

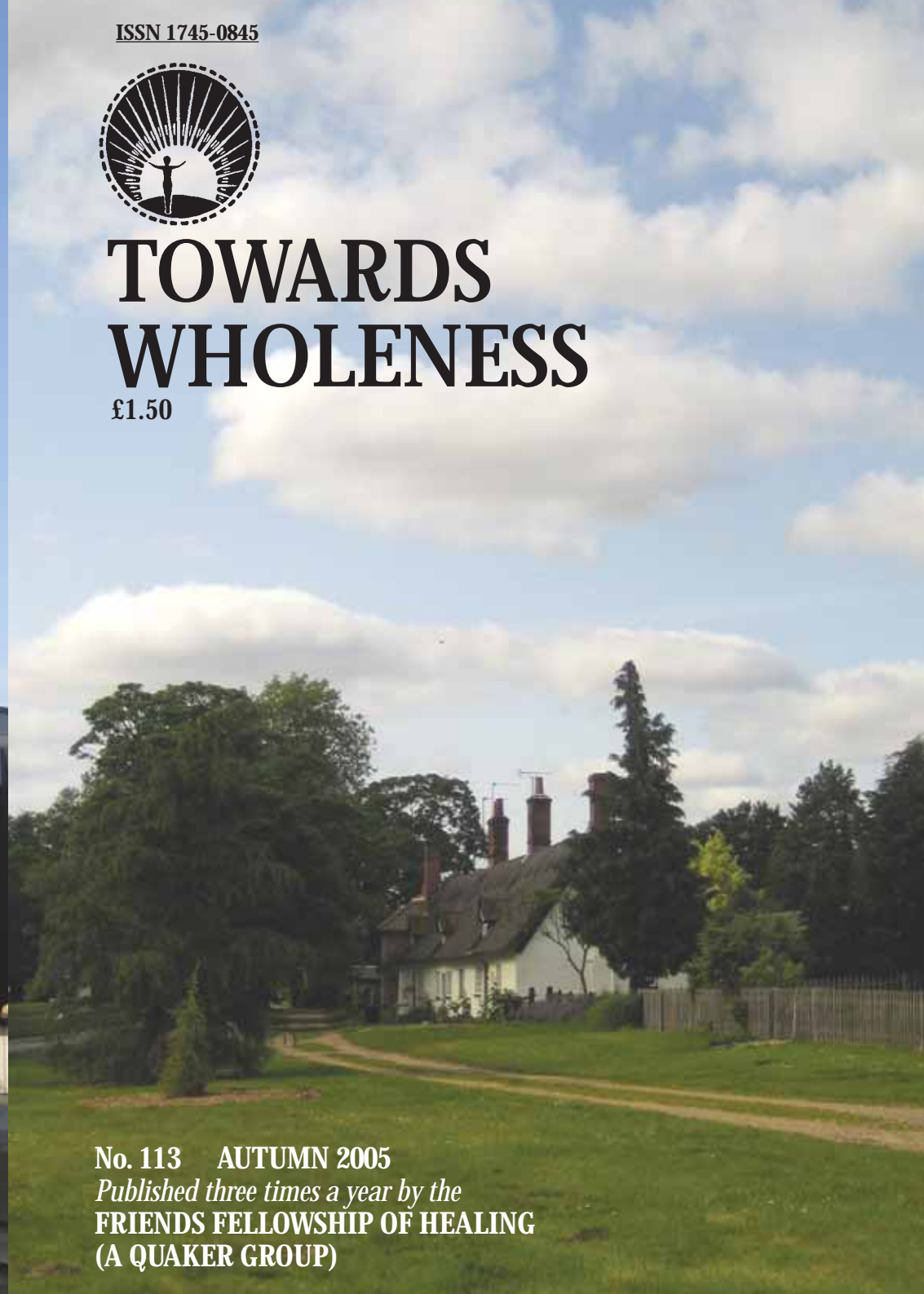


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TOWARDS WHOLENESS

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(A QUAKER GROUP)

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Letters, articles, news items and other contributions for *Towards Wholeness* should be sent to the editor, Rosalind Smith, 4 The Walks, Stanton, Nr. Bury St. Edmunds, Suffolk, IP31 2BX. Telephone: 01359 252248. Email: RosSmith@btinternet.com **Deadlines: February 1st, June 1st & October 1st.**

For information about the Friends Fellowship of Healing contact the Clerk: Cherry Simpkin, 78 Courtlands Avenue, Lee, London, SE12 8JA Tel: 020 8852 6735 Email: cherry@csimpkin.fsbusiness.co.uk

CONTENTS

- 1 News
- 2 Elizabeth Warner – Obit
- 3 Mary Woodward – *Drunk with Colour*
- 4 Les Bremner – Love is the Key
- 6 A Plea from your Membership Secretary
- 7 Rosie Bailey – *At Maison Miller*
- 8 Rosalind Smith – Reservoirs
- 9 Joy Simpson – FFH Healing Tree
- 10 Rosemary Bartlett – Personal Prayer
- 12 Letters
- 13 Claridge House Programme
- 16 Lattendales Programme
- 18 Sally-Ann Beck – My Healing Experience
- 19 Report – FFH at BYM
- 21 Elizabeth Angas – Living Food
- 22 Margery Ruhrmund – *Flying Solo*
- 23 Books
- 28 FFH List of Publications



Cover photos by the editor.

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

Clerk: Cherry Simpkin, 78 Courtlands Avenue, Lee, London, SE12 8JA
Email: cherry@csimpkin.fsbusiness.co.uk Tel: 020 8852 6735

Assitant Clerk: Anthea Lee, 24 Lea Close, Bishops Stortford, Herts. CM23 5EA
Email: Anthea-George-Lee@scethin.fsnet.co.uk Tel: 01279 656707

FFH Membership Secretary: Ruth Martin, 96 Busbridge Lane, Godalming, Surrey GU7 1QH. Email: Ruth.Quakerhealer@tesco.net Tel: 01483 422881

Treasurer: John Smith &

Editor of Towards Wholeness: Rosalind Smith, 4 The Walks, Stanton, Nr. Bury St. Edmunds, Suffolk, IP31 2BX. Email: RosSmith@btinternet.com Tel: 01359 252248

Postal Prayer Groups Coordinators: Elliot Mitchell, 87 Ravelston Rd, Beardsden, Glasgow G61 QAZ. Email: elliotjames33@yahoo.co.uk Tel: 0141 9424431
and Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
Email: murielrobertson1@activemail.co.uk Tel: 01389 763963

Immediate Prayer Group: Rosemary Bartlett, 10 Cavendish Mews, Wilmslow, Cheshire SK9 1PW. Tel: 01625 526067, – or Joy Simpson Tel: 01594 841800

Prayer Group for the Mother and her Unborn Child: Sylvia Edwards, 17 Sedlescombe Park, Rugby, Warwicks. CV22 6HL
Email: edwards.ancot@virgin.net Tel: 01788 521923

Postal Library: Tony Steel-Cox, 'Sidside', Packhorse Close, Sidford, Sidmouth, Devon, EX10 9RR. Email: Tony.sc@tiscali.co.uk Tel: 01395 579221

Quaker Spiritual Healers Membership Secretary: Geoffrey Martin, 24 Kingsley Road, Bedford, MK40 3SF. Tel: 01234 267360
Email: Geoffrey@healing-hands.fsnet.co.uk

Claridge House, Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH.
(Manager: Nick Bagnall, Deputy Manager: Keith Marsden) Tel: 01342 832150
Email: welcome@claridgehouse.quaker.eu.org
Website: www.claridgehouse.quaker.eu.org

Lattendales Centre for Wellbeing, Berrier Road, Greystoke, Penrith, Cumbria CA11 0UE. (Manager: Ineke Gijssbers) Tel: 01768 483229
Email: mail@lattendales.plus.com Website: www.lattendales.org

The Fellowship is a registered charity (number 284459)

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."

NEWS

NEW CLERK FOR FFH

During the AGM of the FFH, at Britain Yearly Meeting in York, **Cherry Simpkin** was duly appointed as the new Clerk for FFH. Cherry has been a member of FFH for approximately 20 years, and is also a trustee of Claridge House. She is a member of Blackheath Meeting.

She will be supported by **Anthea Lee**, who having taken over as Acting Clerk at the AGM 2004 for a year, is now well qualified to fill the post of Assistant Clerk.

We do wish them both every success and know that the FFH is in safe healing hands.



*Cherry
Simpkin*



*Anthea
Lee*

FFH Spring Gathering 21st-23rd April 2006 at Lattendales. (Please book directly with Lattendales – Tel. 01768 483229.)

Quaker Spiritual Healers 'Training' Courses: 1) Mon-Fri, 8-12th May 2006 at Lattendales, and 2) Mon-Fri, 16-20th October 2006, at Claridge House. Both courses led by *Leonora Dobson* and *Rosalind Smith*.

Quaker Spiritual Healers' Support Courses: 1) Wed-Fri, 31st May-2nd June 2006 at Lattendales, led by *Rosemary Bartlett* and *Muriel Robertson*, and 2) 13th-15th October 2006, at Claridge House, led by *Geoffrey Martin*.

Unique residency at Lattendales Centre for Wellbeing. 28th Oct - 28th Nov. *Jill Rakusen* will provide a short daily 'musical offering' involving song and how to harness what it can offer. She is known as a 'health pioneer', and has also touched thousands of lives through her writing. She has written *Giving Voice* and is the co-author of *Our Bodies Ourselves*.

Reverence for the world, for life, for man, leads on inescapably to reverence for the whole which I call God.

Donald Court

From Claridge House...

You may find, if you haven't visited Claridge House in the past couple of years, that you are not now getting a copy of our new Claridge House programme mailed directly to you. The details are always printed in *Towards Wholeness*, and it seems an unnecessary duplication to send out a separate letter. Those who would still like to have their own copy of the programme sent out, only have to ask, and we will add them back into the future mailings. Meantime we expect to save by this economy over £100 on each mailing. Even those who have been to us recently, who we still include at present, may if they wish, ask to have their names removed from future mailings. **Nick Bagnall** (manager)

A REQUEST:

If there is anyone who has received Distant Healing and feels that they can write about it, I would be very pleased to have an account of their experience – an account of a spiritual experience rather than a detailed medical report. I hope that I may be able to include these in a leaflet for others to read and perhaps gain some comfort and encouragement.

Rosemary Bartlett (address on inside back cover)

A REMINDER... *that a bursary fund is available for those FFH members who would like to attend any FFH gatherings, and courses, or short stays, at both Claridge House and Lattendales. Reductions on the prices of these events are discretionary taking into account the individual circumstances of each person.*

Applications need to be made through an overseer of your Meeting, which should then be forwarded (either by post or phone) to the Treasurer of the FFH (name and address, etc. on the back cover of TW).

Elizabeth Warner

Elizabeth, who died in August, has been a member of the Immediate Prayer Group for many years. She was courageous and steadfast, having been in a wheel-chair for much of her life. She never failed to write to me once a month in reply to my request for healing prayers for others and any words I wished to share with her. Her letters were a delight as they were always written beautifully on one of her own cards which were painted with a delicate and simple charm, mostly of flowers or trees. Her words were wise and comforting. Joy and I are missing her very much and we give thanks for her friendship and wisdom, hoping that wherever she travels now, it will be on wings of love and hope. One of her favourite quotes was from the writings of Mother Stuart Erskin:

'Sing, even if there are tears in your heart.'

Rosemary Bartlett

DRUNK WITH COLOUR

I stagger through the world of autumn leaves

of trees on fire

stripping themselves of all their glory

flinging it to the wind

to swirl and ride and circle

and settle at my feet.

How generous

how precious

how extravagant a gift,

freely given

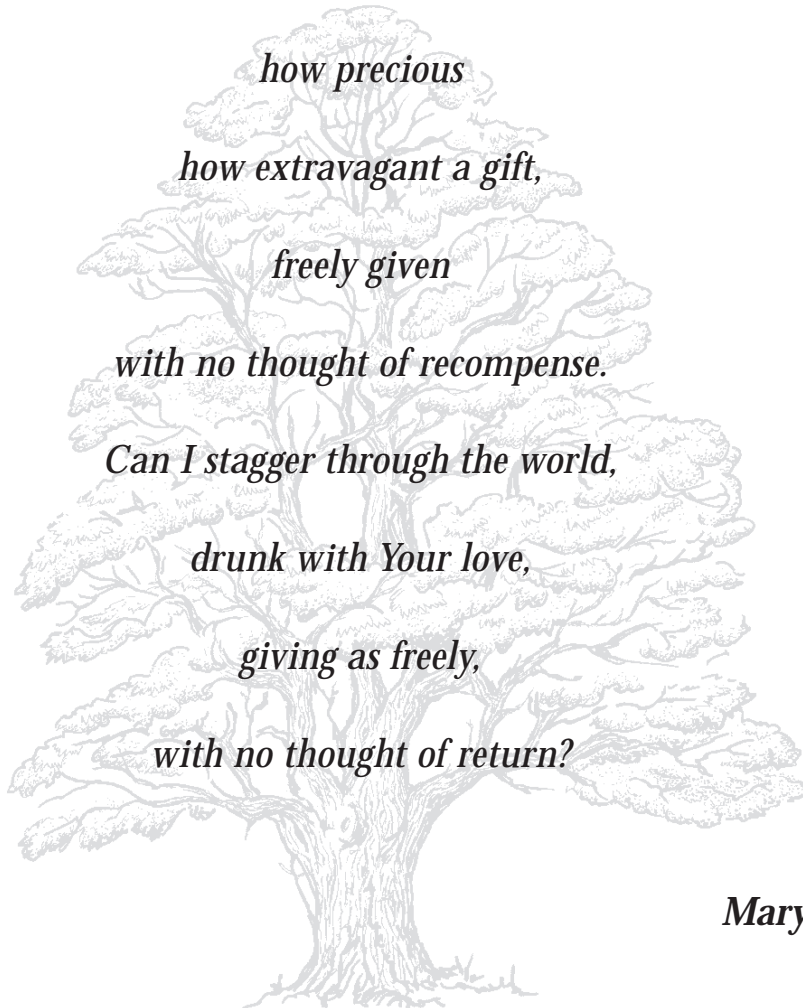
with no thought of recompense.

Can I stagger through the world,

drunk with Your love,

giving as freely,

with no thought of return?



Mary Woodward

Though I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a tinkling cymbal. Though I tell what is to come, and know all secrets, and all wisdom; and though I have faith strong as the storm which lifts mountains from their seat, but have not love, I am nothing...

And now remain these three: faith and hope and love; but the greatest of these is love.

Paul's first letter to the people at Corinth 13:1-2, 13
or Book 1 of the Essene Gospel of Peace.

The key is simple, it is exactly what Jesus said many times throughout the New Testament: it is love. When he told us to love our enemies, he was not meaning that we should impose masochistic pain on ourselves but rather that we should send thoughts of healing to others. I recall that Martin Luther King said that it is a good job that Jesus did not ask us to like our enemies, since some people are incapable of being liked. If your country has been invaded by others, and your family made to suffer pain and hardship, it is impossible to like the invader, but we could perhaps find it in our hearts to extend love to them.

In a television documentary some years ago, Mother Teresa was being interviewed beside a bed with sides higher than the mattress, in which lay a man in his late twenties who clearly was both mentally and physically handicapped. He was basically a vegetable. The interviewer said that some people would say that he would be better off dead. I was moved to tears by the reply. "People say many strange things, my child: but they have never loved."

But, what is love? The Greeks had four words for love. In English there is one, and so we get confused at times. When Jesus said to Peter, "Do you love me?" he wasn't suggesting anything physical as some of our paranoid twenty-first century citizens would think.

The first Greek word, *eros*, is indeed sensual or physical love. The second word, *storge*, covers the affection seen between members of a family, especially between parents and their children. The third word, *philo*, expands upon *storge* to include the affection seen between friends and in the general community. Finally, the word *agape* describes a spiritual love.

So, we have four words, covering Body, Mind, and Spirit. (*eros* for Body, *storge*, *philo* for Mind, and *agape* for Spirit).

Agape is used where there is a bond between those who have a spiritual link:

those who are sometimes called 'soul mates'. 'True love', so beloved of song and poetry, occurs on those wonderful occasions where the physical and the spiritual facets are present at the same time between two people.

Agape is also used in the New Testament in those instances covering Godly love. In Latin it is *charitas*, which is where we got the earlier version of 'faith, hope and charity', which we now know as 'faith, hope and love'.

The word *agape* is the most interesting of the four for our path here. At this point, I feel that we should pause, and look at some evidence.

We know from scientists that energy and matter are interchangeable. When we look at the work of the mystics, they unanimously tell us that we have all been created through God's ability to manifest himself in energy and matter

A spiritual healer channels energy which can be felt by both the healer and the patient. There is a widely held belief that this energy passes through the spirit of the healer to the spirit of the other person. Energy of some description passes between two people during telepathy, and to a medium when he or she works. There is an energy present in the aura.

My personal conclusion, based on the evidence, is that these energies are all the same energy. I submit that the aura is, quite simply, part of our spirit, part of our soul. I submit that what we call 'Love', as in **spiritual** love, is the energy which pervades the universe and makes us spiritually one with God. One day scientists will be able to explain it to us but, until that day, we should form our own opinion as to whether it makes sense to us, and whether our own experience leads us to believe that it could be true.

Why does it have to be complex? Is it complex because of the problem which all the mystics find: simply the inadequacy of language to explain something to others who have not themselves experienced the thing which they have experienced?

The concept of the interconnectedness of all things, and the source of all things being God, has been dealt with by many mystics, as far back as Heraclitus (540 BC -480 BC), by the use of the word 'Logos' to mean the power of God to manifest himself as matter and spirit. Logos is a Greek word meaning thought, reason, idea or theory. Since Logos is the power of God to manifest himself as matter and spirit, what is actually manifest? If we refer to those two wonderful verses from the first letter of John, and if we look at them with the knowledge that he used the word *agape*, which meant that he was

talking about spiritual love, we can see what he really meant when he said that God is love. He did not say God has love, but rather God **is** love.

“Beloved, let us love one another; for love is of God, and he who loves God is born of God and knows God. He who does not love does not know God, for God is love.”
John 1: vv. 7, 8

The beautiful simplicity of those words has been there all the time for us to see. It does not have to be complex. It does not have to be a mystery. In the words of the 1982 version of the Liturgy of the Scottish Episcopal Church, *“God is love and we are his children. There is no room for fear in love. We love because he loved us first.”*

A PLEA FROM YOUR MEMBERSHIP SECRETARY –

I know I’m a healer, but I’m not psychic! I do need to know your new address when you move house or change your name. Also, as many of you, like me, are elderly, how about putting a note with your effects so that when the inevitable happens, someone can inform me. At present it is a rather hit and miss affair, with me scanning the Deaths in the Friend and relying on a ‘grapevine’ of committee members.



If you send me a cheque in an envelope without a letter please write your address on the back. I still don’t know who sent me a £10 note a few years ago without a letter of any kind. However, it is also helpful if you tell me what it is for. Often I’m left wondering as some of you are forgetful, as I am, and keep paying subscriptions when you have already paid. This is why you don’t always receive a reminder with the autumn magazine – because you have paid ahead.

If you don’t already pay by standing order you may like to consider this method, always remembering, of course, to make a note that you do this, as I find many of you forget – yes, that again, and also pay by cheque. This means I have to return the cheque and write a letter explaining, which rather does away with the object of saving time and money.

Needless to say, prompt payment is also a great help as it enables me to enjoy Christmas without a flood of cheques arriving!

Finally, may I say what a pleasure it is to speak to you as and when you telephone me, and to receive your lovely letters. Thank you! **Ruth Martin**

AT MAISON MILLER

*Conditioner? Oh my dear
You shouldn't bother so for an old woman
Like me. But I want to look my best. Yes,
Must have it nice for Christmas!
A bit thin, yes, but I always know
You'll do the best you can. Coffee? Oh yes.
Two sugars – how clever of you to remember
Just how I like it. Lovely. Yes.*

*All together at Christmas, yes,
All the family. And their friends as well,
A real **party**. Such a lovely big house
They have, and Lucy takes such pains,
Everything so Christmassy, yes.*

*Oh yes I'm looking forward. Lovely
To see them all again, yes. Mind you,
It'll be ever so late. With drinks
And everything we'll not sit down
Till half-past eight or nine – bedtime, for me,
As a rule, at home. And then oh my word
What a spread! Lucy takes such.
I have other things wrong you know besides my
Arthritis and my hearing. Not really used to, so late.
It will be lovely, of course, yes.
And only once a. Such a crowd.
Don't know why I worry about my hair.
No-one will really talk to me, you know.*

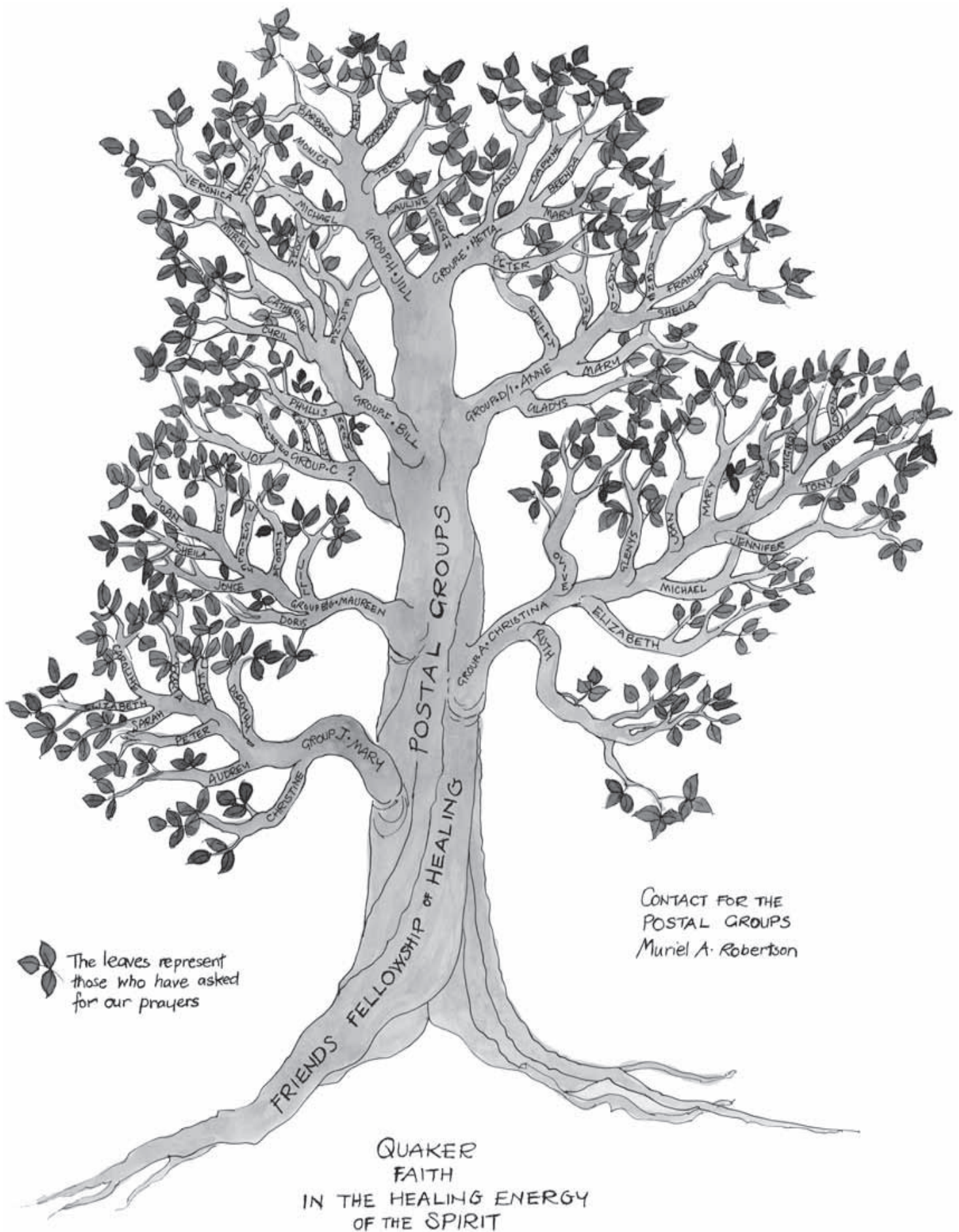
Rosie Bailey
(from **Marking Time**, 2004
ISBN 1-904324-13-4 £7.95)

As healers we often liken ourselves to being channels – channels for the divine energy that is always there, immediately available when we let go just enough to allow its free-flowing. This letting-go is not easy because most of the time we are ‘bogged-down’, so to speak, with all that our busy lives entail. Most of us tend to be involved not only in what we are doing at the present moment but also, and often more so, in the future, whether that future is just a few hours later, or a few days/weeks/months further on. We often carry thoughts and concerns along with us from our past, be that an immediate same-day past, or something further back in our own life. Consequently, our attention span in the present moment is often clouded over by things we really have no control over. What we do have some sort of control over is the present moment – the Now.

We do seriously need to develop our own potential to be able to enter that state of Nowness. This can be very beneficial for our own state of health, both physical and mental – and it can open us up to experience the more spiritual dimensions of our life, bringing awarenesses and intimations that we had never previously been cognisant of. If we are really steadfast in our seeking we will become aware of the Now moment as a dimension of Eternity – that which is beyond time and place. And we will find ourselves filled with a peace such as we may not have allowed ourselves to experience before in our hectic, cluttered schedules – or in the boredom of a long drawn-out day. The ‘Peace that passeth understanding’ perhaps?

But though we may aspire to reach this Nowness, this time that is beyond time, paradoxically we do need to give time to achieve it. We need to consciously allot periods to meditation, to day-dreaming, to contemplation, to prayer in its deepest sense of listening to God. We need to strengthen our inner life, to develop a richness of spirit which will enable us to face whatever our personal circumstances present to us. In this way we will gently rejoice and be grateful when things go well, and feel ourselves guarded, guided and supported when things crash around us.

This is all part of our continuing spiritual development which, as healers, we should recognise as an important part of what and who we are. We are always on the journey – we never reach the destination because that is beyond our comprehension and yet, like a magnet, it continues to draw and pull us in its direction. So when we are being used as healers we are indeed channels for that healing to flow, but, in addition, that healing needs to flow through the depths of our own spirituality to be effective. As **Bernard of Clairvaux** says, *“If you are wise you will become a reservoir rather than a canal. A canal distributes its water as fast as it receives it, but a reservoir is content to wait until it is filled before overflowing and this without loss to itself... it communicates its super-abundant water to others...”*



HEALING TREE (as displayed on the FFH stand at BYM, 2005) by Joy Simpson

Like most children brought up in the 1920's I was taught the Lord's prayer, I read the Bible, went to Sunday School, but not for long, and attended Church of England services. At school I wanted to take R.E. as a subject for Higher School Certificate, but could not as I was the only pupil wishing to do so.

From then on the importance of religious beliefs and prayer receded, but I was always aware, however vaguely, of there being something or someone outside what I was experiencing and perceiving. This became more apparent as I went through my nursing training dealing with traumas, death, unexpected or otherwise, and the recovery of most people, thankfully, sometimes against all the odds. There was not a great deal of time for discussions about life, death, prayer or religious beliefs, although we did talk about these subjects, and my prayers were conventional ones which usually remained unfinished as I fell asleep too soon to finish them. Because I was not able to finish my prayers I began to say them in my mind by thinking of people who were close to me and events which might affect me during the times when I was carrying out mundane jobs automatically. It was only when I remembered what I had learnt about Quakers and I had attended a Quaker Meeting that I realised the value of a chosen time for silence when prayers can be formed and said silently or aloud into a gathered silence.

At this time I also became interested in healing and, later, the power of prayer. Through Quaker study weekends and various courses, I joined the Friends Fellowship of Healing and started the Immediate Prayer Group for distant healing. Running this group made me research into different methods of praying, and the Celtic way of praying seemed to speak to me more than any other method – e.g. the use of icons, imitative magic, structured prayers composed by others which we were bidden to say. Celts believed (as many others do) that we are all part of one world and that all things are inter-related and inter-dependent – that our Creator is always with us in this world. They also believed that all everyday activities and actions could be accompanied by a prayer in words, in thoughts, and in the right way of doing things, asking the Creator to be with them to guide them whatever they were doing, however ordinary the task.

This is a very brief idea of Celtic prayer and worship, but it led me to finding a way to pray for people who asked for our help through the Immediate Prayer Group, and to guide the members of that group in how they might find a way to pray which was right for them and for those they were praying for. We began by the whole group, wherever they were, praying at a set time, holding those we prayed for in Love and Light before God and asking for healing for

each person. Eventually this set time did not suit everyone's lifestyle so we agreed to pray in the same way when it was a more suitable time for each person to do so.

During a very personal event which involved my daughter's health, I was led to use the words 'we ask that the healing be given (to the person we pray for) that is appropriate to their needs, still holding them in Love and Light before God.

For me, all prayer is a conversation with God, or the Creator. I usually begin with thanks for whatever has happened during the day, good or bad, exciting or ordinary, and I explore what I have learnt from these events before passing on to the names of those who have asked to be put on the prayer list. Like all good conversations there has to be a time, a silence, during which a reply can be heard. These silences are more valuable than all my words put together. I need to enter into that special place of silence and concentration. It does not seem to matter where I am, in the open air or inside a building, alone or in a crowd, because I can enter into that special inner space of peace and silence when the need arises. The time of prayer is a special event. Something happens – an intention offers itself in a time of concentration and during the expression of a vision of hope. Just as physical exercise is good for our body and our mind, prayer is a form of exercise for the spirit.

Prayer needs commitment to practise and develop whichever method of praying is right for you and those you are praying for. It is also about being prepared to receive and to give prayer and healing. I do not know how the power of healing prayer works – I do not need to know at this present time. Maybe later I will be shown how it works. For now, I believe in the power of prayer bearing in mind that it is possible that I may be mistaken and all things may change.

'The desire to heal must come from the heart... along with basic qualities of generosity of spirit and compassion there must be a willingness to be of service and a strong desire to take away pain and unhappiness.'

Harry Edwards





LETTERS

From Jan Etchells

I have a bit of a problem: the Healing Group which I facilitate is struggling along on a wing and a prayer. At the last meeting two people turned up. I regularly send out cards reminding people of the time and date, I also announce it in meeting on a Sunday. Lots of people express an interest, but never turn up. It doesn't matter which day of the week we have it, it's always the wrong day for some people. Many people lead such busy lives that they can't set aside time for a healing meeting even if that's what they really need in their lives.

My feeling is that I am prepared to run it until the end of the year and then close it unless more people come on a regular basis. What do you think? Any advice gratefully received.

A Reply:

Dear Jan,

Many of the healing groups have their ups and downs – and it seems that yours is no exception. If you can stay with it, and continue to meet, even if there are only a couple of you, it could happen that more people will either come back, or join you anyway.

I facilitate our one at Bury St Edmunds after Meeting on Sunday – after we've had coffee, etc. – and that way people are already there, and are also in the right state for it (heart and mind prepared!).

We only have it once a month – on the last Sunday. Perhaps you need to think about holding it less often? And also varying what you do – e.g. sometimes a meditation, sometimes just silence and holding the names of people mentally; sometimes mentioning them out loud.

Occasionally, it helps to have a visualisation – so that people feel they have had an experience. During the visualisation you can suggest that they bring in the people they are praying for. If you do this, you need to be prepared to listen to what they have experienced – if they do want to talk about it.

Taking turns in running it helps too. This way people can feel more involved, and bring in ideas of their own.

Variety is the spice of life, they say. So we may also need some 'spice' in our prayer life!

Editor

I would welcome receiving suggestions from other groups. It is important that we keep interest in our Healing Groups on-going. Please send your comments, etc. to the editor – address on inside back cover.

CLARIDGE HOUSE PROGRAMME

*Weekend Courses £135 per person
Midweek Courses £230 per person
(Unless otherwise stated.) Bursary assistance
available, depending on individual personal
circumstances. Please enquire when booking.*



*For booking details – further information about any courses, and other tariff,
including daily rates and special breaks – please contact: Nick Bagnall or Keith
Marsden, Claridge House, Dormans Road, Lingfield, Surrey RH7 6QH.
Tel: 01342 832150. Email: welcome@claridgehouse.quaker.eu.org*

Nov 25/27 A COURSE IN MIRACLES – *underworld and fairyland*

Stories tell us of a magical other world beyond this one. How to get there is down the well, through the looking-glass, between two rocks or railway platforms... or by any other metaphor for threshold and transition. These other worlds point the way to spiritual experience... if we dare to listen and follow. *Anna Powell, an experienced and lively hypnotherapist, writer and facilitator.*

Nov 28/Dec 2 WINTER BREAK – Four nights, full board £110

Dec 5/9 WINTER BREAK – Four nights, full board £98

Dec 12/16 WINTER BREAK – Four nights, full board £98

Dec 16/18 WINTER SOLSTICE CELEBRATION

As the sun descends to its annual low, we may go within to our turning point, seek new light, new revelations, and find some inner peace, helped by circle dancing, meditation and chanting.

Nick Bagnall, Manager at Claridge House, who has led celebrations of the Solstice since 1984.

Dec 19/22 WINTER BREAK – Three nights, full board £75

Dec 23/28 CHRISTMAS BREAK £350

Dec 30/Jan 4 NEW YEARS BREAK £290

Jan 6/8 PILATES

An introduction to the work of Joseph H. Pilates who developed exercises that remedy the effects of stress and physical neglect. This weekend concentrates on strengthening muscles, while improving posture and flexibility.

Fiona Payne, experienced adult education tutor.

Jan 13/15 LISTENING TO THE INNER VOICE

Each of us has an inner plan or pattern which, if recognised and acknowledged, leads to fulfilment. Often, however we spend our whole lives never really knowing what our blue-print is. Based loosely on the work of Caroline Myss, we will aim to shed more light on our hidden potential.

Rosalind Smith experienced facilitator, counsellor, healer with QSH and NFSH.

Jan 20/22 JOURNEYING WITH MARTIN BUBER

"If you want to speak to God you must put your arms around the world" Martin Buber. How can this apply to us in our lives? We will share with each other and uphold each other in the joys and pains of our lives and hopefully gain new insights and renewed strength.

Roswitha Jarman, experienced retreat leader and member of the QRG Steering Group.

Jan 27/29 ANGELS

Angels are beautiful, caring beings of light, just waiting to bring love and light into our lives. Come and make friends with the angels, spend time with them and maybe meet your guardian angel. Meditate with them, have fun with them, learn their healing and helping qualities.

Anna Moore, a Reiki Master and teacher for over 10 years.

Feb 3/5 SING YOUR HEART OUT

Experienced singer, or someone who has been discouraged from singing, this is the course for you. We will discuss our attitudes to singing: covering breathing and voice production techniques; singing together, there will be an opportunity for solos; a chance to have fun and gain confidence.

Margaret Frayne, Quaker, professional singer and experienced teacher.

Feb 10/12 WINDOWS IN WINTER

Recording what we see when 'looking out' and 'looking in'. Bring pen and paper, the windows into the past, present and future will be provided. For established writers, beginners and those who would like to just listen, just look or just rest.

Ted Walter, poet and creative writing tutor for over 25 years.

Feb 17/19 REIKI 1

Reiki has become known around the world for its ability to channel healing energy, both to those who practise it and those who are recipients. An introductory weekend course.

Anna Moore, Reiki Master and teacher for over 10 years.

Feb 24/26 IN PRAISE OF SLOW

Based on the work of Carl Honore we shall look and write about our society, where the quick fix and doing everything faster, is a way of life in all areas. Chi Kung and Tai Chi will be explored as a way of slowing things down. *Lily Seibold, experienced tutor and counsellor.*

Mar 3/5 THE TALE OF THE UNHEALED HEALER

This workshop explores the myth of Chiron and the theme of the wounded healer. We look at how *A Course in Miracles* brings a whole new light to an old problem of suffering and sickness, of care and cure, of conflict between helping others and taking care of yourself, *“the only way to heal is to be healed”*.

Anna Powell experienced tutor.

Mar 10/12 REIKI II

Being attuned to Reiki II increases your Reiki, enabling you, by using Reiki symbols and mantras, to treat yourself and others at a deeper level; to deal directly with mental/emotional aspects and to send out distant healing.

Anna Moore, a Reiki Master and teacher for over 10 years.

Mar 17/19 TAI CHI /CHI KUNG

Experience relaxation of mind and body and the rejuvenation of attitude by practising movements from the Tai Chi form. Arouse the chi energy with Chi Kung. Find the peace of meditation.

Barbara Gordon, experienced teacher and facilitator.

Mar 20/24 SUFFERING, PRAYER AND WHOLENESS

Mid-week course

£230

Life is full of opposites: night/day, joy/sorrow, brokenness/wholeness. Are these opposites in conflict, or do they need each other, like the two sides of a coin? If so, what holds them together? Come with an open mind, and discover what you already know.

Harry Underhill, a Quaker with a Christian background, and Estella Lovett, a Quaker with a Buddhist background.

Mar 24/26 CIRCLE DANCING

We will dance a rich mix of delightful dances from many cultures. The glorious ethnic music: serene, yearning, playful, uplifting, will kindle our innate expansiveness and open our hearts. Meditation and Chi Kung included. Some circle dancing experience would be useful.

Eve Corrin, an experienced teacher of Circle Dance, Alexander Technique, languages, mediation and Chi Kung.

LATTENDALES CENTRE FOR WELLBEING

Weekend courses £140 per person, mid-week courses £210 (singing £240).

Bursary assistance available.

For more course information, fees & bookings, please contact Ineke Gijbers or Nikki Harvey, Lattendales Centre for Wellbeing, Berrier Road, Greystoke, Penrith CA11 0UE.

Tel: 01768 483229. Email: mail@lattendales.plus.com Website www.lattendales.org.uk

SPECIAL: WINTER MID-WEEK BREAKS

From 1 November to 1 March: come Monday, Tuesday and Wednesday nights and stay Thursday night for FREE! Or share a room with a friend (paying only 3 nights instead of 4). Applicable all weeks (Mon-Fri) except 23-29 December, 3-15 January, and 11-16 February.

Nov 11-13 A WORLD OF LIGHT: POETRY FOR A DARK MONTH

This dark period is traditionally a time of Light Festivals. We'll explore the theme of light and darkness in poetry. We'll write from our own experience and feelings (what canst thou say?) and read a variety of poetry. *Gerard Benson is a Quaker poet, performer, editor and prime mover of 'Poems on the Underground'.*

Dec 2/4 CLOWNING IN HEALTH CARE £80

A wonderful opportunity to learn more about compassion, vulnerability, humour and healing, through the eyes of the Sacred Clown. We will play, dance, sing and laugh, exploring our interconnectedness to find creative and light-hearted solutions to the aches, pains and trials of life! *Rachel Caine is a Sacred Clown, healer and massage therapist who clowns in hospitals, prisons and with the elderly. She tours a one-woman show as 'Doris, the new age guru'.*

READY FOR CHRISTMAS? 3 one-day workshops (10 am-4 pm)

Dec 11 CAROL SINGING with Arne Richards. Enjoy the singing of well-known carols, learn some new ones and other peace songs. *Arne Richards, performer, composer & music therapist.*

Dec CHRISTMAS DECORATIONS: date to be confirmed

Dec CHRISTMAS BAKING: date to be confirmed

December 23-29th and January 3-27th CLOSED

Dec 30-Jan 2 2006 WELCOMING THE NEW YEAR Price £200

Feb 11/16 SOUL PATHWAYS with Paul Williamson

This workshop is based on the teachings of Paul's book *Soul Pathways*. It is intended for people embarking on a spiritual journey who are willing to work through inner challenges. Therapeutic work includes biographical sharing, inner-child healing, past life regression, ritual & meditation. *Paul Williamson is an experienced past life therapist, hypnotherapist, spiritual healer, group leader and publicised author.*

February 12 SONGS FOR VALENTINE (10 am - 4 pm). £20

One-day singing workshop incl. lunch & refreshments.

Arne Richards, performer, composer & music therapist.

March 3-5 THE ART OF MEDITATION £90

This weekend will be an introduction to simple meditation techniques which can be used in our everyday lives to bring more ease, joy and simplicity. Through sitting (chairs included!), relaxation and movement, we will learn ways to deepen our connection with ourselves, others, our essence and nature. Both beginners and those with some experience are welcome. *Chris Blain & Alison Moore are Buddhists and experienced leaders of meditation courses. They support the Theravadan monasteries in Northumberland and Hertfordshire.*

March 10-12 THE WISDOM OF THE ENNEAGRAM £160

The Enneagram is a powerful practical model for self discovery, personal and spiritual growth. It describes 9 basic personality types. It reveals what motivates us, the basic coping strategy we adopt and what can cause our relationships to flourish or flounder. It invites us to explore who we truly are at a deeper level and to discover that there is also something else within us – the Divine Light, the Soul, the Spirit that is yearning to fulfil itself and to break free.

Janette Blakemore is a leadership coach, group facilitator and writer with 20 years' experience in the area of personal and management development. She is very interested in the connection between psychology and spirituality.

March 24-26 LIVING THROUGH LOSS £125

'There is nothing that is lost that can't be found if sought' says Shakespeare. Do we agree? The relationship as we knew it has changed. That which is lost may be 'out of sight' but not 'out of mind'. But is that which was lost still held in the Universal Mind of Love (God)? How do we relate to that which was loved and lost, honouring our grief and yet loving still? Let us ponder these things together. Experiences of all manners of losses may be brought to this weekend.

Elizabeth Brown and Frances Crampton are members of the Quaker Retreat Group and experienced course leaders.

March 24-26 T'AI CHI £145

T'ai Chi is a Chinese practice for health and wellbeing which exercises the body, quiets the mind and lifts the spirit.

Sheila Aimson has been practising T'ai Chi and Chi Kung for more than 20 years.

May 8-12 QUAKER SPIRITUAL HEALERS' TRAINING COURSE

A practical course for those who are interested in becoming members of the Quaker Spiritual Healers. led by Leonora Dobson & Rosalind Smith – members of NFSH, FFH and co-tutors of QSH.

May 31 - June 2 QUAKER SPIRITUAL HEALERS' SUPPORT COURSE: mid-week

Led by Rosemary Bartlett and Muriel Robertson. For QSH members and probationers only. Please see further info in QSH Newsletter, and Spring issue of TW.

My experience of healing began in February 1996, after being diagnosed with a lymphoma of the stomach in September 1995. Following an exploratory operation, I began an intensive course of chemotherapy. I was, at this point, feeling very angry with my physical body for letting me down, and very confused about my inner feelings. Consequently I was being bombarded by feelings of guilt, blame and failure.

When I first decided to ask for healing I had no idea what to expect. I was curious and very willing to try anything on offer. Looking back I realise that asking for help was, in fact, my first step on the road to recovery.

Margaret Western, my healer, explained the principles of healing to me and on our first meeting I can remember being flooded with emotions which we discussed. When the healing began I started to calm down a little. I realised that this was my time to receive and that I was beginning to connect with my inner feelings and acknowledge my emotions.

Margaret and I decided to continue with weekly sessions and I was really looking forward to our next session. Subsequent sessions proved to continue to connect me with my emotions. I was able to feel more relaxed about receiving this unconditional love as Margaret explained more about the practice.

Whilst the healing took place I felt very calm and peaceful – I began to imagine I was being guided to a different place, my healing place, whilst Margaret was my medium for my healing energy. I became aware of hot spots in certain areas of my body where I imagined the healing energy being intensified and received. I began to see coloured images, usually of strong sunlight, the rays pouring through an opened door or window. After approximately four sessions I began to feel huge surges of energy – a high following the healing.

Margaret made sure that I was fully grounded before I left the room, so that I could contain this new found energy and direct it where necessary. I began to feel more confident about my ability to recover, less fearful of the disease and more in touch with my inner feelings. I now feel there is a very strong bond between Margaret and myself and during a recent visualisation practice I have learnt to imagine my healing experience taking place and visualise ‘my healer’ coming to me when I need to recharge.

We continued with the weekly sessions and about three months later I was given the wonderful news that there were no signs of the disease.

Margaret Western, a member of the Quaker Spiritual Healers, writes:

‘The past is myself’. This quotation by Robert Louis Stevenson best describes

how Sally and I work.

Healing may need to take place on many levels and the process is different for each person. However, the thread which unites the practice of spiritual healing is that it is about healing the whole person, not merely parts which are seen to need healing.

There can be experienced a greater sense of well-being, of moving into a fulfilment and enjoyment of life, through relaxation of mind, body and spirit.



REPORT on the FFH presence at Britain Yearly Meeting at York, 2005.

We were allocated a very good position for our book-stall, quite near to the main information desk, and where everyone could easily see us as they passed by. So our sales of books and pamphlets was encouraging. So, too, was the use of the healing and counselling facility that we offered, with a steady stream of people asking for these services. For many there it was a tiring few days, and healing was gratefully received – many people returned to the stall just to offer thanks for the healing they had received, saying how much better they felt after. *Thank you – to all of you who gave your time to help.*

This year there were about 1700 people there, including children. The campus in the university was quite accessible, and for most of us, the accommodation was quite adequate. (There were some flooded floors in some bedrooms due to the rather shallow drainage of the showers, but this was a minor problem!)

The grounds and lake were attractive, and made more so by the presence of the resident ducks and geese. In fact, it was difficult to hear what was being said sometimes because the geese seemed to like scuffling away on the roof of the central hall, where most large sessions were held. Being there made me think of the following piece by that well-known author *Anon*:

The Goose Story

When you see geese heading south for the winter they fly in a 'V' formation. You might like to consider what science has discovered.

As each bird flaps its wings, it creates an uplift for the bird immediately behind. By flying in a 'V' formation the whole skein adds at least 71% greater flying range than if each bird flew on its own.

People who share a common sense of community or organisation and a common goal or direction can get where they are going more quickly and easily because they are travelling on the thrust of another. When a goose falls out of formation, it feels the drag and resistance of trying to go it alone. When the lead goose gets tired it rotates itself back into the 'V' and another goose takes the lead. It is sensible to take turns doing demanding jobs with people or with geese.

Finally, when a goose gets sick, or is wounded, and falls out of the formation, two other geese will leave the formation with the sick goose and follow it down to lend help and protection. They stay with the fallen goose until it is able to fly or until it dies; then they launch out on their own, or with another formation to catch up with their group.

Do we have the sense of the geese? Let's fly in formation and gain that extra 71% extra flying range.

I do rather wonder how they can calculate so exactly to 71%? **Rosalind Smith**



PRAY IN THE SPIRIT

Those who pray in tongues, when they are not sure precisely what to pray for, turn the prayer over to the Spirit, believing that:

The Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints, expressed by the Spirit, are according to the mind of God. (Rom. 8: 26-27)

Often when I have been pressed for time, with a crowd waiting for prayer and no chance to speak to each one, I have simply gone from one person to another, laying my hands on their heads or shoulders, praying in tongues about 30 seconds for each person. I do the same thing in foreign countries when I do not know the language. In this way many have been healed; several remarkable outpourings of God's grace have occurred at such times as this, when I simply turned the prayer over to God's spirit, not even knowing what the needs were of each Peruvian, Columbian or Bolivian.

Francis McNutt O.P.

No doubt others have retained that childhood habit of checking-up on unfamiliar words in a dictionary, whilst reading. So, the other day, I was making sure that 'ubiquitous' meant what I thought it did. Thus I came across 'an ubiquitarian' – someone who believes that Christ's body is everywhere, in the Eucharist and elsewhere. So my dictionary then started me off on a reflective meditation, like spiritual reading often does.

Since becoming a Quaker, in 1982, I no longer actually go to Holy Communion, believing that *all* life is sacramental. Instead, I treat *all* my mealtimes as an opportunity for 'communing' with 'that of God' in nature and any who share my food. I often light a candle, treat the food and the occasion with reverence, and eat mindfully, chewing slowly, believing that each nutrient is doing me good.

I am a vegan who eats 75% raw plant food (so only 25% is cooked). Much of the raw food is 'living' i.e. very fresh, just harvested from my window-sill, sprouted seeds and pulses, full of enzymes. So 'communing with nature' (for me) means honouring with gratitude that sacred 'aliveness' in my nutrition. I am not sure about thinking of it as 'Christ's body', but certainly responding to the 'that of God' or the Christ-essence in all these pure healthy nutrients. So perhaps I could be called an ubiquitarian in this sense?

Many who subscribe to this Gerson way of eating (as encouraged by the Bristol Cancer Help Centre and other places) well know that this sort of nutrition seems to be de-toxing and healing. Sometimes it allows debilitating illnesses to go into remission. Such food can therefore give life, as some theologians speak of Christ's body as giving New Life.

Veganism can be seen as an extension of our Quaker Peace Testimony as no animals are killed. Vegans do not eat or use any murdered creature (flesh, fowl or fish), nor exploit their products (dairy foods or eggs). It is therefore a cruelty-free and compassionate way of eating and living. In addition, by reducing the amount of 'dead' non-nutrients (i.e. not eating processed food) and by not destroying the enzymes by cooking, one is maximising the goodness that the nutrients will do. We are what we eat, or rather, what we digest or absorb. That is the food affects our mind, body, feelings and spirit. It influences our mood and thought processes as well as our physical health. Perhaps more importantly as Quakers and healers, 'living food' (i.e. raw, enzymed plant food) seems to increase one's ability to attune, to discern and to be a channel for the creative and healing power of the Holy Spirit. (This is a subjective observation: I do not know if there has been any research). We have a responsibility as vehicles for the Spirit, to keep ourselves as healthy, alert and as 'alive' as possible.

Flying Solo

*An odd word mortality
Hedged fearfully with platitudes
Neatly walled up and tidied away
With bricks of certainty that we've
All got to do it one day, but
Not today we say and deny
Our responsibility
To fly solo, whilst others
Dismiss talk of mortality
As being morbid, and cheerfully
Make plans with endless energy.
Sometimes, dreadful days seduce us
To seek the arms of nothingness
Then we realise that dying
Is a lonely business.*

*I simply can't imagine
This familiar place without me
Even now as I'm half smiling
At ridiculous old age,
Trying to ignore my worn out
Body trapping the real me
And how can I possibly go
On this solo flight alone?
I'll dream of gliding in moonlight
On the breath of a summer breeze,
But knowing Cornwall the mist will be
Thick as a bag! My smile is safe for
There are no signposts to the unknown
So let me go with the echoes
Of love and laughter's memories.*

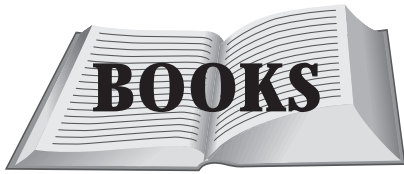
*P.S. Ideally, please let it be
Pain free as I practise flying.*

Margery Ruhrmund

~~~~~  
*For death is no more than a turning of us over from time to eternity.*

***William Penn***

~~~~~

*Titles marked with an * can be borrowed from the Postal Library. Apply to Tony Steel-Cox (address on inside back cover). (The Postal Library is now quite extensive – a catalogue can be sent on receipt of an s.a.e.)*

Conflict in Meetings: Vol. 4 of the Eldership and Oversight Handbooks 2nd ed. Quaker Books 2005. 81pp. ISBN 0-85245-382-5. £5.00

Volume 4 has been well-constructed in concise and clear English. Each chapter is headed with a useful and appropriate quotation from other Quaker writings. There are also many useful references throughout the text and several helpful, fictional examples.

The booklet considers the tools which already exist in many Quaker procedures and in Quaker philosophy; it also outlines the techniques and basic skills needed for conflict resolution. We are advised to recognise the existence of conflict and tension and to use the tools available within the Meeting and outside, by improving communication and trust. There is sound advice on the type of person or group chosen from a neutral background with experience in dealing with conflict resolution, and the authors, quite rightly, lay great stress on strict confidentiality.

I would hesitate to agree that conflict is always inherent in change and renewal but we should not be surprised when it surfaces.

How you speak your thoughts and words is as important, even more important at times, than the words themselves.

I am concerned with the title 'Meeting for Threshing'. The word 'threshing' seems to be a very aggressive and forceful word: it is used for separating by force! 'Meeting for Clearness' seems more appropriate as with 'clearness' a way forward can be seen without force and domination.

I found the booklet readable, useful and thought-provoking.

Rosemary Bartlett

The Spiral Staircase: a Memoir by Karen Armstrong. Harper Perennial. 2004/2005. 360 pp. ISBN 0-00-712229-2. £8.99.

Taking the journey up the Spiral Staircase with the author, as she faces the world after seven years in a convent, and the illness that threatens her sanity; then as she becomes an angry atheist, and how her scrupulous research into the three Abrahamic faiths move her on; and how she eventually finds the Golden Rule of Compassion is a fascinating and challenging story – thought provoking and never boring.

The Times said 'Armstrong writes with sensitivity and wisdom. She employs a breadth of learning that reflects the scintillating shifting light and shade of human experience.'

Karen Armstrong says 'At first this silence had seemed a deprivation, a symbol of unwanted isolation... but gradually the enveloping quiet became a positive element, almost a presence, which settled comfortably and caressingly around me like a soft shawl... After a time I found that I could almost listen to the silence, which had a dimension all of its own. I started to attend to its strange and beautiful texture, which, of course, it was impossible to express in words. I discovered that I felt at home and alive in the silence, which compelled me to enter my interior world and walk around there... Silence itself had become my teacher.'

Anne Smith

Is there an Afterlife? A Comprehensive Review of the Evidence by David

Fontana. O Books, Ropley, Hants. 2005. 500 pp. ISBN 1-903816-90-4. £14.99

During recent years there has been a steady flow of books published in the field of the survival of death, most of which are accounts of mediums describing, for example, conditions in the afterlife or communications with those who have passed over. Although such books have value for those who are grieving, or in filling in details of what happens to us after death, because they are personal, largely unsubstantiated, accounts of the authors' experiences, they have little real evidential value in seeking to *prove* the reality of survival and in convincing sceptics.

Every so often, however, a book is published which is truly a milestone in building the case for survival, and David Fontana's *Is there an Afterlife?* is just such a book. Professor Fontana is ideally qualified to write a detailed analysis and assessment of the evidence for an afterlife, being an experienced psychologist with 30 years active involvement in psychical and survival research and with much personal experience of many of the topics in the book.

The book is composed of 18 chapters covering the main topics in survival research, e.g. apparitions, mental and physical mediumship, instrumental transcommunication, out-of-the-body experiences and reincarnation. Each chapter discusses a variety of the best evidential cases from the past 150 years and often includes material from the author's direct experience. Each topic is carefully analysed and alternative explanations to survival are considered, such as the idea of super-ESP. Overall, Professor Fontana considers that the evidence strongly supports the concept of survival and personally accepts the case for an afterlife, although scientifically it is not yet proven.

This is an extensive, authoritative and detailed survey of the best of the evidence supporting survival. Although long, it is nevertheless very readable throughout. The cost (£14.99) seems a lot for a paper-back but for 500 pages it really is good value. (My own copy was obtained from *Cygnus Books* for £10 plus p&p – a real bargain.)

David Hodges

***No Extraordinary Power: Prayer, Stillness and Activism. Swarthmore Lecture 2005 by Helen Steven.** Quaker Books 2005. 111pp. ISBN 0-85245-379-5 £9.00

Whilst reviewing this book I found myself saying yes, yes and yes again as Helen Steven explored the nature of prayer. Like so many of us she had felt that “she was not very good at prayer”, yet acknowledged it vital to spiritual growth. She continually questions the concept of prayer as opposed to actual experiences in real life, and looks at the fact that despite much prayer, sickness, war, strife and human misery continue unabated. Her time in Vietnam determined the path she trod. Prayer can be many things – one of which is activism:

“We must make a choice. Will we continue to march to the drumbeat of conformity and respectability, or will we, listening to the beat of a more distant drum, move to its echoing sounds? Will we march only to the music of time, or will we, risking criticism and abuse, march to the soul-saving music of eternity?”

p.42 *Martin Luther King* 1984

Helen examines every stage in a life of prayer from selfless petition, requesting what we need rather than what we want, and if change is needed how we, personally, can improve any situation; meditation and centring down, all prayer requires listening. The feeling of total oneness with nature or music – different experiences for us all – thereby experiencing the presence of God in all things in our lives. However, she admits that during her first time in prison, she felt totally alone and bereft, until she realised that the prayers, love and waves of kindness from friends and unknown supporters gradually upheld her, enabling her to cope and turn the trial from negative to positive.

Helen Steven considers the nature of Jesus: the Church teaches that he is both totally human and yet totally divine. She thinks that by his sharing our humanity and frailty we can turn to someone who knows, at first hand, our pain, hurts and troubles. He suffered as man suffers, and continues to share that suffering – as one.

I feel this is a book to sustain and support all of us. A book to be kept by the bed and referred to again and again.

Sylvia Edwards

Surviving Your Partner – Living with the death of the person closest to you by **Sylvia Murphy** (foreword by **George Penaluna**) ISBN 0-9550512-0-7 £5.99 + 50 p&p from George Penaluna, Smithy Cottage, 54a Main Street, Cononley, North Yorkshire, BD20 8LL. Tel: 01535 631474.

Please also see the enclosed leaflet.

This is the second printing (by popular request) of a self-help book. Sylvia Murphy has experienced the loss of a partner but does not give any personal details. She is described as having worked for a bereavement charity and been a writer and teacher for 20 years.

In ten chapters the reader is taken from 'Meeting Bereavement' and 'Coping with Grief' through to 'Forming New Relationships' and 'Remembering'. There are three case studies: bereavement in a long term lesbian relationship; of an older man who was trapped in a loveless marriage; of a young woman with two small children; and the grieving partners are considered in relationship to the matters touched on in each chapter (where appropriate). There are also points for discussion at the end of each chapter and a useful section of contact addresses.

The book deals sensitively with the emotional and social side of bereavement and also with the practical aspects (such as funeral arrangements, wills, benefit and allowance entitlement). It is based on such wide experience that it would be a very useful companion to have at hand at a time when one often feels no-one else has had a similar experience, or can possibly understand.

However, and it is a major flaw for me, there is no spiritual content; no mention of support from prayer or any system of belief in the continuation of life and relationship after death. Not every reader would subscribe to such belief, but the death of a loved one *can* be a time when contact between the dimensions is made and spiritual horizons widen. From the Earthly side of things death can seem like an end, but of course it is in reality a point of moving through into a wider existence. (Writing for *TWI* I feel I can say that!) I feel I need to mention this in recommending the book because many people will find that an important and uplifting element is sadly lacking.

Angela Howard

The Empty Bed: Bereavement and the Loss of Love by **Susan Wallbank**.

Darton, Longman and Todd. 1992 , new ed. 2005. 137 pp. ISBN 0-232-52639-7 £9.95 + 50 p&p from George Penaluna, Smithy Cottage, 54a Main Street, Cononley, North Yorkshire, BD20 8LL. Tel: 01535 631474.

Please also see the enclosed leaflet.

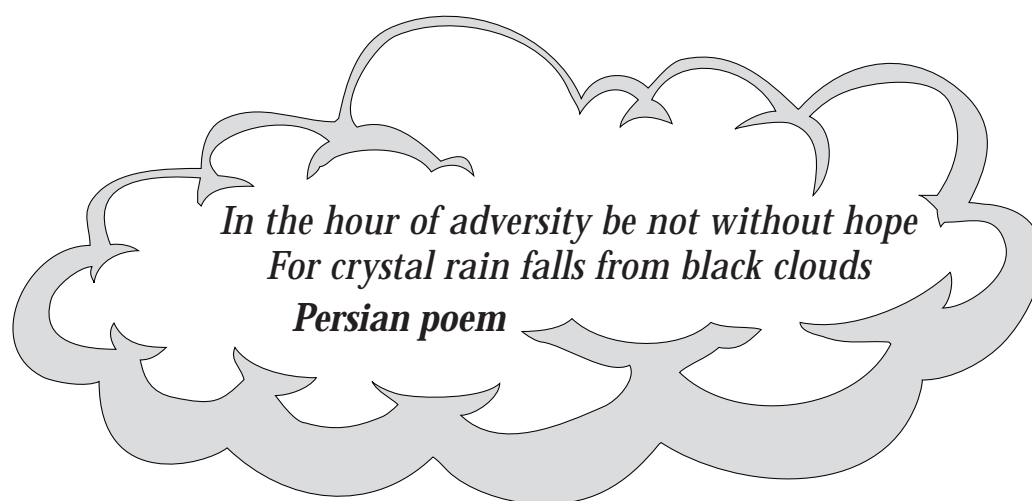
Susan Wallbank is writing specifically for those who have experienced the

death of a sexual partner, and she deals with that loss as it affects different age groups and different relationships, whether these have been in marriage or unmarried or same-sex partnerships. Readers who have experienced the personal sorrow of such a bereavement will find that the book travels some familiar ground, but to those who have not it will help to greater understanding and insight into the feelings of the bereaved.

She is particularly good in the chapter on grief, describing the “intensely hard work” the bereaved person has to undertake. She likens it to the sea, with its powerful tidal currents and undertow: we may feel we have reached safety on the shore only to be overwhelmed yet again by the unexpected high tide. There is no set timetable for recovery from profound grief, so many factors influence the emotions of the bereaved. Amongst much else, the pain of the first year after the loss, with its recurring anniversaries and memories, needs to be recognised.

The Empty Bed is only 137 pages long, but it manages to explore in quite some depth both the practical and emotional problems, from the first day after the loss to the time when “making a new start” has to be faced, bringing its own difficulties. In all, the book brings openness and compassion to a subject that is too often shrouded in secrecy, the sexual dimension of bereavement.

Sheila Bovell



The children were lined up in the cafeteria of a Church elementary school for lunch. At the head of the table was a large pile of apples. The teacher made a note and posted it on the apple tray:

“Take only ONE. God is watching.”

Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies. A child had written a note,

“Take all you want... God is watching the apples.”

FFH PUBLICATIONS Available from Alan Pearce, 15 East Street, Bluntisham, Huntingdon, Cambs. PE28 3LS. Tel: 01487 741400. Please add postage. Cheques to be made out to the Friends Fellowship of Healing.

- Valerie Cherry – *Grief Experienced* Second edition £1.80
 Joan Fitch – *Handicap and Bereavement* £1.00
 Kitty Grave – *A Pool of Quiet – meditations for a month* £1.20
 Joanna Harris (ed.) – *The Healing Power of Laughter* New edition £1.40
 – *Mourn us not* £2.00
 – *In Praise of Claridge House* £2.50
 Joanna Harris & Alan Pearce (eds.)
 – *Quakers & Healing Today* £2.00
 David Hodges – *George Fox and the Healing Ministry* £3.50
 – *Science, Spirituality and Healing* £2.25
 – *Seeking to Heal?* £1.20
 Louie Horne – *A Closeness of Living: the spiritual legacy of Louie Horne* £2.00
 Jim Pym – *What kind of God, What kind of Healing?*
 New edition £1.80
 Anne Smith (ed.) – *Friends Find Words...* £2.50
 – *In Praise of Lattendales* £2.50
 – *A House of Stars: Celebrating Life and Life after Life with Children and Angels* £3.00
 Rosalind Smith – *Simple Healing* £1.00
 – *Quakers & the Spiritual/Psychic Dimension* £1.20
 – *Meditation and Contemplative Prayer* £1.50
 Elizabeth Stubbs (ed.) – *Coming Through the Darkness* £1.50
 Mavis E. Timms – *Lift Up the Stone* £2.00
 Monica Stafford – *An ordinary woman's journey on the mystical path* 90p

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 one of the Postal Co-ordinators – *Elliot Mitchell and Muriel Robertson* (addresses on next page) – 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.