. Johns Road, Winchester	SO23 OHQ
WITNEY	Mahalla Mason, 5 Larch Lane, Witney	OX28 1AG
WOKINGHAM	Anne Le Marinel, 34 Fairwater Drive, Woodley, Reading	RG5 3HH
WOOLDALE	Gervais Frykman, 52 Ridge Road, Middletown, Wakefield	WF4 4QP
YEALAND	Hazel Nowell, Well House Farm, Wyresdale Road, Lancaster	LA1 3JL
IMMEDIATE PRAYER GROUP Mike Green		
	1 Walford House, Priory Lea, Walford, Ross-on-Wye	HR9 5RT.
URGENT PRAYER GROUP Anne Brennan 3 Annandale, South Street, Castle Cary		
	and Margaret Western, 2 Orchard Rise, Crewkerne	TA18 8EH
MOTHER & HER UNBORN CHILD Mina Tilt, 185 Robin Hood Lane, Hall Green		
POSTAL GROUPS	Elliot Mitchell, 19 Florida Court, Bath Road Reading Tel 07772 248 411	B28 0JE RG1 6NX

I have just completed the Quaker Spiritual Healers (QSH) Training course for Probationary Healers. What brought me to be interested in this? Years ago as a child I remember divining with a forked twig for water, at the time it didn't strike me as being unusual. Then about four years ago, feeling low after the death of my husband followed by our elderly cat, I took a Reiki course. The idea was to be able to heal myself – I just ended up getting a headache! Anyway I thought I would take the next Reiki course and then could do distant healing. Unfortunately I was not sure the distant healing worked and so gave up sending it.

Two years later I was given an invitation to go on a Reiki and Yoga course in Spain, was this worth doing? By then I was a co-clerk at Wokingham Friends Meeting, but I suffered from a busy mind and complete lack of centring down in meeting. An Experiment with Light course seemed the ticket – so off I went to Woodbrooke. During one of the Meditations I was still pondering the question of attending the course in Spain when I jolted awake and saw a tunnel of light with a voice at the end saying 'it will be OK, it will be alright'. This I felt guided me towards taking that course.

This was the start of my proper journey. The course in Spain was rapidly followed by a course on Karuna Reiki and a Reiki Master Course in Kyoto, Japan. Coincidentally, I had, through purchasing a heating system, met a charming salesman. He had had a Near Death Experience two years earlier, and from then on had become aware of having Healing Hands. He gave me inspiration on my journey and is now a good friend.

Following the Reiki courses I definitely was aware of a desire to heal. My hands would have a tingling sensation, which was sensed as heat by family and Friends when I carried out Reiki on them. What to do next? Offers of help to the local hospital yielded no response. I had

missed the QSH course for last year so I joined the Healing Trust (NFSH), took a couple of their courses, and joined the Binfield Centre as a Trainee Healer. At last I felt as if I was contributing something to the public!

However I was still determined to take the QSH course, this I did in September at Claridge House. We were 9 trainees, each having different healing experiences and knowledge, guided by 2 excellent tutors. The course lasted 5 days, this allowed plenty of time to assimilate the information as well as for contributions from the other trainees. It was a fascinating course covering all sorts of aspects; energy centres, chakras, auras, anatomy and physiology, stress management, listening skills, as well as scanning and healing practice and the code of conduct. The course was excellent and a thoroughly enjoyable experience.

So what next? We are all allocated a tutor to support us during our Probationary period, which lasts approximately 2 years, before demonstrating our healing ability and knowledge in front of a panel.

In the meantime I'm planning to set up a Distant Healing Circle at Wokingham Meeting as well as offering one-to-one healing for the meeting. I don't expect to cure anybody, but maybe I can help with the Healing Process. If you have an interest in Healing at all, then I recommend taking the QSH course. The next course is scheduled for the 2nd to 6th September 2019, and can be booked through Claridge House.

I was brought up in a Kentish country village and educated in a Church of England primary school. I listened to the teachings of the Church. I read my Bible stories. I embraced everything with a childlike acceptance. I saw God all around me reflected in Nature as I was bid. I saw no problem. I knew nothing of the wider world. I had not travelled any further than London.

The problems came later giving me cause to question my gentle Faith. I encountered injustice, poverty, sickness, premature death, conflict and family breakdown. The reality check caused me to reject the safety net of faith for many years. I no longer accepted. I no longer expected all things 'to work for good'. I was angry and indignant. I began to strive for the things I held dear, believing good would not prevail unless the underlying causes of society's ills were challenged and changed by those who cared enough to do that.

I travelled to India and learned that the world was huge, its people diverse. I was welcomed by representatives of a multi-faith community: the wardens at the YWCA, a Muslim family in Kashmir, fellow passengers, Hindus, travelling on pilgrimage to Hardwar, a serene Buddhist monk who sat on his bunk watching life on the train swirl busily around him with some amusement. I was confounded when one of our Muslim friends let slip that he attended a Catholic school. 'Why?' he shrugged. 'It's all the same thing! It's the same God.' Later still I spoke with a devout Sikh. 'God is God', he told me. I assimilated the experiences and re-connected with the world of the spiritual. The more I saw, the more I was sure the inner essence of goodness and wholeness I observed was from the same source. I came home and began to study Buddhism. There were no groups to belong to in rural Suffolk in the 1980s. I began to practise meditation. It was very lonely but what I learned, I assimilated. We had our children and began family life.

I was drawn to Quakers by kinship with those who I saw acting out what they believed. I was impressed by their integrity, their drive for a fairer, kinder, gentler world. It was not hard for me to see that of God in them lived out in their daily choices. I always believed I would find a home among them when the time was right.

In time I returned to my Anglican spiritual family. I felt drawn to 'move back home', to learn more about the roots of my own spiritual upbringing. I was beginning again but this time with a wider understanding: a more universal understanding. I belonged to a house group, studied the Bible even but I always interpreted what I read in the context of a wider vision. I hoped to find an inclusive interwoven, contemplative community. To a degree I found this but my understanding was not theirs and so I was careful not to say too much.

Finally, turning 50 and with the children grown, I felt free to choose my own spiritual direction and deliberately moved to Quakerism. I brought with me all the years of experience and spiritual journeying. I felt I'd been piecing a puzzle together my whole life.

The idea of 'that of God in everyone' is central to my understanding. To me, the Light is within and, potentially, shines through us all. To my mind it seems that the Light is constant (I might say 'Light is Light' as Mr Singh said 'God is God') and that in each of us it refracts in different ways as though through different colours of glass. It is the same Light we receive, we just express it differently as individuals.

From the cultural perspective of a child brought up an Anglican I may express my spirituality differently from my neighbour in Meeting yet we have a shared understanding. I may sit on a bench alongside those who have known Quakerism all their lives. I might equally share it with a Buddhist, a Methodist, a Catholic or a Jew. I may share it with a spiritual traveller who has no vocabulary to define or describe what

they sense and what they seek, perhaps even a scientist who perceives an underlying inexplicable, awe-inspiring natural beauty that defies statistical analysis, an indescribable enormity. To me it matters not. I can choose to focus on the spiritual 'clothes' my neighbour wears or I can focus on the commonality of experience and shared values. For me, the challenge is to look for that which I share with others and respond with love and respect.

(Lynn Hill is a member of the Wooldale healing group – *Ed*)

SACRED SPACES

Judy Clinton

I called in at an arboretum this morning, as a treat after weathering my way through my weekly supermarket shop. It was a beautiful, sunny, but very cold morning. The sky was a clear, piercing blue: a perfect backdrop for the magnificent trees which grow there. The arboretum is small as arboretums go, right in the middle of suburbia on the outskirts of the city. It boasts enormous, ancient trees, many of them exotic (the area was part of a previous wealthy owner's estate). People, a great number of them volunteers, manage this enclave with great care and attention: it feels loved. A brook moves gently through the grounds on which ducks swim, birds of many different species flit from tree to tree. All kinds of wildlife are encouraged here in innovative ways. The handful of sheep that munch around the trees are so tame that I was able to stroke the head of one as if it were a dog.

This place is a sanctuary. It is well used by local people, as well as those who come from further afield. Runners pass through while others, like me, choose to walk slowly, observing all there is to see and breathing in the quietness and vibrant natural energies. It is a perfect place for mindfulness practice.

Within this idyllic place nestles a small old church, dwarfed by the huge cedars that grow around it. For me this completes the picture of a

sacred space. I drifted towards this building, hoping to look inside. A sign at the locked door informed me that this is a private gym. It calls itself 'The Church of Pain'. My whole body recoiled at this. It was the Church of Pain name which felt like a punch in the guts, though I couldn't identify why initially, only that it felt terribly wrong and incompatible with its surroundings.

I have nothing against gyms, but here? It was the putting together of the word Pain (presumably the 'no gain without pain' philosophy of fitness training) with Church that so offended me. Perhaps it was a nod of recognition that this had been a church once, but to me it felt like a commercial defilement of what had been a holy place.

Maybe I'm just a grumpy old woman, refusing to move with the times. (No doubt many would think so, especially young people.) But isn't anywhere sacred any more? I felt in the very depths of my being that we need places of uncompromised quiet, natural beauty and stillness within our troubled and man-made world. We need to protect them, don't we?

(The church would have had a crucifix in it before it was closed – Ed)

THE FRAILITY OF HUMAN NATURE

Stephen Feltham

Our life is love, and peace, and tenderness: and bearing one with another, and forgiving one another, and not laying accusations one against another; but praying one for another, and helping one another up with a tender hand. Isaac Pennington from *Quaker Faith & Practice* (10.01)

This passage has recalled an unspoken ministry that had crossed my mind whilst staying at Claridge House recently:

Friends, I am moved by Isaac Pennington's exhortation to not lay

accusations one against another for to do so is to highlight the frailties of human nature exhibited by both accuser and the accused.

The frailties of human nature may not, should not, be the subject of our judgements. Neither should they be automatically subjected to our forgiveness for invariably forgiveness involves a degree of judgement. When Jesus cautioned against throwing the first stone I am convinced that he was not so much addressing the physical act of throwing a rock at an undefended person, but was cautioning about the thought process that leads to one considering picking up the stone in the first place. Whilst it is virtuous not to throw the stone when tempted, a higher state of grace exists if the thought of throwing a stone never occurred in the first instance.

The frailties of human nature should not, of necessity, be countenanced by our understanding because so often, when understanding gives out, frustration steps in and anger is close behind and this is not conducive to the advancement of a state of grace.

If anything, the frailties of human nature should receive our tolerance for tolerance gives room for compassion and the expression of love and this leads towards healing and towards wholeness.

A SMALL ACT OF KINDNESS

Jan Etchells

One of the things about the Bible that I like is its humanness. For me one of the loveliest stories is that of Jesus washing his disciples' feet [John 13] just before the Passover Feast. Jesus already knew who was going to betray him, he was sitting at the table with all his friends. That knowledge must have been so hard for him to cope with. So he gave himself something else to think about instead.

I have recently had a short stay in hospital as I had a small bleed into my brain, a minor stroke. Surprisingly I enjoyed my time in the

hospital. Of course actually getting onto a ward was difficult, I had to wait several hours before a bed was available, and later I was transferred to a stroke ward which was very well staffed and in no time at all I was roomed with one other lady in a two bedded side ward.

My daughter came up from London and stayed a couple of days which was a real treat. I don't see her often because she has a demanding job. One of the things she introduced me to were wet wipes. She explained that when you are on board a sailing boat or taking an extreme holiday in the Antarctic it is not always possible to take enough water to wash in, so you use wet wipes. To demonstrate this she took each of my feet by turn onto her lap and gently washed them, carefully between the toes and underneath them. She then dried them off with a paper towel and adding a little talcum powder replaced my slippers. I found this little act of kindness intensely moving and was reminded of Jesus washing the feet of his friends. I think my daughter did it as much to demonstrate how best to use the wipes, as to take her mind off a future without her mum.

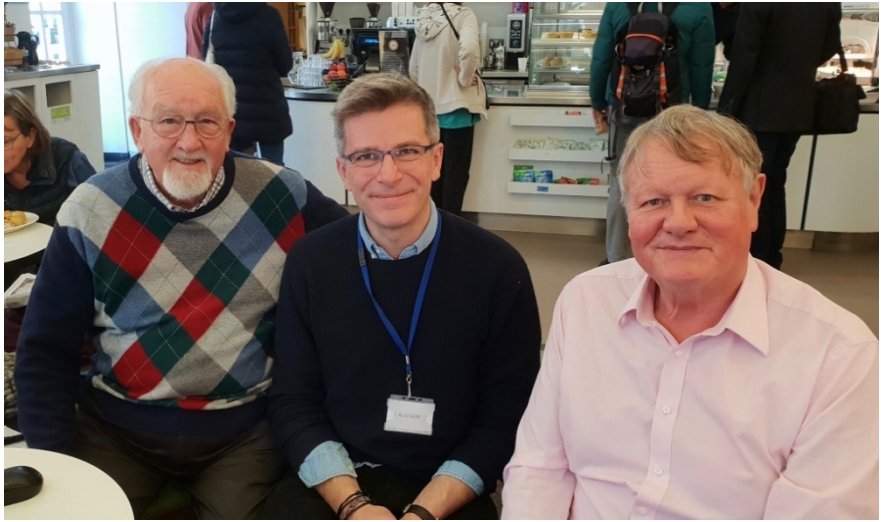
Without opening your door,
You can open your heart to the world.
Without looking out of your window,
You can see the essence of the Tao.

The more you know,
The less you understand.

The master arrives without leaving,
Sees the light without looking,
Achieves without doing a thing.

Tao Te Ching 47

FFH Meeting at Friends House with our QRB Representative



Peter Wilson

Alistair Fuller

David Mason

Following the heartening news that our application to achieve “Quaker Recognised Body” status had been granted, we decided in the spirit of “living life adventurously” to seek a meeting with our nominated Friends House link person to explore how this new status could extend our healing ministry.

We came well prepared for the meeting with a list of topics and found to our very pleasant surprise and delight that we were of one mind with our representative (Alistair Fuller) and agreed a satisfactory way forward on the following topics and ideas.

1. How we were to communicate/maintain contact with Friends House (by email and then planned phone call if needed)

2. Being offered an email identity that was part of the Friends House suite of emails and one that could be used outside of the central office to enable enquirers about healing to send their messages directly to us. We asked for, and were given, the email healing@quaker.org.uk
3. Using the Quaker Recognised Body logo in future communications (particularly useful for promoting the Nationwide Quaker Day of Healing)
4. Assistance in contacting Quakers up and down the country by the use of the official monthly Friends House mailings. (we would prepare a brief of up to 50 words and ensure it was with our link person by the 14th of the month for publication at the end of the month.)
5. General assistance in promoting the Nationwide Quaker Day of Healing (This will take place on the first Saturday of March each year). Alistair said he would do what he could. A copy of our NQDH poster was handed over.
6. Help in promoting the work-book “Moving Towards Wholeness” (published by FFH), for example, with Young Friends.
7. The need to ensure that all we do in the name of Quakers is based on spiritual awareness, spiritual discernment and spiritual discipline 24/7. In summary, our concern is that all activities and decisions be rooted from a deep spiritual base. Everything should be governed by spiritual discernment, practice and discipline.

In conclusion, our meeting has been a long time in planning and we had some initial reservations about how we would be received. However our fears were groundless and the meeting was most productive. We thanked Alistair for his time and interest. We felt that he was someone we could do business with!

DISTANT HEALING FROM HOME

Elizabeth Angas suggested that we have one Need we pray for each month by *Holding in the Light*, doing this alone, but joining all together on the first Friday of the month at 12 noon.

March - The prevention of conflict and unrest in the world.

April - The sustainability of our planet.

May - The prevention of famine and disease. Education for good nutrition and organic agriculture.

June - The upholding of democratic and peaceful governments.

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

FRIENDS FELLOWSHIP OF HEALING AGM will be held at
Claridge House at 2:30 pm on Wednesday 17 April 2019.

From the Membership Secretary

Thanks to many Friends who sent good wishes and loving support, along with their subscriptions. It was so much appreciated.

In Love and Friendship.

Pauline Frykman

CLARIDGE HOUSE NEWS AND PROGRAMME MARCH – JULY 2019

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

Some retreats omitted – see website for details

Mindfulness Meditation Retreats

Give yourself the gift of a day away from all the stress of everyday life. Mindfulness meditation techniques will be practised, formal sitting and walking meditation, deep relaxation body scan and mindful movement.

Wednesday March 6th 9.30am - 5.00pm 15 places

Wednesday June 5th 9.30am - 5.00pm 15 places

*Led by **Lina Newstead**, a 'British Wheel of Yoga' Diploma Course Tutor who runs private classes, meditation retreat weekends and longer Yoga courses.*

£50

March 22nd - 24th

CHANGE

11 places

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.

Depart 2pm Sunday

***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

March 29th - 31st

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).

Depart 2pm Sunday

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

April 5th - 7th

CALLIGRAPHY

9 places

A course for all levels, from beginner to advanced, covering learning/improving/experimenting with one or more scripts, depending on previous experience, and using them in the lay-out and design of short texts. Scripts will include: italic, foundational hand, uncial, Carolingian, italic capitals, Roman capitals, copperplate, blackletter, versals, modern pointed pen script, other scripts are possible, including modern pointed pen scripts.

Depart 2pm Sunday

***Gaynor Goffe**, a well-known calligrapher and tutor with over 30 years' experience of teaching calligraphy, a Fellow of Calligraphy and Lettering Arts Society.*

£265

April 26th - 28th

COMING HOME TO THE VOICE

11 places

Come and find your true voice in a safe and supportive environment, using techniques such as chant, improvisation, meditation, movement and much more! Singing has the potential to dissolve negative emotions, instil inner peace, and help create a greater sense of well-being. No vocal experience needed.

Depart 2pm Sunday

***Gavin Frank**, who has 19 years' experience working with sound.*

£265

April 29th - May 3rd

YOGA RETREAT

9 places

Everyone knows that Yoga is good for you and here is an opportunity to have lots of practice! The week will offer lots of posture work, breathing, deep

relaxation and mindful meditation. Wonderful vegetarian food will help cleanse and heal your body. All in a peaceful setting that will re-energise your body mind.

Depart 10am Friday

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

£455

Wednesday May 15th 10.00am - 4.00pm HERBS FOR HEALING

A day exploring the health benefits of herbs. We will explore how herbs can help your body, how to make simple herbal remedies, how to find the remedies that will suit you and end with a 'herbal' meditation. Suitable for all levels of experience.

Led by **Anne Brewer**, who has been using herbs for healing for more than 40 years.

£50

May 17th - 19th RESTORATIVE YOGA - a time to unwind 10 places

In our busy, fast-paced lives, we rarely have time to truly let go, to feel centred and grounded. Using restorative yoga techniques that focus on nurturing and soothing the body mind and spirit, Nikki will guide you on an inward journey from a state of doing to being. Working with breath, gravity, movement and sound we will explore that balance between holding on and letting go. Namaste.

Depart 2pm Sunday

Nikki Tuke runs restorative yoga workshops, working closely with the breath and the healing, grounding forces of gravity.

£295

June 7th - 9th SINGING IN HARMONY 11 places

Drawing on rich traditions of music and chanting from many eras, there will be fun warm-ups, simple songs and more complex part songs taught by ear in a fun, friendly, relaxed atmosphere. No experience needed – a love of singing, opportunities for drumming, percussion and improvisation will let your inner musicality and creativity flow!

Depart 4pm Sunday

Surya Cooper, Natural Voice Practitioner.

£285

June 21st - 23rd

YOGA for a PEACEFUL LIFE

10 places

Over the weekend we'll explore how 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 to 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. **Depart 2pm Sunday**

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

£265

July 12th - 14th

ALEXANDER TECHNIQUE

10 places

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. **Depart 2pm Sunday**

Jill Payne teaches the Alexander Technique in Beckenham.

£265

July 19th - 21st

QUAKER SPIRITUAL HEALERS-support weekend

10 places

A weekend gathering for full or probationary members of Quaker Spiritual Healers, offering an opportunity to develop understanding of spiritual healing with others on the same path. **Depart 2pm Sunday**

QSH Tutors

£230

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

The QSH Healer Training Course will be at Claridge House from Monday 2nd September - Friday 6th September. If anyone wants to go on the Course they need to book via Claridge house. The fees are approx. £395 for full board and ensuite. There are bursaries available in case of hardship. If anyone has any questions about the course or in need of a bursary please contact me horsfield.k@gmail.com

There is a Healer Support Weekend on the weekend 19th- 21st July at Claridge House. Healers can meet, support each other, practise and explore healing. There will be activities and times for reflection. The cost is £230.00. Please book with Cherry Simpkin, details on inside back cover. Cherry Simpkin is the contact for bursaries for this event.

There is an FFH Joint Conference with QFAS at Woodbrooke from 13th -15th September. Details will be available later.

MEETING FOR WORSHIP FOR HEALING

Richard K. Lee and Sarah M. Lloyd

Meeting for worship for healing (healing prayer) is a gathering for the purpose of holding people, concerns, and situations in the Light. Jesus Christ was a healer. There are 42 stories of his healings in the New Testament, and he assured those whom he called "friends," rather than "servants" (John 15:15), that they would be able to do the same miracles he did and even more (14:12). Healing has been an activity of Friends from the very beginning. George Fox, James Nayler, Elizabeth Hooton, Mary Penington, and other members of the Valiant Sixty were healers, but records of their healing work were suppressed out of fear of persecution: Friends did not wish anyone to think they were drawing upon or claiming occult powers. George Fox recorded his

miraculous healings in a book in order to prove that he followed in the footsteps of Jesus, having the intention it be published after his death. This book, however, and other mentions of healing work were suppressed by Friends of his time, and remained in the shadows until the mid-twentieth century.

Historian Henry J. Cadbury reconstructed some of the book of miracles using the index of Fox's writings, Fox's letters, and his unedited *Journal*. It was published as *George Fox's Book of Miracles* in 1948, with an extensive introduction and notes relating to the healing activities of early Friends. It was reprinted by Quakers Uniting in Publications (QUIP) in 2000. Friends Fellowship of Healing, in England, has supported the healing work of Friends and meetings for worship for healing since 1935. It has among its publications many pamphlets dealing with healing, including *George Fox and the Healing Ministry* by R. D. Hodges. Healing and miracles did not stop when the Valiant Sixty passed on.

Richard Lee first encountered meeting for worship for healing in the home of his English Quaker grandmother when he visited her in Frampton-on-Severn, Gloucestershire, in the late 1960s. Although she was part of a continuous practice passed down from early Friends, it was little known and rarely practised by North American Friends at the time. The tradition of meeting for worship for healing rose out of early Friends' meetings for sufferings during the time when Quakers were being persecuted and thrown in jail on the slightest pretext, often leaving children, livestock, and crops behind and in need of care. At these meetings for sufferings, Friends would gather and worship with attention to what needed to be done to alleviate suffering brought on by persecution. As led by the Spirit during worship, they would then divide up tasks. When the persecutions subsided, the focus changed to folks who were ailing. Gradually, some of the meetings for sufferings evolved into meetings for worship for healing.

Richard's grandmother Florence Rose Morgan began instructing him in the ways of healing prayer when he visited her several times in his late teens and early 20s. She held meeting for worship for healing in her home, following the tradition passed down to her through the Foresters of the Forest of Dean in Cinderford, where she spent most of her adult life. Based on this tradition, she appreciated the work of James Nayler more than that of George Fox, although she recognized them both as healers. Friends she knew in Arlingham had records of early Friends meetings for sufferings going back to the 1600s, and they shared this information with Richard in 1966.

In the mid-1980s, Richard began holding occasional meetings for worship for healing in his home. He and Verne and Shirley Bechill also offered them at Lake Erie Yearly Meeting and at the Friends General Conference Gathering as an interest group. In the early 1990s, he travelled to meetings throughout North America and visited England, where he interviewed elderly Friends who had lived into the tradition. He also met with representatives of the Friends Fellowship of Healing and collected their published materials. In 1994, Richard established a regular monthly meeting for worship for healing in his home under the care of Red Cedar Meeting in Lansing, Michigan, that continues to this day.

Meeting for worship for healing is a Quaker meeting for worship that differs from First-day worship in that the clerk directs the attention of worshipers to the persons, concerns, and situations for which healing prayer has been requested. Messages are welcomed. Laying on of hands is also welcomed, if the person requesting healing is comfortable with that. Meeting for worship for healing is not exactly "faith healing," nor is it shamanic or Reiki. It is, however, friendly to and supplements other healing modalities including Western medicine. Laying on of hands, in particular, can be an important supplement to Western medicine, which rarely includes touch. The purpose of healing prayer is to shift the energy in and around the person or situation in

the direction of wholeness. It is usually not intercessory prayer. Spirit is present within and around us all the time and illuminates the worship for Friends from within. Friends assembled often experience a sense of being surrounded by Light or warmth or a loving Presence. Holding the person or situation in the Light both corporately and individually, we join with Spirit to help make the change that is needed.

Wholeness can come in many different ways. People can receive their heart's desire as a result of healing prayer, but sometimes the problem presented is a metaphor for something else in life that requires a person to explore further. We may discover that someone or something close—an herb, a pet, a family member—can open the door to healing. The emotions around the request can be important. When meeting on behalf of someone seriously or dangerously ill or something direly wrong, it's important for us to share our fears when the request is first mentioned, and then later, as led by the clerk, go into worship and see what Spirit can do. When physical healing is experienced, it is important to check the situation out with medical or other professionals. Our group has experienced what many of us would term miracles.

Red Cedar Meeting's meeting for worship for healing is held from 7–9:00 p.m. on the third Monday of each month, and usually there are at least eight to ten of us who faithfully come together to hold individuals, concerns, or situations in the Light. Some Friends come early to help with setting up and having the important preliminary social conversations. Others arrive when they can and slip in quietly, if worship has started. It is better to come late than not to come at all. Healing prayer can take a lot of energy, so there is always food plus a variety of hot teas.

The formal part of the evening begins with the clerk asking for signs of hope, including updates on folks who were held in the Light at earlier meetings for worship for healing. Richard places great importance on

the training of clerks, and he has been at this for 23 years, so we have a lot of folks who can serve. Someone clerking for the first time will find a lot of guidance and support from other participants. The group helps the clerk compile the list. Generally, we aim to keep our primary list of requests to around eight, giving priority to folks who are physically present. It's important to keep requests confidential within the group. After a period of centering, as the clerk is led, he or she will introduce the requests one at a time into our gathered worship, and we will hold it in the Light with full attention. Each clerk has her or his own style of determining the order of the requests and the length of time devoted to each one.

Friends also have their own approaches to healing prayer, and very different experiences of the presence of Spirit. Some folks see colors; others visualize physical problems in detail; some are led to sing or to give vocal ministry as they would in a First-day meeting for worship. Others may be led to laying on of hands. Since not everyone is comfortable with being touched, a chair is placed in the center of the healing circle and persons who wish laying on of hands and who are able can move to it when their request is presented by the clerk. Persons who stay in place in the circle will be held in the Light but not physically touched, unless they have requested it. When those requesting can't be physically present, worshiping with us from wherever they are can be helpful. Toward the end of our worship, folks are encouraged to name other individuals or concerns, expanding our healing prayer to include many more requests than the original seven or eight. We aim to keep a framing silence after each offering. We find that as the evening progresses, the worship deepens. Sometimes Friends experience a very deep connection to each other and to the Spirit, and the closing of worship is difficult because it is truly covered.

Before the next meeting for worship for healing, we usually follow up and check in with folks who have been held in the Light in the previous gathering. Our aim is for wholeness, recognizing that a situation might

be part of a larger picture. We each approach the Light as we are individually and corporately led, and we are careful to pray as the focus person would wish. Therefore, we don't pray in judgment or condemnation. We also don't pray for someone who does not wish for prayers. At the end of the evening, Friends often share our individual and corporate experiences that have come out of the worship. Sometimes the conversations continue well into the evening.

Coming into wholeness can take a variety of forms. After healing prayer, a friend facing surgery might find during pre-op testing that the surgery is no longer required. A Friend may realize during healing prayer that a long-standing family feud is being caused by his own greed. A Friend may discover while being held in the Light that forgiving someone instead of wanting to kick him may allow a stubborn ankle sprain to heal. Vocal ministry heard during healing prayer may lead a Friend to a new attitude, a new course of action, or a new doctor. Wholeness may manifest immediately or slowly over time, and sometimes it is achieved only after the person dies: a good death can be a form of healing.

Since 1994 Richard has led or co-led 22 weeklong workshops at the Friends General Conference Gathering. Sarah Lloyd, Richard's assistant, has been the person of presence at the last two. The workshop size has ranged from 8 to 35 Friends. These workshops have "taught Friends how to do it" while also providing a space for individuals, families, and friends to experience healing. Richard has also led more than 30 workshops at Lake Erie Yearly Meeting and done weekend workshops for monthly meetings. For more descriptive, historical, and background information in support of the meeting for worship for healing, please go to the resources page on the Red Cedar Meeting website, *Redcedarfriends.org*, and type "Meeting for Healing Resources" in the search box.

This work is all a blessing, and healing can “confound the calculus of rationality” as South African Friend and physicist George F. R. Ellis once remarked. Please feel free to join us in healing prayer on the third Monday of the month from wherever you are. We welcome folks to share their own experiences in Quaker meeting for worship for healing. Strive to be open to miracles, Friends, in your own lives.

(Richard Lee was our agent in America until his death. The group continues – Ed)

This article/poem originally appeared in the April 2018 issue of Friends Journal. Reprinted/republished with permission. Subscribe at www.friendsjournal.org/subscribe/

BOOK REVIEWS



Life After Pain by Dr Jonathan Kuttner and Naomi Kuttner 2017
291 pp. ISBN 978-1-520-36348-6. Self-published.
Available from Amazon £7.99.

Dr. Kuttner writes both from his experience of seven years’ chronic pain following a hang-gliding accident, and his professional work as a pain specialist. It was through his own pain that he discovered his troubles stemmed, not from his body-parts as he had been believing, but from a pain system that was malfunctioning: it was amplifying sensations from the body to the brain and setting up a negative looping system, creating chronic pain.

With this understanding, and the discovery of techniques that could reset this pain system, he was able to free himself completely from the debilitating pain he had been suffering.

Dr Kuttner identifies three different types of chronic pain and a variety of techniques that can work best with each category in retraining the over-amplified pain system from its previous false messaging. Such techniques include correct breathing and the use of trigger points. He also explores how unprocessed traumatic life events can re-emerge as physical pain and how they can then be unravelled.

The book is written in a wonderfully clear, lively, direct and understandable way. Scientific explanations are given in simple terms, interspersed with illustrations from his own and other people's successes in reprogramming their pain systems.

Dr Kuttner is clear that relief comes as a result of dedicated practice – you have to work at it consistently and frequently – but assures the reader that living free of chronic pain is possible (once it has been established that proper medical investigations have ruled out other causes of pain).

Suffering from chronic pain myself, I found this book (and Youtubes of Dr Kuttner speaking about his work) exciting and hope-giving, and I am now applying some of the techniques with noticeable signs of improvement.

Judy Clinton

The Landscape of Faith by **Alister McGrath**, SPCK, 2018. 408 pp. ISBN: 978-0-281-07625-3 £16.99.

Alister McGrath is a well-known Christian apologist, perhaps most famous for his best-selling book, *The Dawkins Delusion*, in which he rebuts the simplistic and largely non-scientific claims that Richard Dawkins - a famous atheist - makes in his book, *The God Delusion*. Professor McGrath is a leading theological academic, he is a populist

too in the style of CS Lewis (his hero) and GK Chesterton, and his new book, *The Landscape of Faith*, seeks to make Christianity accessible, relevant and coherent to all.

Two caveats must be entered at this point. First, whose Christianity? And second, which is partly in answer to the first question, accessible, relevant and coherent via that seemingly driest of topics: The Christian Creeds; specifically, the Apostles and the Nicene Creeds, which are fully given in the Appendices of his book. So to be clear: Christianity in the same sense that CS Lewis defined it. That is to say, non-denominationally, and as has been generally understood from the beginning, which is through the Creeds; and avoiding disputatious areas where Orthodox, Catholics and Protestants might disagree, so that the focus can be on where there are consensual views. Herein lies the importance of the Creeds.

But also herein the problem for Quakers, as Quakers don't really subscribe to creeds, since wrangling over words leads, as Orthodox, Catholic and Protestant histories only too readily show, to violence and war. However, this is a very valuable book, with much worthwhile insight and commentary in it. Furthermore, whilst I as a Quaker do not wish to insist on Creeds, I still happen to believe them, and in particular I happen to believe in the resurrected Christ and his glory - his Light - as I think George Fox did. Creeds can be aids to theological reflection and worship rather than dry-as-dust absolutes, divorced from life.

The structure of the book, following an introduction to 'faith' itself, mirrors the ordering of the Apostles' Creed: covering God the Father, God the Son and Saviour, God the Holy Spirit and Christian living. Indeed, the emphasis on Christianity being a 'way of living' rather than a set of statements requiring intellectual assent is a major strength of the book, and very attuned to how Quakers perceive reality.

Another major strength of the book is how McGrath deals with complex and often (in the modern world) derided topics like the Trinity. Nobody can pretend that this is easy to grasp; in fact, McGrath makes it clear that most Christians, including ministers that he encountered early on after he had converted from atheism, manifestly did not understand it at all. And of course, it cannot be understood; but McGrath does a wonderful job in explaining its complexity and providing analogies which help give a sense of its awesome scope. For example, he shows us how even in prayer, citing CS Lewis, God is who we pray to, but is also the motive power within pushing us to pray, and yet is also the bridge or road along which we are being taken to reach our goal! In other words, "the whole threefold life of the three-personal Being is actually going on in that little ordinary bedroom where an ordinary man is saying his prayers."

At the same time, he is rightly dismissive of "some theologians [who] seem to think they are doing God a favour by revising Christian belief to make it more rational. In fact, they are simply making themselves the 'measure of all things' (to use a phrase from the pre-Socratic philosopher Protagoras)."

I therefore strongly recommend this book. There is so much that is helpful and useful in it as we journey on in our life of faith. And I cannot resist ending my review with one of the many brilliant quotations that McGrath deploys so well. J. Robert Oppenheimer, the famous nuclear physicist, apparently observed after World War 2, and in lieu of wanting international diplomacy to work, that "The best way to send information is to wrap it up in a person". That, surely, is the Incarnation in a nutshell!

James Sale

In the Stillness: poems, prayers, reflections by **Elizabeth Mills**. Inner Light Books. www.innerlightbooks.com also available from Quaker Bookshop, and Amazon. ISBN 978-1-73282914. 100 pp. £10.00.

Here is a little book of beauty and wisdom. Although it contains a modest number of pages, nevertheless there is a treasure trove within.

The author is a member of Friends Fellowship of Healing, and is actively involved in her local Meeting for Worship for Healing. She has always found that writing forms a large part of her contemplative life. Through quiet days she has shared her times of stillness, that stillness which enriches and sustains us all in our otherwise busy lives. In this book, she gives us her deeply felt thoughts and meditations. All the thoughts and prayers are based on quotations from the Bible, and her contemplation on these has given rise to many profound insights.

In the section which carries the title 'What if...? I found this:

What if we knew that there is a spiritual world
Interacting with our own...
What difference would it make...
To how we act, to how we think
And how we live our daily lives...

So we look not only at what is all around
But seek also what is not visible
And yet is present
In each moment
That we live in this physical world

And is waiting for us
When we leave

Based on: *In him we live and move and have our being* Acts 17:28
(NRSV)

The book is nicely presented with only one passage per page, each of which can easily be used as a 'thought for the day'. **Rosalind Smith**

THE PROJECT

Many towns and cities have places where there are projects to support the homeless people that hide away in cold places. Some take hot soup on a round of these dreary places. Others give food and shelter. In one such city there is a project that is run by musicians. Food is given to nourish the body and music to nourish the soul. A group of musicians come together in a hall where food is given first and then whoever wants to can play music, play musical instruments, make their own music, write and compose their own music.

One leader is a young woman educated in a music school and then in a conservatoire, I suppose you could think of her as privileged and cultured, making music for a living, giving her time to those who are not so privileged. Always being secure and having excellent accommodation she ruefully commented that she thought that she was developing a strong stomach to cope with the stench of meths, vomit and unwashed bodies. She loves this work.

On one occasion the group came and started to make the music which brought so many smiles to tired, grimy faces and there was one person among them who seemed to hold back from the music, stayed with the group but distanced himself from it, barely joining in.

After a few weeks, one afternoon when the group broke for strong sweet tea the man quietly left the table and without anyone noticing he made his way to the piano in the corner. From this piano, from the

filthy hands of this man came the most wonderful music; playing a concert piece without a score to follow. Everyone stopped in silence to listen but he was so engrossed in the music that he did not notice that he had an audience. The young woman went to him. Tears were pouring down his face as his fingers were so sure on the keys. He had been a concert pianist. His life had gone awry and alcoholism taken over. He had lost everything and now he sat before a piano again.

The young leader does not know what happened to him afterwards; the homeless just melt away, she says. This year she wants him on her team to be a leader and if he does not turn up she is determined to go roam the streets until she finds him, someone will tell her where to start.

Robin Goodman

THE VALUE OF TRUTH

“If you want the truth”, Nasrudin told a group of seekers who had come to hear his teachings, “you will have to pay for it.”

“But why should you have to pay for something like truth?” asked one of the company.

“Have you not noticed”, said Nasrudin, “that it is the scarcity of a thing which determines its value?”

A GOLDEN RAIN MEDITATION

Rosalind Smith

Make yourself comfortable and relaxed in your chair. As you close your eyes let the cares and concerns of your life fade into the background. You don't need them just now.

Try to visualise a cloud of golden light above your head. It is soft and gentle, and pulsates with healing energy.

As it gently descends upon you, and surrounds you, you will see that it is actually a fine golden rain.

This golden rain gently covers you from your head to your feet, and, as it falls, it gently washes through you, entering into all the parts of you that need healing and cleansing.

It fills your whole being...your heart and mind...your body and soul.

There is no part of you that cannot receive this healing, and as you open your self more and more into it, you will begin to feel much lighter, and more energised.

For a few moments just absorb this healing energy and peace. And let the golden rain wash away, through your feet and into the ground, all the things you do not want, and do not need.

Now, bring to mind anyone who you are particularly concerned about at the moment. Visualise them also being washed in their own cloud of golden rain – and let this happen for a few moments.

Then bring to mind another – and do the same.

And, perhaps, another...

.....

Now, bringing your awareness back to yourself, still being cleansed and energised by the golden rain, see that it gently eases off, leaving you feeling much lighter and more at peace than you were before.

Your problems will now seem much less, and much easier to cope with.

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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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