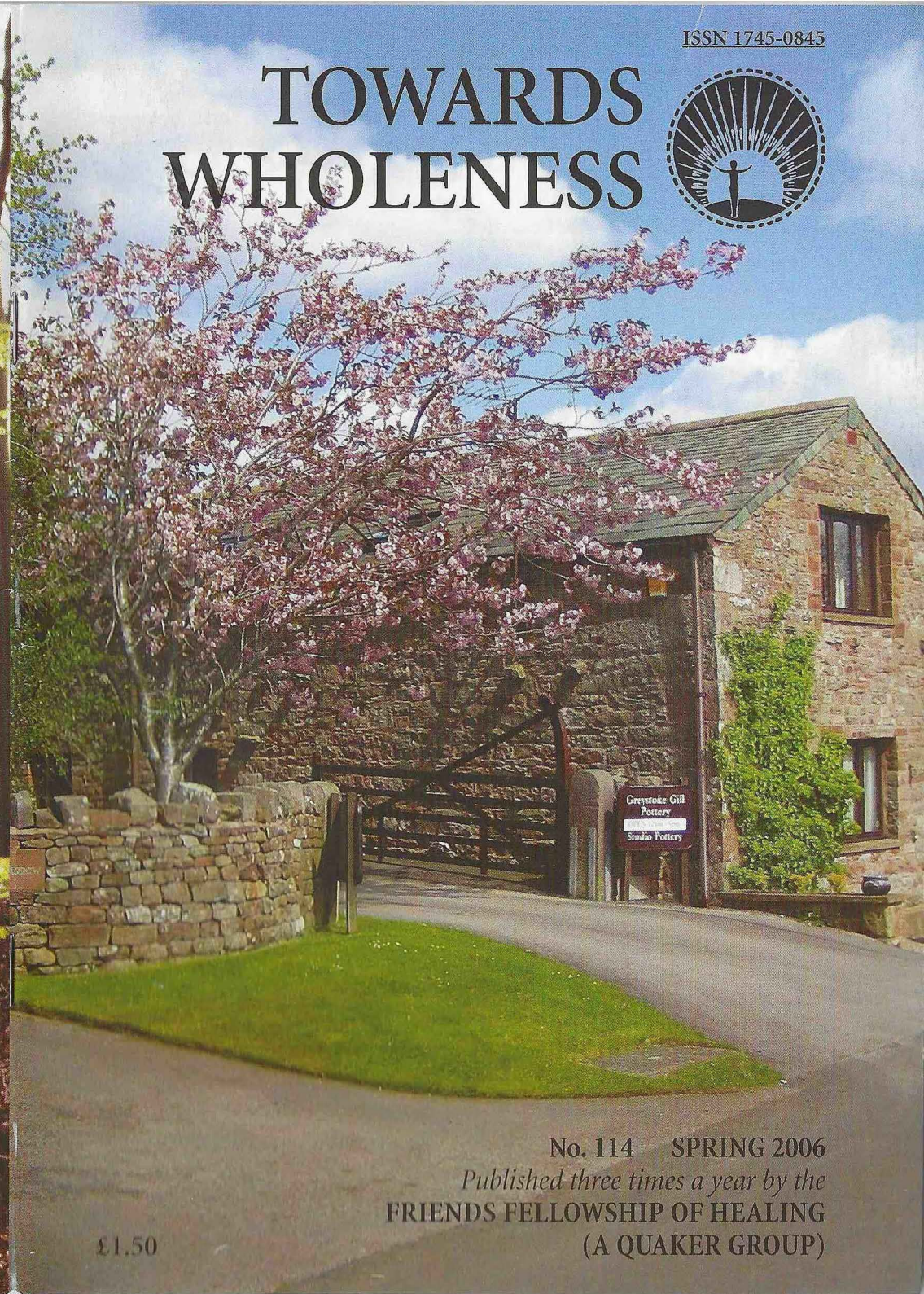
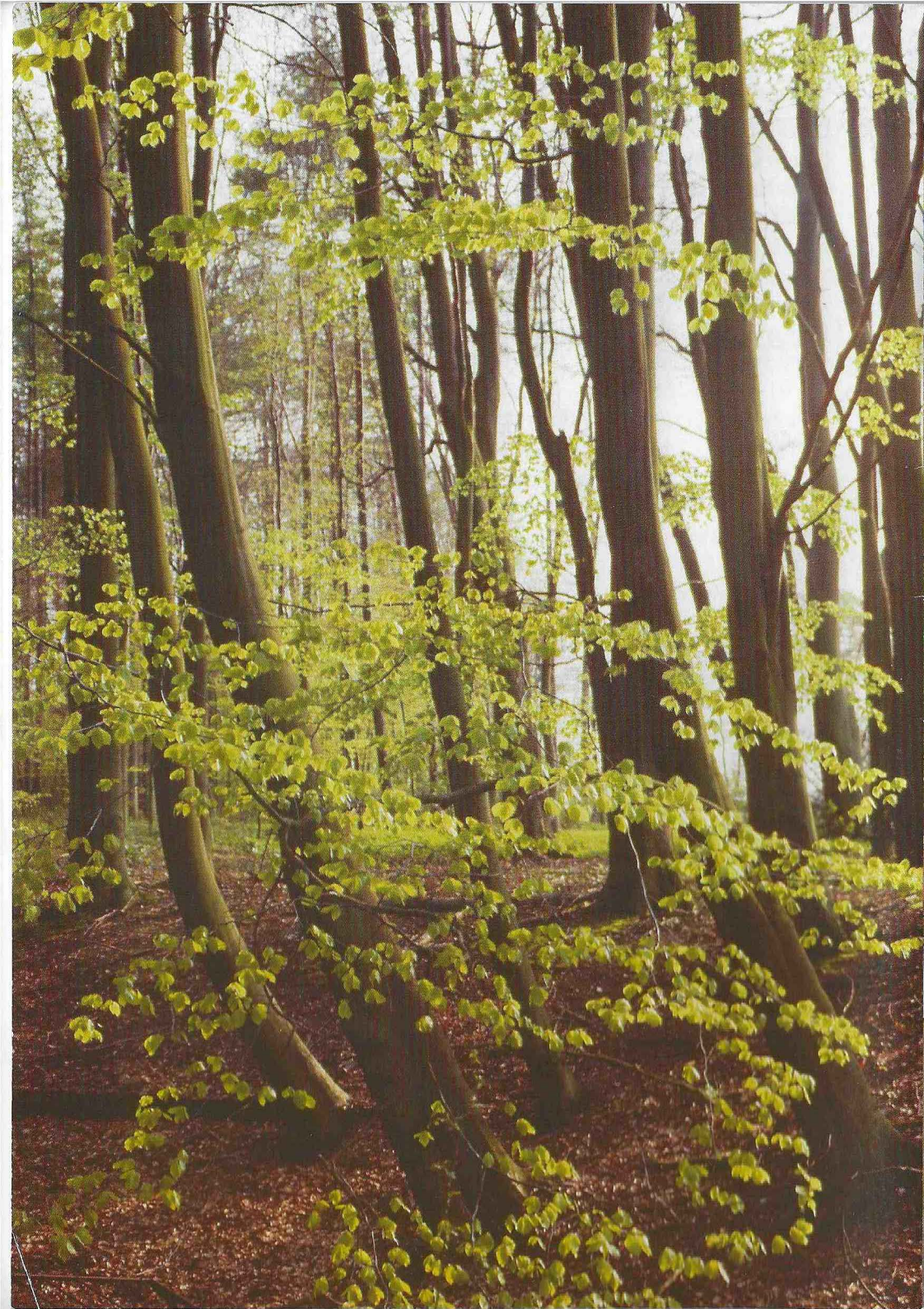
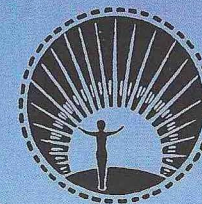


TOWARDS WHOLENESS



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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.**

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Cover photo of Greystoke Gill Pottery near Lattendales by the editor.

Back cover photo of Spring beeches by Nicholas Rawlence.

Cover photos on Autumn 2005 issue: front: Euston, Suffolk – back: Euston, London (Editor)



NEWS

FFH Spring Gathering 21st-23rd April 2006 at Lattendales.

'The wounded healer in healing and health today': this workshop, facilitated by *Angela Cotter* and *Cherry Simpkin*, will explore myths and stories about wounded healers and their role in healing, why this concept is receiving attention at present, and its relevance to our everyday lives.

Angela Cotter is a nurse, Jungian analytical psychotherapist, researcher, educator and Woodbrooke's current Ferguson Fellow looking at health and spirituality.

Cherry Simpkin is an experienced spiritual healer with the National Federation of Spiritual Healers and Quaker Spiritual Healers, a trustee of Claridge House and Clerk to the Friends Fellowship of Healing.

(Cost: £97.50 Please book directly with Lattendales 01768 483229.)

N.B. This could be your last chance to enjoy Lattendales – see page 8.

Quaker Spiritual Healers 'Training' Courses: 1) Mon-Fri, 8-12th May 2006 at Barnes Close, Chadwich, Bromsgrove (see page 16), and 2) Mon-Fri, 16-20th October 2006, at Claridge House. Both courses led by Leonora Dobson and Rosalind Smith.

Quaker Spiritual Healers' Support Course: 13-15th October 2006, at Claridge House, led by Geoffrey Martin, with Jim Pym.

THE POSTAL LIBRARY has not attracted much interest from FFH members over the last few years, and so, with regret, the Committee has decided to bring this facility to a close. We would like to extend our sincere thanks to Tony Steel-Cox who has been the librarian for the last three years, to Joan King, who put the library onto computer, and to Anne Smith who filled this post for very many years before. We will continue to review books however, and would welcome contributions from people who feel that they have read books on healing and related subjects that other readers would enjoy.

The **AGM** of the FFH will be held on May 27th, during the weekend of **BYM**, at Friends House. If you intend to come please visit the stall during the Saturday morning to check on the time and venue. We shall, as usual be offering a healing/counselling service – and running a bookstall. If any full or probationer members of **QSH** can offer help with healing please ring Cherry Simpkin on 0208 852 6735 Email: cherry@csimpkin.fsbusiness.co.uk



If you have two loaves of bread give one to the poor, and sell the other – and buy hyacinths to feed your soul.

Mother Teresa of Calcutta



During the autumn of 2005, a scattering of concerns about child nurture was provided by the media, referring to reports which (hardly surprisingly) have a familiarity in their conclusions. In September, rates of anxiety among children were reported, followed by discussion on the relative merits of nurture by mothers, and alternatives including child-minders and the utilisation of grandparents when parents have daytime jobs. Indeed, this discussion was proceeding (BBC Radio 4, October 5th) even as this article was being prepared, coinciding with calls for resources for literacy work in primary school, in those cases where young children have failed to achieve the required standards. 'Children are no longer reading for pleasure,' declared these concerned experts. So far, the healing dimension has not been mentioned, but in some senses is central to the argument.

When I experienced a 'nervous breakdown' (to use the old, probably obsolete term) in the early nineteen seventies, I was all but overcome by a revisit to the desolation of my London childhood, when through sheer necessity, my mother left me in the sometimes unpredictable care of neighbour friends, whilst she supported my father in his small printing business. Thus, I had experienced panic attacks since the 1930s, precursor perhaps of the heart attack which came in the third week of my BA degree course as a mature student at Loughborough University in 1986. I was always a bookish child, and the flow of penny and two-penny comic papers – many enjoying the creations of comic artists – gave reasons for 'reading for pleasure'. Gilbert Keith Chesterton in his musing on fairy stories, said that the young child knew that the world was full of monsters, but did not yet know that there was something stronger than monsters. The fairy story is a carrier of hopeful interpretation of a bewildering world, appropriate to a child not yet able to apprehend a reassurance from other (religious or ethical) resources. Clearly this relates to the call, that parents should spend more time with their young children, and in storytelling. Not that G. K. Chesterton thought fairy stories only for children; anticipating much in our modern media, he thought it came naturally to mankind to take a gloomy view of the universe. You can find it on every page of the modern newspaper.

But for those called to the healing ministry – in terms of restoring balance – the question remains. How are we to help those who were damaged in their childhood, almost to a point of no return, i.e. where learned responses to the environment have by the age of seven or eight determined behaviour? I once heard Canon Charles Raven say that the task of the 'blessed community' was to bring the young child into full membership of it, and, as Regius Professor and Anglican, he probably meant the Church of England, or at any

rate the wider 'spiritual' community. This involved both a respect for childhood per se, and an insight into the developing personality.

Charles Raven's autobiography, *A Wanderer's Way*, which recalls his work as a curate in Liverpool, is something of a spiritual classic. In glancing into the window of a fish and chip shop in a working class area, for example, he sees the proprietor handing a loosely wrapped meal to a young child, and is immediately shown, as it were, a picture of the holy meal, the communion. Many of us experience this by-the-way spiritual commentary on the everyday, though it is too rarely mentioned in sermons and 'official' religious communication. Rather like telling fairy stories, or referring to 'the child within', one is likely to be regarded as 'odd', not quite in line with the official way of interpreting Scripture.

Much in our religious gathering hardly suggests a blessed or happy community; life is real, life is earnest but – that biggest of all buts – the grave is not its goal. Sunday School activities, rather like the temperance festivals of long gone decades, had a sense of underlying merriment about them. Rev. Peter Mackenzie, the ebullient Wesleyan Methodist preacher of the late nineteenth century, brought out the sense of uproariousness, in his dramatic lectures on Old Testament characters. 'Gideon, the Mighty Man of Valour', for example, showed clearly enough that Gideon was trying to keep his head down – literally and metaphorically – when so addressed by the angel. Gideon, as presented to the child, was clearly nervous about his prospects: was the angel – or teacher at school – merely being unrealistic when pointing to some potential that seemed unlikely? David slew Goliath with an unlikely weapon, and had found the armour offered by the king quite unsuitable, the 'too large' being a synonym for the inability of adults to act as a child may. It seems strange that today we argue about the historic accuracy of the Old Testament, as if that ultimately mattered in the incorporation of its teachings into the inner life. Having found myself in some disconcerting workplace situations in the course of my life, I have found a solace in the comment that 'there were good kings and bad kings' in the Old Testament; because a man holds a high authority in business, politics, even religious life, this is no guarantee of goodness, or of ability to 'hold the situation together', i.e. when the organisation which he controls is subject to stress. I would not equate the Old Testament narratives with fairy stories, of course, though the Master of St Peter's Hall, Oxford (Rev. C. M. Chavasse MA, OBE, MC) linked them in his lectures on '*Christ and Fairies*', published in 1938 by SPCK. This is so interesting – and demanding – a topic that one can hardly explore it here, though some flavour of his discourses can be seen in his recognition of the universal nature of fairy stories; they are found everywhere, and in a setting of spiritual values. 'There is a malicious saying,' Chavasse writes, 'that Christ has

banished fairies. In reality, He came not to destroy but to fulfil all that for which fairies stand; and in fairy stories you see (almost more clearly than anywhere else) the soul of mankind stretching out its hands to the Unknown God, whom Christ revealed as Father.' Civilisation, he adds, seeks to extinguish the spiritual senses (what might Chavasse make of our consumerist obsessions?) 'so it is in the fairy stories of child races that we have most vividly preserved the instincts of our souls'.

So, whilst mainstream churches regard many manifestations of the 'new age' causes as a revived Gnosticism, a rediscovery of pagan and other 'alternatives' to faith, in some cases there is a bridge to 'where we are'. The problem with many churches today, earnest and good people as they are, comes with the intellectualisation of belief, forgetting that Christianity, like Judaism, grew in a context of eastern lifestyles and traditions. The storyteller was at the heart of it, the 'blessed community' was the extended family, and beyond that, was the sense of being member of a chosen people.

In my 1930s childhood, and certainly later in the nurture of Sunday School, there was a sense that we were all in one sense 'chosen': dare to be a Daniel, dare to stand alone. Somewhere, deep in my inner self, so deep that the presence is like an underscoring to a main melody, there is a sense of what may be called 'destiny', though it has emerged more fully only in later life. For many, perhaps most, of us the experience is one of healing, not in the sense of removing symptoms of severe illness, but in the affirmation of 'who we are'.

If we could encourage this sense among the young, we would be well on the way to healing their hurts. But it may call for a reorientation of what we consider significant in the measurement of success, the nature of education. In my local newspaper recently (September 2005) a page two feature showed a group of young people in a pose of 'enjoying themselves', the caption declaring that 'they love to party'. On the other side of the sheet, i.e. on the front page, the paper ran a report of a suicide of a young alcoholic; several pages in were some three dozen colour photographs (head and shoulders) of mainly young people sent to prison or otherwise punished for drug dealing. Wan, pale, seemingly despairing, these foolish youngsters were an advertisement for the kind of world we seem to have created. I am unsure as to the reason for this dispiriting feature; was it meant as a warning, and if so, to whom? Other dealers? Those trying illicit drugs? Or to the rest of us?

A recent visit from a lady active in the Christian school movement in the USA, 'Accelerated Christian Education', has offered opportunity to look at a more 'spiritual', or at least traditional view of child nurture. Models of wisdom and understanding, from Biblical sources, are a main component of the work, so that there is a sort of accompaniment to the years of study, and subsequent

life. The 1944 Butler Education Act in Britain was intended to have a similar effect, though its influence has gradually diminished. Today, in Britain at least, we think in a multi-faith context, though this – far from diminishing Christian influence as once understood – requires harder thinking by parents, teachers, politicians, as to the real issues in faith. What indeed does God require of us?

Friends (Quakers), have a special role to offer here, not least from the long interest in educational purposes and aims. In the end, of course, we look for a healing presence, not merely another learned report on child nurture. Rev. Samuel Chadwick, the principal of Cliff College, a fine Methodist preacher, was once chided for writing fairy stories for children, in time for Christmas. 'Eyes that cannot see fairies cannot see anything,' he responded. It is, as Samuel Chadwick also commented, that 'the way forward is the way backward' ...

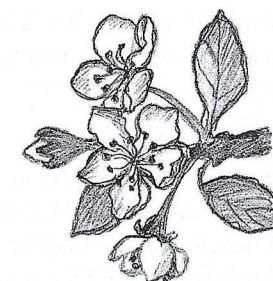
Footnote The present writer has written and published one or two booklets about fairy stories, one on Rose Fyleman, daughter of a Nottingham Jewish businessman, and who became a favourite writer for children ('There are fairies at the bottom of my garden,' etc). Details from the present writer at 23 Carlton Crescent, East Leake, Loughborough LE12 6JF). G. K. Chesterton's defence of fairy stories includes his essay, 'The Red Angel' included in a selection of his writings, 'A Gleaming Cohort', published by Methuen in 1924. The same collection has an essay 'On Monsters', which refers to the discovery of a leprechaun in Ireland. Among present day writers of fairy stories, Mrs Miranda Rijk's work can be found on the website, www.dreamieland.co.uk and its link www.nightnight.co.uk. Accelerated Christian Education has a UK office in Swindon, Wiltshire.

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## SPRING

*Shivering, the blossoms hang quite lame,  
Discouraged from emitting their "Hooray!"  
Sodden in the rain, some birds proclaim  
The uncertain glory of an April day.*

*Don Jameson*



*... A poor life this if, full of care  
We have no time to stand and stare.*

*W.H. Davies*



*Judy Clinton's twenty-two year old son brought his life to an end four and a half years ago as a result of a period of acute alcohol abuse, as he tried to cope with his feelings about being 'different' – he was damaged at birth.*

*Here she speaks to any mother who is suffering the anguish of the recent loss of a child through suicide or self-destructive behaviour. (Judy refers to a lost child as 'he' because her child was a son, but everything she says can apply just as much to a daughter. Although this is specific to the loss of a child, it has many parallels to the loss of any closely loved one.)*

Today there will be a mother somewhere who will hear of the death of her child through suicide, or as a result of self-destructive behaviour. Four and a half years ago I was such a mother. My heart goes out to you who are now as I was then, and I write so that you may have hope.

I remember in those ghastly early days of grief wondering how I could possibly survive the pain I was feeling. But I have, and I can assure you that it is possible to live again, love again and laugh again. It really is miraculous what we can endure and grow through. But you won't believe me now.

Don't get me wrong: there's no 'happy ever after' about this. You don't 'get over' a loss of this kind, any more than a person who has had a leg amputated is ever the same as he was when he could walk effortlessly with both legs. I suspect that there will always be moments when the pain of our loss will rear up, just as acutely as it did in those early days – it still happens to me – but it won't be the same centre-stage agonising state that you're in now. And you can become a deep and more compassionate person through this, and learn to love with an appreciation of all that you have with an intensity that you never knew before.

It's a long journey, this kind of grief, and it's hard work. Be gentle with yourself. Suddenly, your child is gone – forever. You will never see him again, never hold him, talk to him, argue with him, laugh with him, be with him. From the day of his birth you have nurtured him, watched him grow, worried for him, planned for him, delighted in him. Now all that is gone and the part of you that was intimately bound to him is left flapping in the wind with nowhere to go. You haven't only lost your child: you've lost that part of yourself that belonged to him and you will not know yourself any more, not for a long time. Your every thought will be of him.

You will wake in the morning with your first thought "He's dead, gone," and go to sleep with the same words on your lips. Life will go on as normal

around you, you may even function reasonably well, but you won't be there. You will be with your child, agonising, re-living everything, every little detail of his last days, what you could have done, should have done. That goes on for such a long time. It's normal, hell though it is, and it does begin to pass. Let yourself go round in those relentless circles, keep crying. It does stop – eventually. It won't always be this bad.

Even if you had a religious faith before your child died you may feel that God is absent, that there is no hope or light anywhere. There is, but you can't feel it, any more than you can see the sun when it is covered by clouds. Lean on your friends, on anyone who can reassure you that life is still good, still possible. Avoid those who either dismiss your sadness or keep you in deep despair. Seek out anyone you can find who has lived through this and learnt to live again; find a counsellor with whom you can release all your tears, your anger and your confusion without feeling guilty for burdening a friend. Accept that you need help. You have sustained one of the biggest wounds that any human being can be expected to bear, and it will take a great deal of healing. It takes time – years: you can't hurry it.

Your body will protest. Don't be surprised if you have acute chest pains, colds, aching arms, sore throats, a body that won't function or is just plain weak. Your sleep may escape you, or you might find yourself sleeping far more than usual. All this is normal and it passes, with time and with love.

You won't be able to predict how you will feel from one day to the next – from one moment to the next to begin with. This too is normal, and it goes on for a long time. Find friends who don't mind if you cancel things at the last minute because you can't face it; but go on making arrangements to do ordinary things, even if you don't feel like it. Go for walks in beautiful places, treat yourself to pretty things, eat something you fancy or do any of the things that normally give you pleasure. Do these things even when you don't feel you'll enjoy them. It's important to go on doing as much as you can, you'll have a life to return to as you become stronger – but don't force yourself: sometimes you just need to go to bed, cry and sleep.

Gradually you'll begin to find that a few minutes have passed when you haven't been thinking about your child, you'll notice something beautiful, you'll smile again, you'll feel pleased to see someone you know. Now you're beginning to heal. And then you'll be back in the pit again where everything has gone completely black once more and you feel that you've made no progress at all. This is how healing works. The good patches will increase in number and they'll last for longer. You're beginning to live again.



Gradually you'll be able to think of your child again without so much pain and with great love. If you're quiet and open he may come to you again and you will feel that surge of love that belongs to him and you, and will always be there. The pain will begin to soften and you will begin to treasure the times that you had, rather than grieve for those that you won't have. Life becomes more manageable; gradually you will find your way of giving meaning to what has happened and have the chance to turn your experience into a positive force for good.

Hang on in there, there is life after death, I know it.

### LATTENDALES CENTRE FOR WELLBEING

Public statement by the trustees

After much thought and prayer we have decided to close Lattendales Centre for Wellbeing to guests, with effect from Sunday 30 April 2006.

Our efforts over recent years have not led Lattendales to a position of security. Our decision takes into account the financial situation of the charity and other practical considerations. People who have made bookings for dates after 30 April will have their money refunded in full.

We realise that many people will be disappointed, let down even, by our decision, and this gives us a heavy heart. But please note that we have not decided to sell Lattendales, nor have we decided to close the charity. Whilst both of these are real possibilities, we do not see them as inevitable consequences of our decision. We remain open to the possibility that there may be a viable solution to the present lack of money to upgrade the building and increase our revenue. Please feel free to write to us with your thoughts on this.

We have thought about the members of staff who, over all the years, have served Lattendales and its guests with such steadfast love and devotion. They have made the place what it was and is, and our heartfelt thanks go to them all, past and present.

We are most grateful to those who responded to our recent emergency appeal. Their money is not wasted. If in the end the charity should be closed this money would form part of what would be passed on to another charity with similar aims and objectives. We are also grateful to those people who have supported us in various other ways, for example as volunteers, or by coming to the recent open meeting in Manchester.

Despite all the sadness which surrounds a decision of this sort we have a deep feeling of thankfulness for all that Lattendales has done and all that it has meant to so many people since it started in 1972.

Signed on behalf of the trustees

*John Sheldon*

Clerk

21st February 2006

### FRIENDS FELLOWSHIP OF HEALING GROUPS – JANUARY 2005

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**POSTAL GROUPS** Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT  
 & Elliott Mitchell, 87 Ravelston Road, Beardsden, Glasgow G61 1AZ

**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)

## FLIRTING WITH DEATH

*Tony Steel-Cox*

I had met death only through nursing my previous wife dying of cancer. I did not know how I felt about my own death. Death is hidden in the closet in our society. Most of us are in denial about it, but in reality only by facing our mortality can we live life fully.

I had spent four months earlier in the year with increasing debilitating back pain and then sickness. After admission to hospital, a round of blood tests showed advanced prostate cancer, which had spread to my spine, pelvis and rib cage. After leaving hospital things continued to deteriorate to the point when I thought I might die. Was I going to die? Then to my surprise and relief I realised, dying would be fine, it really would be O.K., just another transition. It would be letting go of the pain, the sickness and exhaustion. I could opt out.

As a child I had never wanted to be here, the world was a frightening and dangerous place. I could not face the hard things of life. I would opt out – literally! Under stress and when ill I would sometimes go out of my body and watch. I also had fainting fits and *petit mal*.

The idea of death was very attractive to that little boy who was still a part of me, who did not want to face the pain, the sickness and exhaustion. Lesley and I always talk about our feelings. Talking with her about the possibility of my dying and sharing her pain and feelings of anticipated loss, pulled me into asking Spirit for help. The answer came very clearly "Tony, you can choose to die or you can choose to live, the choice is yours". The shock of this projected me into looking more deeply at who I was. Yes, that "little boy" in me would like to opt out and die, but there was more to me than that. I had grown up and faced the nasty things in life, albeit unconscious of who I really was. More importantly, over the last twenty years I had found out who I am and had become a very different person. The me that I was now did not want to opt out. I wanted to live, to have more life with Lesley my lovely wife. But how was I going to live with the pain and sickness? Maybe for now it was about asking Spirit to help me to help myself and trust that answers would come.

The answers came as an incredible blessing. First, the prayers, the healing, the upholding and support of so many people gave us the feeling of being held in the light. We felt a tangible energy which almost overwhelmed us at times. The joy we felt in this helped Lesley to find strength to cope and to keep trusting. It gave me the knowledge that I was totally connected and at one with all that is, allowing me to be in touch with my soul, much of the time responding from the soul level rather than that damaged and suffering ego self. Yes I *could* trust the process. It showed me with the guidance of Spirit how to



live this new life I was being given. The other gift I received was the first of a series of injections, which reduced the pain in my ribs and gave a slight improvement in my back.

There were still choices, I could exist with the pain and the physical limitations: exist with resentment and anger that I didn't have the health of a year ago. This seemed pointless because I didn't feel resentful or angry, better to die than that. My soul gave me a plan for how to get the most out of my new life.

Let the pain be the pain, do not fight and resist it, give it permission. I found at one level that I only suffered from it when I was fighting it or wished it wasn't there.

Do not wish for things that I could not have or be.

Live in the present moment. Live the present as intensely as a child, in awe.

Live adventurously, adventure in the little things like being pushed in the wheelchair along the sea front.

Live in and with love.

When I remember to practise living these advices I am given such release and joy, that I hope to live them more of the time. And yes there will still be the dark times.

I have written this to remind myself of the blessing I have been given, a new life to be lived fully and hopefully not to fall back into the norms of the past. One of these blessings is my wife Lesley, whose love and caring has made this possible.

~~~~~  
There are some people who make God feel near, and it's the greatest gift that one human being can give to another. Michael Ramsey

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).

CLARIDGE HOUSE PROGRAMME

Weekend Courses: £135 per person (May 2006 on – £140)

Midweek Courses: £230 per person (May 2006 on – £240)
(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
Website: www.claridgehouse.quaker.eu.org

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? *Harry Underhill, and Estella Lovett, both Quakers with different backgrounds.*

Mar 24/26 CIRCLE DANCING

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.*

Mar 27/31 LOUISE HAY WORKSHOP Mid-week course

£195

Thelma West, a complementary therapist who is an accredited facilitator of Louise Hay workshops.

Mar 31/ Apr 2 MOVEMENT FOR LIFE

An introduction to the Feldenkrais method which uses carefully designed gentle movement sequences to increase mobility and grace, improve balance and coordination and reconnect us to the vitality of youth. This weekend will require floor-work so please wear loose clothing. It is suitable for all comers including M.E. sufferers. For more info please visit www.vocaldynamix.com *Maggy Burrowes, experienced Feldenkrais practitioner.*

Apr 7/9 INTRODUCTION TO REFLEXOLOGY AND INDIAN HEAD MASSAGE

Reflexology involves the application of pressure to points on the feet; Indian head massage involves treatment of the head and upper body. Both may help promote healing. Please come prepared to give and receive treatments so that you can learn to offer them to family and friends. *John Sheldon, holistic therapist.*

Apr 10/13 3 NIGHT MIDWEEK BREAK

£110

- Apr 13/18 **EASTER BREAK** £250
- Apr 18/28 **M.E. RETREAT I** £435 single: £365 shared: £285 for carer who shares
Nomi Sharron, writer, teacher and experienced workshop facilitator.
- Apr 28/May 5 **LATE SPRING BREAKS**
- May 5/7 **AN INTRODUCTION TO THE ALEXANDER TECHNIQUE**
Jill Payne teaches the Alexander Technique in Kent.
- May 8/12 **M.E. RETREAT II** £230
For those who have done M.E. I in previous years.
Nomi Sharron, writer, teacher and experienced facilitator.
- May 12/14 **BACH FLOWER REMEDIES AND MEDITATION** £143
A course to introduce participants to the Bach Flower Remedies, and to learn how to use meditation to calm a busy mind and live in the moment. *Angela Davies, Dr. Edward Bach Foundation practitioner, and member of the Association of Reflexologists.*
- May 15/19 **M.E. RETREAT II** Please see May 8/12th for details.
- May 19/21 **YOGA TO BEAT FATIGUE**
Suitable for those with moderate M.E. Participants will require a non-slip yoga mat. *Fiona Agombar, author, and trustee of Action for M.E., qualified yoga instructor.*
- June 5/9 **YOGA IN SILENCE Mid-week course** £240
Experience energising yoga, pranayama and meditation, keeping a relaxed silence to quieten mental chatter and settle into deeper more spacious levels of awareness. Suitable for both adepts and beginners. Optional mandala painting using provided materials – or bring your own. *Joanna Pelly, experienced retreat leader; British Wheel of Yoga Dip., www.jopellyyoga.co.uk*
- June 9/11 **HEALING WITH THE VOICE** £140
The resonating voice has the power to energise, balance and purify our mind, body and spirit. The approaches to sound healing will include sacred sounds, chants and overtones to unlock the capacity of your own voice. No experience or solos required. *James D'Angelo, author of 'Healing with the Voice' www.soundspirit.co.uk*
- June 12/16 **TAI CHI/CHI KUNG Mid-week course** £240
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 facilitator, teaching these forms since 1988.

- June 16/18 **SPIRIT OF COLOUR** £140
This course will use practical exercises to experience how the rainbow colours live and exist within us. We will discover and explore our own colour pathway and experience how it can give us access to the past, present and future. *Mark Wentworth Colour for Life training school.*
- June 23/25 **REIKI III** £140
For those Reiki II practitioners who wish to have their Reiki energy raised to level III but who do not wish to be further attuned as a Reiki teacher. *Anna Moore, Reiki master, teacher for over 10 years.*
- June 26/30 **HEALING CENTRES VISITS Mid-week course** £240
Keith Marsden, deputy manager at Claridge House
- June 26/
July 2 **EMOTIONAL FREEDOM TECHNIQUES** £140
EFT is a Meridian Therapy which can be used as a means of personal development or as part of any existing therapy practice. For resolving emotional, physical and spiritual problems – especially effective for traumas and phobias. *Brian Ackroyd experienced professional therapist*
- July 3/7 **GREEN THOUGHTS: PLEASURES OF SUMMER POETRY** £195
A week split between reading and enjoying poetry, and writing in a quiet, non-pressured atmosphere. 'Annihilating all that's made/To a green thought in a green shade'. *Gerard Benson, Quaker poet.*
- July 7/9 **INNER AND OUTER LIGHT: accessing the technology** £140
While outlining an understanding of ourselves as beings of light... we shall review and appreciate the link between individual colours and the human psyche.
Primrose Cooper, colour therapist and Radionics Practitioner.
- July 14/16 **AUTHENTICITY OF BEING** £140
Course offering an opportunity to connect with the wisdom, love and power of Authentic Being and the multiple benefits that this bestows. *Brian Gill, an experienced facilitator.*
- July 17/21 **EXPLORING SOUND AND COLOUR Mid-week course** £195
Access your sense of joy and identity through experimenting with sound and colour, in the context of spiritual healing... using flowers and visualisation, and voice and percussion. *Ravenna Moncrieff, healer, musician and therapist: developer of Pavanis. www.pavanis.co.uk*
- July 21/23 **INTRODUCTION TO SHIATSU** £140
A form of healing closely related to acupuncture – without needles. We will learn techniques to help us and family and friends to stay well. Wear loose comfortable clothing. *Anne Roy, Shiatsu registered practitioner and teacher.*

LATTENDALES CENTRE FOR WELLBEING

Please see page 8...

For information, fees and bookings, please contact Ineke Gijsbers or Nikki Harvey,
Lattendales Centre for Wellbeing, Berrier Road, Greystoke, Penrith CA11 0UE
Tel: 01768 483229 Email: enquiries_1@lattendales.org Website: www.lattendales.org

**Lattendales Centre for Wellbeing is extending its winter offer 'til the end of April.
Come and have a mid-week break (Monday - Friday) for only £125.**

24-26 March **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'. Experiences of all manner of losses may be brought to this weekend. *Elizabeth Brown and Frances Crampton are members of the Quaker Retreat Group and experienced course leaders.*

Book now to ensure your place.

24-26 March **T'AI CHI** £145

T'ai Chi is a Chinese practice for health and wellbeing which exercises the body, quietens the mind and lifts the spirit. *Sheila Aimson has been practising T'ai Chi and Chi Kung for more than 20 years.*

10-16 April **QiGong**

with Dr Guo. Book directly with Geoff Brooke on 01964 550253.

21-23 April **FFH SPRING GATHERING**

A last chance to enjoy the beautiful and peaceful atmosphere of Lattendales before its closure. See page 1.

Quaker Spiritual Healers' Training Course: Mon - Fri 8-12 May £ 170

To be held at Barnes Close, (run by the Community for Reconciliation), Chadwich, Malthouse Lane, Bromsgrove, Worcs. B61 0RA www.cfrbarnesclose.co.uk

A practical course that gives those who are interested in becoming members of the Quaker Spiritual Healers the opportunity to explore their own potential, in a safe, supportive atmosphere. No experience necessary – only a desire to help. Applicants should be sympathetic to Quaker values and have been attending a Quaker meeting for at least a year. *Led by Leonora Dobson and Rosalind Smith – members of NFSH, FFH and co-tutors of QSH.*

All booking through Rosalind Smith, please.

Tel: 01359 252248 Email: Rossmith@btinternet.com

The Quaker Spiritual Healers' Support Course which had been scheduled for 31st May - 2nd June, and was to have been led by Rosemary Bartlett & Muriel Robertson, has had to be postponed until later in the year. Further information will appear in the July issue of *TW*.

The QSH Support Course at Claridge House on 13-15th October, at Claridge House, will still take place.

A SONG FOR LATTENDALES

Jill Rakusen

*"May the doors of my house be open,
And its rooms filled with tenderness.*

*May love be the key –
And joy shine, and joy shine, and joy shine
From its windows.*

*May infinite peace protect it,
And sacredness dwell within!"*

The words above are based on a prayer I encountered at Lattendales last summer. I felt impelled to sing them, and did so, but I couldn't find any music for the last two lines. I took it home, nurturing this yet-to-be-completed gift, but still the ending eluded me.

Coming to Lattendales later in the year, this time to offer a joint Lattendales / *Giving Voice* Foundation Residency I was struck by a number of issues and problems connected with the House.

During my last week, one of the trustees who was staying for a few days asked me if I could sing something 'for the House'. The song I chose was felt to be appropriate, although it did not have this specific purpose. Indeed, I was not aware at the time that I knew such a song... Then, three days later, when working on the songbook which I was preparing during the residency, I came across this as yet uncompleted song.

Suddenly, it had a whole new meaning. As I sang it, my heart full of the inner knowledge of what a song such as this could bring to the House, its staff and trustees, and all who visit it, the song became complete: finally, I had found the music for the last two lines: *"May infinite peace protect it, And sacredness dwell within."*

I was filled with an indescribable sense of wonder that, on the penultimate day of my residency, such an extra-ordinary completion, together with such a potential beginning, could be set in train ...

The following evening was my final evening. Four new residents joined me for my last 'Musical Offering'. I told them about this song, and its history and dual purpose – as a song for the inner self, as well as for the House. They were all in agreement that this was the song that should be sung.

After its first 'outing' that evening, there was a sense of the song being 'held' in the long silence that followed. It was finally interrupted with the words of one of the residents: "Please will you sing it again?"

I did so, and this time some of them felt able to join in a bit towards the end. After which, one of them (aged 93) immediately went over to the piano and started to play it, together with appropriate harmonies.

The next morning, as my last 'public' act as part of the residency, I shared

the song after Quiet Time, together with Ineke, the House manager, and those residents ... The full circle was complete and at the same time a seed of new growth sown.

The possibilities for this new song are awesome. Learnt, and sung in harmony with *Giving Voice* principles, it can play a significant part in enabling us to bring love and tenderness to the way we live and move and have our being, and to any project we are involved in. While Lattendales may cease to exist in its present form, the love and tenderness offered there will continue in some way. If you'd like to play a part in harnessing this song to facilitate continuation of this process, and for future projects, local or global, contact the Foundation at the address below. A good place to learn how could be at the forthcoming May Residential, in Cumbria, whose theme is 'Growing Compassion'. This song will undoubtedly have further 'outings' there.

Postscript *Giving Voice* is a self-help tool that can enable people to learn how to thrive in harmony with others. Anyone can learn to use it, regardless of perceived ability or disability. To find out more – including about the Residency, and/or the Residential, to be held 26th/29th May, do contact the Foundation. In the meantime, if anyone can enlighten me as to the origin of the prayer, please get in touch, as I would like to be able to honour its source.

Jill Rakusen, National Foundation for *Giving Voice*, 2 St Mary's Square, Honley, Holmfirth, West Yorkshire, HD9 6BA. Tel: 01484 665642
info@givingvoicefoundation.org.uk www.givingvoicefoundation.org.uk

Music may achieve the highest of all missions: she may be a bond between nations, races and states who are strangers to one another in many ways; she may unite what is disunited, and bring peace to what is hostile. *Max Bendiner*

INFANT SPRING

Don Jameson

"Daddy," asked Johnny, aged six, "why do things start sprouting in Spring?" "Why don't you ask the plants and trees" replied his dad. "If you listen hard enough, they will give you their answers."

So Johnny went into the garden and sat on the lawn. "Tell me grass, what makes you sprout?" "The warmth of the sun" said the grass. Then Johnny sat by the flower-bed. "Tell me flowers, what makes you sprout?" "Because our little clocks tell us it's time," said the flowers.

Then Johnny sat under a bush. "Tell me bush, what makes you sprout?" "Because I'm bored with doing nothing" said the bush. Last of all, Johnny sat under a tree. "Tell me tree, what makes you sprout?" "I want to look young like I used to," said the tree.

"Daddy" said Johnny, "I've asked the plants and trees why they sprout in Spring, and they've given me four different answers. Which is the true one?" "The true answer, said his dad, "is the one that makes you feel warmest inside – and that may change tomorrow!"

THE HEALING POWER OF TREES

Leonora Dobson

Trees are the lungs of the world. They absorb carbon dioxide and give out oxygen, thus keeping a natural balance. Deep rooted trees draw up moisture from deep in the earth and respire it through their leaves, keeping their shade cool in hot weather. Try the shade of a building in hot weather and then the shade of a tree to appreciate the difference. Trees can even encourage the formation of running water and boggy patches which are essential for wildlife.

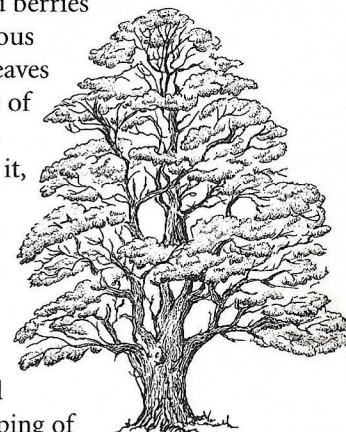
Trees have their own special energy which can be felt in their presence. Some people feel that this energy is something to fear, but for those who love trees it is protective and restorative.

Because they take many years to reach maturity, they create around themselves a quiet strength which can bring peace and relaxation. Walk over a lone moorland and note the atmosphere – with all its delights – then walk through a wood and sense the difference.

As they grow, trees experience many things happening around them, and have a deep wisdom. A woodland garden which, by its very nature, is not busy, is an ideal place for contemplation and healing. Contrast this with a vegetable garden which requires constant activity, weeding and cultivating. People who are stressed or depressed can obtain great benefit spending time amongst the green of the countryside and especially amongst the trees.

Different species of tree have their own special healing properties, known in folk-lore for many generations. For an example we will take a look at the holly tree. This is a well-known native evergreen, used in times gone by as hedging, as its thorny leaves and dense branching was ideal for keeping animals safe. The female tree provides bright red berries in the native variety, which are eaten by indigenous and migrating birds. In winter the green shiny leaves reflect light which is in short supply at that time of year, so holly leaves were brought into houses to reflect what little light there was and so increase it, thereby lifting the spirits and helping to reduce depression. Christmas occurs around the winter solstice, and holly is still brought into houses as a decoration.

The Bach Flower Remedies use holly for over sensitivity, hatred, anger and aggression, and also to control jealousy, unhappiness and the sapping of



other people's strength – the kind of person who makes you feel unaccountably low in spirits when in their company. Holly also helps to deal with suspicion, revengeful thoughts, envy, fault-finding and complaining about others. A cure-all indeed!

An infusion of fresh or dried holly leaves can be used to treat catarrhal coughs, bronchitis, pneumonia, flu, rheumatism and fevers. Holly leaves soaked in vinegar used to be put on corns, and left there for a day and a night. Chilblains 'thrashed' with a holly branch were supposed to be driven out, and holly-leaf juice, if sniffed, was reckoned to stop a runny nose.

On the emotional level, holly warns about the results of our actions, and the need to accept responsibility for them. It can be used as a help in meditation, to make wise decisions.

However, before regarding holly as a complete cure-all, we need to remember that holly berries purge, and can cause nausea and vomiting. And they are poisonous to children.

~~~~~

Annihilating all that's made – to a green thought in a green shade.

*Andrew Marvell (The Garden)*

~~~~~

A PRAYER

*May there be flowers in your mind
to give you their healing grace,
to face the challenges of this day
and chase away the plague of anxiety.*

*May there be words of wisdom in your mind
until you find the strength of trees
to still the sorrow of your grieving.*

*May the light of rainbow Love
surround your world and all you cherish
in Eternity.*

Anne Smith

~~~~~

#### REPORT OF THE QUAKER SPIRITUAL HEALERS' SUPPORT WEEKEND, CLARIDGE HOUSE, 7th - 9th OCTOBER, 2005.

It was an auspicious start: October masquerading as August. As we gathered in the sitting room for our afternoon tea welcome, it might have been a summer's day.

Ros Smith led the first evening with our personal introductions and meditation. Always fascinating to hear what brings each of us to that moment – and although on our own journey, united in our desire to share healing. *Healer Heal Thyself* followed by Ros's guided meditation, *A Gift of Time and Space*, prompted many of us to think about repairing and restoring our own energy.

The practice of dowsing with Margaret Pavey was a brand new exercise for many of us. Dowsing: that is searching for that which is otherwise hidden from view or knowledge: more commonly water, archaeological remains, cavities and tunnels, health issues etc. Supplied with pendulums, coat hangers and an assortment of tools, we subjected the technique to our own truth games with some surprising results!

Jim Pym's talk: *Attunement the Essence of Spiritual Healing* was inspiring and led to a guided meditation.

For me, the highlight is always the practical work itself and therefore healing in pairs was unsurprisingly powerful, both as recipient and giver.

On the final morning we gathered together first for a Meeting for Worship followed by distant healing with the Claridge House FFH group. We then had a discussion of ideas for the 2006 support weekend. Amongst other things that emerged were: Sacred Chanting, Chi Kung and Kinesiology!

*Mary Jane Malherbe-Jensen*



Quaker Spiritual Healers' Support Group enjoying the sunshine at Claridge House – Oct 2005.

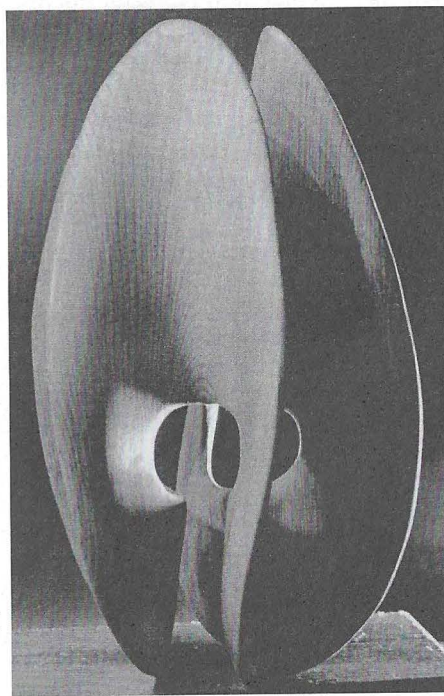


The usual crippling attack of 'depression' (or whatever it is) engulfed me again. I don't think it is clinical depression: I once tried the doctor's pills, and they turned me into a zombie, which was even worse, so now I just stay out of circulation and cope the best I can, knowing it will come to an end about mid-January.

This time something else happened: I came across a picture. It was a postcard of a sculpture titled *Germination XII* by Edward Robinson. Something about it arrested me, and as I gazed at it I found I was looking not at it but *through* it, rather in the way, I suppose, that Russian Orthodox believers look through an icon, or so I've read. The sculptures of Henry Moore and Barbara Hepworth have always attracted me, and this one, though different, seemed to me to belong to the same family.

As I looked, the precise arrangement of spaces, light and shadow, governed by the angle from which the picture had been taken, drew me in, and I seemed to perceive an infinite array of intertwined spaces, and I marvelled at the mystery of the unseen boundaries between them. I was reminded of many other things whose within is bigger than their outside: the Tardis; that zig-zag chain which you can step through after cutting a sheet of paper in a certain way; the mysterious caves in *A Passage to India*; the brain inside the head; and many others. A line from a poem by Victor Hugo came into my mind: 'Mes yeux plongeaient plus loin que le monde réel' and I tried to put it into English but without success: in English, eyes just don't plunge! Perhaps a similar idea is expressed in the verse from *The Elixir* by George Herbert: 'A man that looks on glass, On it may stay his eye; Or if he pleaseth, through it pass, And then the heaven espy.'

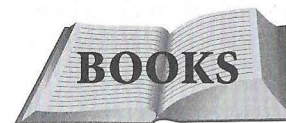
I kept coming back to the picture and, after a few days of these contemplations and fantastic excursions, I could feel the depression beginning to lift. Maybe it would have done so anyway, but I felt more enriched, and less depleted than usual after one of the down periods. I was glad I had found the picture, but then I thought: No, it had found me. That picture, that sculpture, was, for me at least, at that moment, a healer.



Reproduced with permission of Edward Robinson.

I'm not suggesting that depression can be cured by looking at a picture. It might not work for me another time; maybe it (reproduced with permission of Edward Robinson) was a one-off. In his book *The Language of Mystery* (SCM Press 1987) Edward Robinson, a former Director of the Religious Experience Research Unit, points out that when an artist has finished a piece of work, it is not the end, but the beginning of a process that is not complete until other people have given it life by their own individual perceptions of it, which may in fact differ from the artist's original intention but which thereby infuse more ramifications of meaning into it.

In the case which I have just described, I feel sure that the use to which I put this picture of a sculpture can't have been the artist's original intention; but I have truly had an I/Thou relationship with it which has nourished me. If, by writing these notes, I might have added one thimbleful to the ocean contained in this work, I should feel immensely privileged.



*There is no longer a Postal Library facility available. Please see page 1 for further information about this withdrawal. We do apologise to our readers if this causes any inconvenience.*

**Meanings of Life** by Alex Wright, Darton Longman & Todd 2005. 144pp. ISBN 0-232-52489-0. £10.95

Alex Wright is Religion and Ancient History editor at I.B. Tauris & Co.Ltd. He has previously written 'Why Bother with Theology?' and makes fairly frequent reference to this work in his latest book.

*Meanings of Life* grew in appeal as I read it. There are some very beautiful passages showing a secular spirituality that challenges the need for organised religion. Sections of the book are introduced by a range of relevant quotations by varied authors that add value to the book.

Love and loss are the dominant themes. Alex draws heavily on his own experiences and those in contemporary literature and films. Secular accounts of purpose and values he feels can sometimes be more helpful than those that are specifically religious. His experiences relate to modern living and situations with which many of us are aware such as pressures of time, sensational media reporting, and advertising gimmicks. The main focus is on the deep challenges we meet including serious illness and lives shortened prematurely.

A passage that could well have been written by a Quaker: 'In considering the facts and manifestations of all creation, we should dwell on the plurality of the world that we inhabit as tenants. If human beings are made in the image of God, as the great religious traditions of Islam, Christianity and Judaism would have it, then all people – not just some – are repositories of a divine spark and are worthy of reverence and respectful reciprocity.' This is a thought provoking and helpful book which will appeal to those willing to seek with an open mind.

*Alan Pearce*



**Wider Visions** – a photographic new look at Quaker faith and practice – by **Mike Hoyle**. Quaker Books. 2005. 48pp. ISBN 0-85245-387-6. £10.00

Mike is a well known Quaker photographer and some of you will have seen the exhibition of his work mounted at Friends House during December. The photographs are inspired by his life in Yorkshire and London and each one is linked to a passage from *Quaker faith and practice*.

In 1983, while undertaking a photographic commission, Mike was seriously injured in a motorcycle accident and his injuries made him unable to work. He now volunteers for a homeless charity in London supporting people unable to live independent lives.

The photographs of Yorkshire landscapes are stunningly beautiful: the sort one might wish to cut out and frame so as to see them more often. I particularly like the one on page 36, that is linked to Caroline Fox's words:

"The first gleam of light, 'the first cold light of morning' which gave promise of day with its noontide glories, dawned on me one day at meeting, when I had been meditating on my state in great depression. I seemed to hear the words articulated in my spirit, 'Live up to the light thou hast and more will be granted thee.'"

The London photographs, contrasting strongly with the Yorkshire ones, are clearly inspired by the situations he has encountered as a volunteer and they bring to our attention the harsher aspects of reality we sometimes choose to ignore in our daily lives.

Mike sees his book as a contribution to the Quaker community, "repaying the immense pleasure I've got from the Quakers" and I think this might be the sort of book we could have ready to lend to enquirers. The deeper realities of our faith are beyond precise verbal formulation and Mike's photographs really do inspire a wider vision of what Quakerism is all about.

Anthea Lee

**Whispers of Faith** – Young Friends share their experiences. QUIP and Quaker Books. 2005. 160 pp. ISBN 1-888305-37-1. £6.00.

**Loud Whispers**. This book is full to overflowing with statements of faith, courage, commitment, honesty, and, above all, optimism. Over 40 Young Friends from different continents and traditions of Quakerism responded to the question: "What does Quakerism mean to me in my heart?"

The result is a refreshing and open compilation of essays, poems and photographs with the average age of contributors being approximately 17.

The title of the book is very misleading because these are not "*whispers of faith*" at all, but, rather, unique strong voices which reach out from pages and grab your attention. As one 13 year-old says: "I am excited because I am ending this essay but I am just beginning my Quaker journey."

Another contributor writes about Meeting for Worship:

... "It's lovely to hear a new message being given

As God reaches through the body we live in.  
... Next day we get to do it again,  
To listen for God to speak from within."

So just how loud does a whisper need to be for us to respond?

If you buy a copy for your Meeting library how about asking if you can do a review or read something from it after notices one Sunday? Do bring it to the attention of your Meeting because these are voices of the future Religious Society of Friends, but we need to be listening to them now! You never know, you might just be reading words of a future poet laureate or international composer.

Joolz Saunders

**Befriending the Stranger** by **Jean Vanier**. Darton-Longman-Todd. 2005. 131pp. ISBN 0-232-52598-6. £8.95.

Jean Vanier is the founder of the L'Arche movement, which has the purpose of providing a home, not just physically, but also spiritually and psychologically for mentally handicapped people. The communities seek to live as families formed by both 'able-bodied' and 'disabled' people. The spirit of love and unconditional acceptance is an outstanding feature of L'Arche.

*Befriending the Stranger* is a compilation of his talks given to the L'Arche community workers on a retreat. It follows many other deeply perceptive articulations of his spiritual vision – in both spoken and written form. I'm reminded of his book *The Broken Body – a Journey to Wholeness* (also DLT and still in print). *Befriending the Stranger* in many respects builds on that book, by updating and reinforcing the earlier vision – so clearly presenced by the Holy Spirit, then and now.

This book has a fresh immediacy, and stems from Jean Vanier's lived, 'hands-on', experience, as an evident servant-leader among the members of the L'Arche family. It is full of compassion and startling insight, showing us a way to befriend 'the stranger' in our society and world, but also '*the stranger*' in ourselves. Time and again, throughout the book, we hear the message that we need to be willing to accept our vulnerability and brokenness in Christ, and allow his compassion to flow through us. Allied to this, we need to be willing to offer ourselves as instruments of God's non-judgemental, healing love. As we reach out in Jesus' name, we ourselves will become whole – without needing to worry about it. Help us, Lord, to do so!

Ronnie Carless

**Breathing, I Pray** by **Ivan Mann**. Darton Longman & Todd Ltd. 2005. 159 pp. ISBN 0-232-52565-x. £9.95.

"...Someone who has used many kinds of prayer, but who reverts to silence more often than not..." – this phrase contains the gist of this author's approach to prayer. He is the Precentor of the College of the Holy Spirit in Cumbria, and



during his life he has experienced various ways of praying starting out with the traditional orthodox ACTS (Adoration, Confession, Thanksgiving, Supplication). He admits that he never really found these structures to be helpful to him. He says that "Prayer was already something I did naturally, and trying to impose a structure of this kind deadened the prayer rather than brought it to life."

This approach should commend the book to any Quaker. And although the author is rooted and grounded in scripture and sacraments he seems to have used these as stepping stones to achieve his own inner silence and listening prayer. He sees silence as the place of encounter.

For several years he nursed his dying wife and cared for his children full-time. Between his periods of feeling like screaming at God, he found himself sustained by his developing awareness of the presence of God, often brought on by pieces of music that spoke to his soul, and even by day-to-day happenings. He learned to "listen for God" in the normal process of living, and of breathing.

He is obviously a very emotional and open person and has included some moving and very beautiful poems in the book, most of them in direct dialogue with God.

Many people say, "I don't know how to pray" – it could help to read this book.  
*Rosalind Smith*

**Celebrating Difference, Staying Faithful – How to live in a Multi-faith World** by **Andrew Wingate**. Darton-Longman & Todd. 2005. 208 pp. ISBN 0-232-52532-3. £12.95.

The author of this book is well qualified by his world-wide experience and knowledge to compile this book. It could be a valuable source of information and insight for anyone involved in the important work of interfaith dialogue. Obviously he has done meticulous research into the many religions and writes about them as an orthodox Anglican minister. The volume of suggestions and instruction, the information and incidents may be overwhelming to an unorthodox Quaker who, encouraged by the title *Celebrating Difference*, may not need to be told *How to live in a Multi-faith World*. The only Quaker reference is to the Runnymede Report published in 1997 by the Rowntree Foundation. The report gives nine distinctions to analyse how Islam was viewed at that time.

There are good summaries of the contents of the book, with Bibliography and Resources, also a list of over twenty 'Selected Organisations' concerned with interfaith dialogue.

How to live in a multi-faith world? There are many relevant quotations – for example – from the Dalai Lama, Rowan Williams, Jonathan Sacks, Trevor Huddleston, Prince Charles. But it would be good to add a Quaker footnote – John Woolman, in 1762, spoke simply

*"There is a principle which is pure, placed in the human mind, which in different places and ages hath different names; it is, however, pure and proceeds from*

*God. It is deep and inward, confined to no forms of religion nor excluded from any where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren."*

Quaker Faith and Practice 27.02

*Anne Smith*



## SMILE

*A smile costs nothing but gives much.*

*It enriches those who receive, without making poorer those who give.*

*It takes but a moment, but the memory of it lasts forever.*

*None is so rich or mighty that he can get along without it,  
 and none is so poor but that he can be made rich by it.*

*A smile creates happiness in the home, fosters goodwill in business,  
 and is the countersign of friendship.*

*It brings rest to the weary, cheer to the discouraged,  
 sunshine to the sad, and it is nature's best antidote for trouble.*

*Yet it cannot be bought, begged, borrowed or stolen,  
 for it is something that is of no value to anyone until it is given away.*

*Some people are too tired to give you a smile.*

*Give them one of yours,  
 as none needs a smile as much as he who has no more to give.*

*Anon*



A primary school teacher was observing her classroom of children while they drew. She would occasionally walk around to see each child's work. As she got to one little girl who was working diligently, she asked what the drawing was. The child replied, "I'm drawing God." The teacher paused and said, "But no-one knows what God looks like." Without stopping, or looking up from her drawing, the girl replied, "They will in a minute."





