

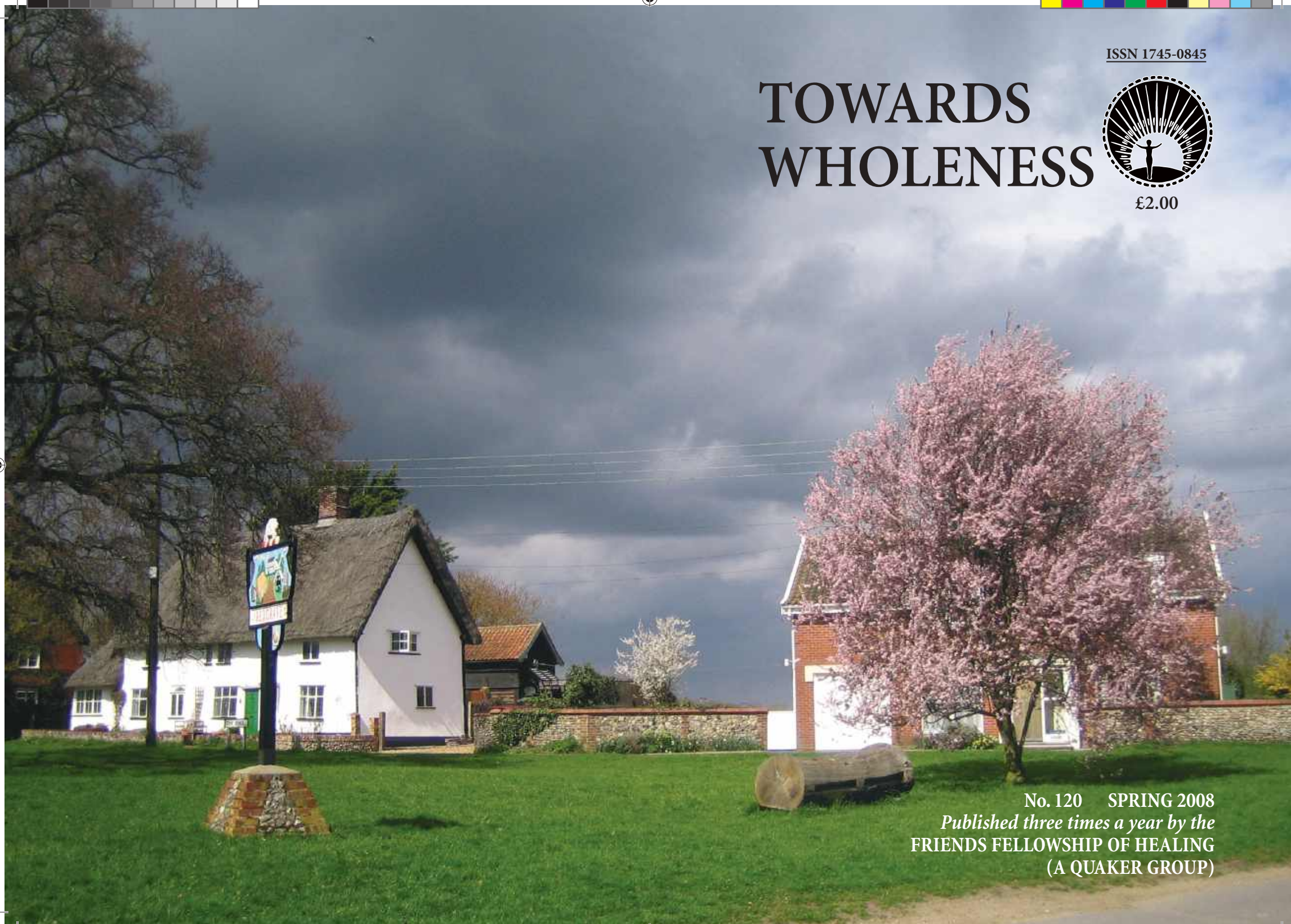


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# TOWARDS WHOLENESS



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*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

**Friends Fellowship of Healing Spring Gathering** – Fri 2nd - Sun 4th May, 2008 at Noddfa, a Christian retreat centre in Penmaenmawr, North Wales. ([www.noddfa.org.uk](http://www.noddfa.org.uk))

In this weekend we shall be looking at ‘The therapeutic value of past lives’, and ‘Why are we here? – the purpose of our present incarnation’, with Cherry Simpkin and Anthea Lee. And, in contrast, we shall be learning from Elizabeth Barnett about *Biodanza*, a dance movement technique which aims to connect the dancer with three levels of being: the inner light, the outer light and the Universe.

Cost £97 per person. Please book by ringing Margaret Western on 01460 74182 – and then sending her a **deposit of £25** – to 2 Orchard Rise, Crewkerne, TA18 8EH. **Cheques to be made out to the Friends Fellowship of Healing.**

If you would like to stay on over till Monday (which might make travelling easier) there is the option to do so. Please tell Margaret this when you ring her to book. (*At time of going to press, this weekend is fully booked. But, if you would like to go it may be that there will be cancellations – so it is still worth checking with Margaret.*)

For **QSH** events, please see page 20.

The **AGM** of **FFH** will be held during **BYM** on Saturday 24th May at Friends House. We will also be offering a healing/counselling service over the weekend, as usual. If there are any QSH members who feel they could offer some time either Saturday or Sunday to do this, or to man (woman!) the bookstall, would they please contact the FFH Clerk, Cherry Simpkin on 020 8852 6735. email: [cherrysim@btinternet.com](mailto:cherrysim@btinternet.com)

I want to thank all the FFH members and healing groups who have been so wonderful in sending healing and prayerful thoughts during my husband, Eddie's, illness. In fact there have been so many of you that I'm sure I have forgotten some and so a collective thank you will, I hope, cover everyone. Eddie died in hospital on 4th February from cancer, but he was well aware of all the healing he was receiving and was so very grateful to everyone. This, added to the support of our Local Meeting meant that we felt surrounded with love and were able to cope quite serenely with the harrowing position in which we found ourselves. So, with gratitude, thank you all once again.

*Ruth Martin*

*Earth brings us into life and nourishes us.*

*Earth takes us back again.*

*Birth and death are present in every moment.*

*Thich Nhat Hanh*

## **Testimony to the grace of God as shown in the life of Margery Wilson (1905-2007)**

“Margery plays to win” is what everyone who played Scrabble with Margery said – and she continued to play until the very last few weeks of her long life. This determination to overcome all obstacles was part of her strong character and it shone through many aspects of her life. It enabled her to survive as one of the early Oxford women graduates – she read French; to make the decision to become a Quaker (and to marry one) in spite of being brought up in the Church of England and having a clergyman for a father; to support her husband Roger when he was forced to leave his post at the BBC at the beginning of the war because of his pacifist stand; to found (with two other Friends) an evacuation school at Yealand Conyers for Quaker children from the northern cities – and to teach there; to pursue her own interests when following (and supporting) Roger in his work all over the world for Friends and also to bring up two children; and in addition it enabled her to come to terms with and accept her increasing disability while continuing to enjoy more sedentary activities such as Scrabble.

Of course, there were many other sides to Margery’s character. Examples of her artistic talent hung on the walls of her house and in the regular exhibitions at Hartrigg Oaks where she spent her last years. She painted her own Christmas cards and was continuing to do this at the age of 101. But she not only had artistic talent, she also enjoyed teaching others to paint. Former Yealand pupils still remember the encouragement she gave them.

When the Wilsons retired to Yealand, Margery joined and greatly enjoyed her membership of the botany walking group. When her mobility prevented her from going on regular walks, she so missed visiting her favourite places that she organised help so that she could walk in what some considered unsuitably slippery places. She loved her beautiful garden and was always willing to share it with others. Members of Yealand Meeting were frequent visitors and in addition there were garden parties there to raise money and/or to celebrate a special occasion to which everyone in the village was invited.

Margery was a healer. This aspect of her life was very important to her and she was a member of the Friends Fellowship of Healing for many years. Many Friends can remember the power of her hands and are convinced that Margery’s healing energy helped them to cope.

*No one can see who does not kindle a light of his own.*

***The Buddha***

Mary was a sensitive soul. She was both responsible and kind. However, her life had left her with many scars that she wanted to heal. It had all started with an abusive father, which was then followed by a traumatic marriage, and finally, a divorce. Her children also blamed her for their many problems and catastrophes. Mary felt that she was a failure as a wife, a mother, and not a good person. She believed that she deserved much, but not all, of the nastiness that she had experienced. Somehow, this abuse was her fate, or her destiny, her curse, or a punishment for something that she had done.

At the annual summer Friends General Conference Quaker Gathering, she took a workshop on Quaker healing. This was a workshop with 30 other Friends that met for several hours each morning for six days. Mary wanted personal healing and felt that this was the place for her. She planned on being with other good folks during a week which was to be spent on her healing and recovery. Mary had spent many years in therapy and she thought that maybe she was ready to try something 'spiritual' which focused on her healing in a Quaker context. She really didn't expect much in terms of results from this workshop.

During the course of the workshop, she was asked to participate in Healing Prayer Worship. Indeed, in this worship, she would be one of the folks offering healing, as well as receiving healing. Everyone would be a participant in worship and possibly in healing. Each individual was encouraged to offer ministry if moved by the Holy Spirit. This ministry might be in terms of a spoken message, a song, a prayer, or even, spiritual touch.

The workshop participants had already done some prayerful work in terms of experiencing what loving healing energy might be like. Mary had experienced warmth and a fuzzy energy in her hands. She had been trying to do some personal work on herself since that experience. Leading into today's Healing Prayer Worship, Friends were encouraged to offer 'laying on of hands' if spiritually moved to do so. Mary was afraid and thought that she would be inadequate in this process. She really felt like running from the room and just hiding somewhere. When it came down to it though, Mary didn't have the will to move, she was numb; so she just stayed where she was.

Who was she to offer healing? Wasn't she the one who had caused so much drama, tragedy and pain? Wasn't she somehow cursed? Wasn't she in the wrong place to be offering spiritual healing and wholeness to others? Wouldn't she do it wrong? Wouldn't she screw it up? How could the Holy Spirit move through her when she was so flawed? What if she made a grocery list in her mind, when

she should be concentrating on praying in a ‘holy’ way? Wouldn’t she block the healing energy in the group? What if someone else blocked the healing energy?

Mary was flooded with doubts and fears. Wasn’t there a special prayer that she needed to say? Wasn’t there a mantra, or a Buddhist prayer that she needed to do? Didn’t she first need to spend a month with Trappist monks practising Holy Silence, before she ever prayed for someone? Wasn’t she a healer in one of her past lives and didn’t she burn at the stake for it? Didn’t the group need to protect itself from evil spirits and ghosts, especially those that she might have brought along?

Furthermore, she worried; didn’t she first need to find her Spirit Guide? Was this the right season for healing? Wasn’t healing prayer best at sundown on a Sunday, in late winter, with no one wearing metal objects? Mary had taken a lot of workshops and she knew a lot of stuff about the right and correct way to do spiritual stuff. Healing prayer, in order to work properly, must need to follow the spiritual laws that she had learned about in these workshops. Shouldn’t the group first be smudged with sage? This worship just didn’t have enough spiritual rules and laws to deal with her many issues.

She had this inner sense that not only was she cursed, but also, somehow, she deserved what she got in life. Mary’s greatest wish was that she not pass on her curse to others. Wouldn’t she harm a person somehow if she prayed for them? Tom, her new workshop friend, was on the list for prayer and said that he was open to healing through touch. Wouldn’t he get the wrong idea if she did “laying on of hands” on *him*? If she physically touched someone, wouldn’t her curse instantly get passed on to them? She didn’t want Tom to somehow get her curse. Mary was certain that she would screw everything up.

She raised some of her many concerns to the workshop leader. He quietly listened and then spoke to her from a loving spirit and said, “A loving God, in a universe created by love, will not allow spiritual harm to come when two or more are gathered together in a prayer of love and compassion.” Mary wasn’t so sure that this was true. Didn’t this workshop leader admit to not being especially holy himself? What did he know anyway? This guy didn’t seem to talk about the spiritual laws that she had spent so much time and money to learn. He didn’t even know how to do Quijong, he said.

She thought that a couple of the other folks in the workshop were not very holy either. In addition, there were eight folks who were teens or in their early 20’s. They seemed so very young and she felt so very old. She was positive that she wasn’t very holy. She wondered just how many “Holy Folks” did it take

to undo the evil that unholy folks like her and others can do? Mary wasn't sure that God had quite organised the universe correctly. Maybe he was just a trickster laughing at everyone. Maybe he enjoyed witnessing suffering and pain. Maybe there was no love and compassion in the universe at all.

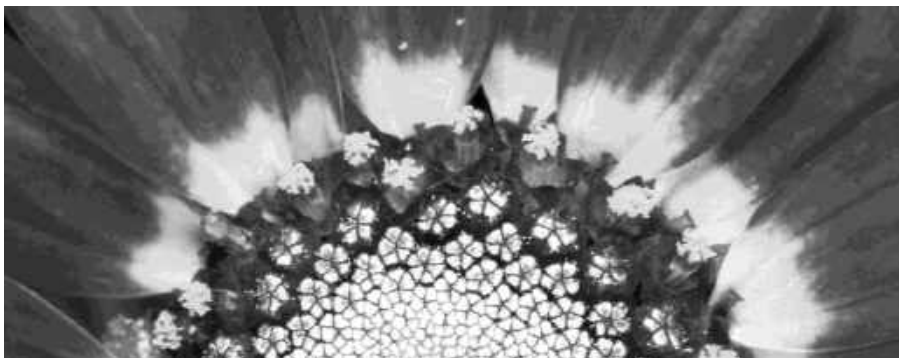
While Mary knew that she didn't have to participate in the Healing Worship, if she didn't want to do so, she sat in the worship anyway. She still felt sort of frozen. Mostly, she was curious to see just how bad things would get screwed up. She knew that she would never be able to help to heal anyone, no matter what happened.

In the gathered Silent Healing Worship, the Holy Spirit came. Mary felt warmth and a sense of healing power in her hands. This was like what she had experienced earlier in the workshop, only much more powerful. She felt uncomfortable with just sitting there with this healing energy without using it. Mary knew without any doubt at all, that she must do something.

She got up and went to lay healing loving hands on Steve, who was currently the focus of the Healing Prayer for the group. Throughout the week she had quietly hated Steve. He reminded her so much of her abusive father. Mary didn't like how Steve looked, how he moved, what he said, and even how he smelled.

But when the Holy Spirit came, Mary could no longer find the hate and dislike for Steve that she used to feel. Instead, she felt love and compassion and realized that he was a child of God. As she moved closer to lay healing hands on Steve, Mary even realised that her own abusive father was a child of God.

In the instant when her hands touched Steve, Mary was healed.



*Stand in your own light, confident and affirmative in your own actions.  
Never allow others to overshadow you with their negativity.*

***Michael Lewin***

In a Quaker meeting for worship we have the opportunity and the environment, to reach Spirit, which not only is a source of wisdom but also the agent for healing. The more we heal the more our connection to the Source is strengthened and the easier and simpler healing becomes.

In the light of the above, one's personal development becomes focused on achieving a deeper and deeper connection with that Source. The process is not a matter of amplifying the Spirit by various exercises but is one of simply getting the I-ness out of the way and allowing that infinite Source to flow. Having said simply, it has to be said that getting out of the way is not easy, indeed the structure of one's ego invariably manages to get in the way, usually with relative ease.

This I-ness has a number of powerful voices, which are marshalled as soon as we move towards that place that is beyond ego and is the home of no things, a place that appears to be oblivion to the ego, though in reality it is the fullness of the All. One voice is the voice of judgement, an inner judge, put there by our negative conditioning in childhood, which created limiting patterns of thought and knowing, which hold us back from the deepest levels of spiritual experience. It is extremely difficult to reach the deepest levels if we don't kick this inner judge into touch. Another voice is one of cynicism, whose task is to disconnect us from what we are actually experiencing, keeping us detached from the reality of our inner and outer worlds; the third voice is one of fear, a feeling that we all have at times but which we have learnt to cope with during our lives by building up a set of strategies to deal with our circumstances. These strategies come into play as soon as our I-ness perceives any threat to its continued existence.

All coping strategies are in place to deal with any perceived threat to the ego and the biggest threat we will ever face is when we make the journey to our true home—that inner Source of power and knowing. What we need on this journey are ways and means of dealing with the inner voices of judgement etc; ways of undoing our conditioning, which tends to deny our true reality and overcome our fears, both rational and seemingly irrational. There have always been spiritual practices that assist us in this task but these days there are also a great range of spiritual and psychological practices, derived from both Western and Eastern sources, that can assist us in the work of removing obstacles to the journey and open up the way for us.

One of the joys of being an agent for healing is that, as well as providing healing to others, it requires us to embark on the journey to the Source – a



journey that all of us, healer or not, seeker or not, are attempting. This journey is no different from that which is undertaken in Meeting for Worship, the process is the same, the goal is the same and the connection is the same.

## THE QUIET GARDEN MOVEMENT

*Rosalind Smith*

For those who seek a quiet and healing place to just ‘come and be’ for a day, or part of a day, these Quiet Gardens would seem to be ideal. They stem from the vision of Philip Roderick, an Anglican priest, who founded the movement in 1992 by opening the first one at Stoke Poges, in Buckinghamshire.

Realising the need for centres of hospitality and quietness he asked his students whether they knew of anyone who would be willing to loan a house and garden suitable for this purpose. The result was the offer of the lovely house and garden in Stoke Poges. He named this new venture the ‘Quiet Garden’ after a line in a piece of his own poetry: “A falling flower in a quiet garden.”

There are now about 300 Quiet Gardens around the world, and two-thirds of these are in the UK mostly in private homes and gardens.

I have checked their web-site and it appears that there are several of these gardens in each county of the UK. To find out where the nearest one to you is either visit [www.quietgarden.co.uk](http://www.quietgarden.co.uk) or phone 01753 643050.

*Quiet I bear within me,  
I bear within myself  
Forces to make me strong.  
Now will I be imbued  
With their glowing warmth,  
Now I will fill myself  
With my own will's resolve.  
And I will feel the quiet  
Pouring through all my being,  
When by my steadfast striving  
I become strong  
To find within myself  
The source of strength,  
The strength of inner quiet.*

*Rudolf Steiner*



## FFH GROUPS – JANUARY 2008

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and Elliott Mitchell, 87 Ravelston Road, Beardsden, Glasgow G61 QAZ

*The purpose of silence is to lead us into stillness –  
And the purpose of stillness is to help us to recognise the presence of God.*

**Anon**

## **ANXIETY AND DIFFICULTIES: THE CHALLENGE TO CHANGE**

*Michael Lewin*

Early Monday morning: I awake to a stiff, aching body and a clouded mind. My sleep has been restless most of the night and I'm feeling very tired. If this was a rare occurrence I wouldn't be upset but unfortunately it's becoming all too regular. I rise and make myself a coffee...

On my way to work, late because of the traffic congestion, I find myself irritated by a constant stream of negative thoughts about what I'm doing. Thinking that there must be a better way to conduct my life – a more fulfilling, pleasurable existence than this one stuck in a traffic jam on a wet, Monday morning.

At work I'm under pressure, trying to undertake too much in so little time. Colleagues are off sick, the phone is ringing and there is a backlog of work needing urgent attention. I question my role here and the apparent necessity to always be operating in the full throttle mode.

Evening: sitting in a meditation class, a constant stream of small, but aggravating thoughts stream through my mind. Why can't I just sit in silence and peace I ask myself? Why can't I just be present in this moment and not be drawn to the past and the future? Why am I always thinking so much? Why am I feeling so anxious?

Do you recognise any of this? Have you been exposed to similar experiences? Can you identify with these mental states? Am I connecting and sharing with you something that is all too familiar?

### **OUR FRIGHTENED SELF**

Unfortunately anxiety can play a leading role in our lives speaking to us of fear, uncertainty and unease. Its ability to challenge and erode our self-confidence can make it a formidable opponent to deal with, especially in its confrontational mode. Often feeling its pervasive presence, it may seem as if we are never completely free from its influence. However, this state of tension need not necessarily be 'diagnosed' as a neurotic, unstable condition that should cause us unwarranted concern – this would simply mean creating more anxiety. Often our uncomfortable state of arousal could be seen as just a normal, realistic human response to an uncertain and ever changing future for which there are no safeguards, no guarantees. It could also be seen as a call to change, a call to adapt to the new that wants to enter our lives. Anxiety then, at this level, can present us with a regular reminder of our vulnerabilities that need our attention if we are to go forward in life.



Anxiety is to some extent a learned behaviour, something we acquire on route to adulthood. Children in general do not know too much about anxiety because they are more in the present, confronting the realities of the moment and not looking back to what was, or projecting forward to what might be.

The reason anxiety is in our lives is because we allow it. There are many different responses we can make to a given situation but all too often we get locked in a cycle of repetition. Recognising the habitual attachments of the mind is the first step towards transforming it. We can change; we have to believe this, affirm this daily until we make the necessary breakthrough – leaving behind quick fired, negative reactions to embrace a calmer, more reflective mind at peace with itself. A mind that is relaxed, spacious, open enough to be able to obtain true clarity amidst constant change. Watching the mind is our practice and this we must do with constant attention. Looking at what will hold us back and what will lead us into a new future.

Worry and anxiety can, unless acknowledged and dealt with, diffuse throughout our bodies creating tiredness, aches, pains, even exhaustion and physical/mental collapse. Life is not necessarily designated ‘difficult’, ‘hard’, ‘burdensome’, unless we say it is. Our fears and anxieties consume a lot of energy which could be used in a much more positive way but sometimes our learning goes wrong. I was lucky in this respect ... I remember once, as a small child accidentally damaging my dad’s car quite badly through playful activity. I also remember the feeling of horror and dread at what my dad would do. But I needn’t have worried. In a calm, sensitive and reflective manner he responded: “That’s OK son, don’t worry, I can fix that.” The sense of relief I felt at that precise time was enormous. The moment itself may have been brief but I can still recall, even today, that feeling of saturated anxiety and fear that terrorized me as a child. Much later I reflected on the incident and realized how fortunate I was to have such a loving, caring father that made my passage through childhood such a joy. But not everyone is so fortunate, often emotionally negative and insensitive parents can fill up the lives of their children with anxiety and fear, which can stalk them throughout their formative years right into adulthood. But choices can be made, changes can be put in place to brake the cycle of transmission which just passes on pain and hurt from one generation to another.

## **LETTING GO AND LETTING BE**

**“It was going to be one of Rabbit’s busy days. As soon as he woke up he felt important, as if everything depended on him. It was just the day for Organizing Something, or for Writing a Notice Signed Rabbit...”**

*A A Milne*

Inner peace and calm are important ingredients in a spiritually fulfilled life and part of our problem in not achieving this state of being is thinking that we are somehow in control of our lives, the universe and everything in it! Like Rabbit, I use to believe this, or certainly acted on this assumption until things got on top of me and I started to feel the burden of unnecessary responsibility. In the process of attending to this flawed mind set I started to slowly let go and soon felt an enormous relief. Now, in a concentrated, hopefully spiritually inspired way I try to do my best, on whatever task I have to undertake, but then I let go of the outcomes – they are not my concern. My concern is only to give of my best in the moment, with a full and open heart then surrender to what will unfold.

Another revelation that came to me at this time, which I have never forgotten, is the wisdom of dealing only with what I can work on, influence and change in my life then – in a space of profound reconciliation – accepting that which I can't alter. All of which brought a deep, penetrative healing into my life...

We can change our lives for the better and we must assert this at every opportunity. The tension and turmoil that has gathered up pace in our lives, that speaks to us in self-doubting language: "You're no good," "You'll never change," "You'll never amount to much," must be confronted and dealt with. These voices – that repeatedly run in their customary grooves to undermine our confidence and self-worth – are nothing more than surface 'chatter' working off negative energy. For when we connect to the deeper, calmer waters of self-realization we come to recognize and respect the huge, hidden potential we have for personal growth. A growth that will take us off to new horizons – if we are prepared to work at it.

## **A NEW LIFE**

Our path in life is to find out who we really are and how we should be living. But this task is never easy and it never comes without risks. However, we must engage with it wholeheartedly, give it all we can, in order to make our lives meaningful and significant. Pulling back, restricting our development is not really an option that we should consider for we may very well come to resent this lack of courage within ourselves, in later years when it is too late to make important changes. The spiritual life, in essence, is contractual so the more we give to it, the more we shall receive. It quietly asks us: "Who is ready to venture forth?" "Who is brave enough to stay on course?" "Who will give of their very best for the road ahead?" Then it waits in silence for us to respond. We may be hesitant, we may be uncertain, but dare we ignore this call? Dare we think so little of ourselves? Dare we hold back and deny our greater being?

*(This article was first published in **New Vision**, and is reproduced with permission.)*

**Part 2**

As a continuation from the first part of this discussion on the power of distant healing I am including further reports from people who have benefited from this wonderful fact:

*“She is no longer bed-fast, nor on traction, is in much less pain, is able to cope and may not now need an operation. This is indeed healing and I am convinced that prayers have played a part in this.”*

*“The very knowledge of healing prayers is an encouragement.”*

*“In 1997 I was completely shaken to discover that I had a benign brain tumour, but that removal could be dangerous. Numb at first, I turned to the Immediate Prayer Group for help. Their quick response and soothing words, and the knowledge that many Friends were holding me in prayer, gave me not only comfort but confidence too that ‘all would be well’. Fear departed from me because I felt so ‘uplifted’. After numerous visits to the hospital to monitor the growth of the tumour, the consultant decided it had stopped growing, eight years after the diagnosis. During the whole of that time I was confident I would eventually hear that announcement. I am certain that my attitude, thanks to healing prayer, played a big part in my recovery.”*

And from the Deputy Head of a school:

*“For many years we have had a candle burning on the table during assembly, and in turn classes have sent the light to whomever they decide among themselves. On one particular day a class had been making Divali lamps and I took them to assembly and we lit them all. When the children came to send the Light it was to their class teacher who had been ill for some time. When the teacher returned to school I asked her how she was feeling. She replied that she had begun to feel better on the Friday morning when the Divali lamps were lit. She had not been told at this point about them.”*

I find this story encouraging, and particularly because of the universal aspect of the event – a Christian assembly with Divali lamps.

In great distress a grandmother rang to request urgent prayers for her grand-daughter who had been diagnosed with an inoperable brain tumour. After several months on several prayer lists, and frequent hospital visits, it was decided to take more x-rays before deciding on a course of treatment, if any. To the surgeon’s surprise there appeared to be no tumour present and the little girl seemed no worse for the experience. Her grandmother was convinced that prayer had helped along with whatever treatment she had received and she

wished to thank all those who had prayed for her grand-daughter.

These extracts come with my thanks to the members of the Immediate Prayer Group, to those we are asked to pray for and hold in God's light and love, and their friends and relatives.

For me, praying for others seems such a privilege and I receive a great deal of comfort and tranquillity from the meditation, readings and prayers I use each day. In other words, healing is reciprocal: unconditional love is sent and received in precious moments of quiet, peaceful communications with God.

~~~~~

### ANGER AND CALM

**A**ll we sometimes know is what offends us.

**N**ever might we consider why it is so, or  
what may, or should, be just.

**G**one is caution, wisdom and the restraint  
that one should prefer?

**E**ntertain only self-hurt and judgement and  
how things or other people err?

**R**eflect then in stillness, assuage your anger;  
and wash away such thoughts as dust.

**C**ast your eyes upon the wonders of the world  
beneath the deep blue firmament.

**A**waken; breathe deeply, slowly; see, hear,  
touch; smell every scent.

**L**augh at those irritating interruptions to your  
harmony, peace and calm.

**M**astery of self, not life's random circumstance,  
shall be your soothing balm.

*Stephen Feltham*

#### **From churches' newsletters:**

*This being Easter Sunday, we will ask Mrs. L.... to come forward  
and lay an egg on the altar.*

*and*

*Don't let worry kill you – let the church help.*



## CLARIDGE HOUSE PROGRAMME

*Weekend Courses: £160 per person (unless otherwise stated)*

*Midweek Courses: £275 per person (unless otherwise stated)*

*Bursary assistance available, depending on individual personal circumstances.*

*Please enquire when booking.*

*For booking details – and other tariff, including daily rates and special breaks – please contact: **Alison Green** or **Keith Marsden**, Claridge House, Dormans Road, Lingfield, Surrey RH7 6QH. Telephone: 01342 832150. Email: [welcome@ClaridgeHouse.quaker.eu.org](mailto:welcome@ClaridgeHouse.quaker.eu.org) Website: [www.claridgehouse.quaker.eu.org](http://www.claridgehouse.quaker.eu.org)*

### **March 14th-16th MEDITATION & KABBALAH**

The Kabbalah is an ancient mystical system of understanding the universe. Also known as the Tree of Life, it fosters a deep understanding of how Divine energies manifest in the world. Some powerful kabbalistic meditation practices have recently come to light – we shall be introducing the key concepts and exploring these experientially in meditations using breath, visualisation and mantra.

***Philip Clouts** has been immersed in the Kabbalah for many years and offers kabbalistic experiences through teachings, meditations and musical events ([www.kabbalahmusicmeditation.com](http://www.kabbalahmusicmeditation.com))*

### **March 20th-25th EASTER BREAK**

(£250)

### **March 25th-April 4th M.E. RETREAT** (single £485, shared £415, carer £335)

This special retreat is a healing journey into ourselves, into the physical, emotional and spiritual aspects of ME / CFS, a gentle holistic process towards healing, wholeness and self-empowerment. There will be plenty of time to rest, reflect and enjoy the gardens. ***Nomi Sharron** is a writer, teacher and experienced retreat leader, who has had ME for more than 10 years*

### **April 4th-6th 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** is a Reiki Master & teacher with over 10 years experience.*

### **April 7th-11th BACH FLOWER REMEDIES** (Short Midweek £245)

These homoeopathic remedies, created by a doctor, help us to balance negative emotions and realise our true potential as spiritual beings. This level 1 certificate course introduces all 38 remedies with explanations of how and when to use them. For newcomers or those with experience wishing to reach practitioner level. (There will be an additional charge of £2 for the Bach Foundation certificate) ***Angela Davies**, Quaker, is a trained counsellor and registered Bach Practitioner/Teacher. [www.bodymindhealth.co.uk](http://www.bodymindhealth.co.uk) (Short midweek course with 2 days tuition in a 4 night stay.)*

### **April 11th-13th EXPLORING YOUR INNER CREATIVITY**

Come and develop your creativity, explore your inner world using drama techniques (improvisation and voice and body exercises) and self-development tools - (visualisation techniques, guided meditations). All will help to expand an everyday creative awareness. A chance to have fun and tap into hidden talents.

*Valerie Dent (BA(Hons) & Cert Ed) has been teaching for more than 15 years.*

### **April 14th-18th SOCRATIC DIALOGUE ON “WHAT IS COURAGE?”**

(Short Midweek £245)

Socratic Dialogue fosters critical thinking, developing listening and reasoning skills. With questions drawn from everyday life no prior experience is needed. Participants share examples from their experience. The group identifies reasons for judgments and seeks consensus. Course participants are asked to attend all sessions to foster cooperative work and continuity. The question this time is: “What is Courage?”

*Dr Rene Saran is an experienced Socratic facilitator.*

*(Short midweek course with 2 days tuition in a 4 night stay.)*

### **April 18th-20th GENTLE YOGA TO BOOST HEALTH AND STAMINA**

During the weekend Tim will be encouraging alignment, balance & concentration through gentle yoga postures, meditation and mantra (sound), also a little philosophy. The focus will be on physical and emotional balance to boost energy and stamina. Suitable for all ages & abilities especially for those with ME or other health problems.

*Tim Frances trained and subsequently taught at Ickwell Bury, currently teaching at Bedford and Cambridge hospital, Tim has been teaching yoga for 15 years.*

### **April 21st-25th HAPPINESS**

(Short Midweek £245)

Now a subject to be taught in schools! Millions are spent on antidepressants and happiness is equated with material things. This workshop takes a different view and you will write about and explore real and not synthetic ways leading to happiness. There will be a DVD shown.

*Lily Seibold is an experienced tutor and counsellor. (Short midweek course with 2 days tuition in a 4 night stay.)*

### **April 25th-27th HEALING RETREAT**

An informal retreat on a healing theme involving talks, discussion, meditation, personal and group healing, there will also be quiet and free time for personal reflection.

*Jim Pym is a spiritual healer and meditation teacher with over 40 years experience, author of Listening to the Light.*

**April 28th-May 2nd FREEING THE BREATH – an introduction to Buteyko**  
Buteyko is a simple method of self-healing, through getting to know our own breath, and using breath to enhance our well-being. A practical course where we will learn some simple exercises and begin to make small conscious changes which improve health, specially effective for anxiety, asthma and other breathing disorders. Wear loose comfortable clothing. *Linda Shampán is an experienced UKCP registered therapist and counsellor and qualified Buteyko teacher who first learnt to treat her own long-term asthma. (www.buteykobreathing.org)*

**May 2nd-9th LATE SPRING BREAK – Craftmaker in Residence**

(4 night midweek stay £200, Daily rate £57)

A relaxing stay with opportunities for craft activities midweek, including card and jewellery making, with *Alison Brice*. There will be a small charge for materials.

**May 9th-11th AWAKENING CHAKRA ENERGIES THROUGH SOUND**

(£170)

The key to sound health lies in the perfect spin of the chakras. This workshop offers pathways to achieving this through the directed use of the voice. No previous experience necessary, only a deep intent.

*James D'Angelo, author of The Healing Power of the Human Voice*

**May 12th-16th CHINESE BRUSH PAINTING**

(£290)

This week we shall paint summer flowers in the vibrant free style typical of Chinese Painting. We shall paint traditional subjects and also draw inspiration from the beautiful grounds of Claridge House. A Chinese painting is not complete without a bird or an insect. Suitable for beginners or improvers. *Maggie Cross learnt the art of Chinese Painting in Hong Kong, where she grew up.*

**May 16th-18th TAI CHI / CHI KUNG**

(£170)

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, an experienced teacher and facilitator who has been teaching these exercise forms since 1988.*

**May 16th-18th LIVING WITH LOSS – an introduction**

(£170)

A gentle, nurturing weekend for anyone who has lost a loved one, not necessarily by death. We will look at ways to cope with grief and explore the paradox of letting go while staying connected and forging continuing bonds.

*Frances Crampton and Elizabeth Brown are both trained counsellors and healers and members of Quaker Retreat Group.*

## **May 19th-30th EARLY SUMMER BREAK – Writer in Residence**

(4 night midweek stay £210, Daily rate £57)

Midweek during the break **Ted Walter** will be the Writer in Residence. There will be opportunities during the residency for writers with work in progress, to discuss it in one to one sessions. For those who *can't write, don't write, won't write* there will be a daily encouragement session with a chance to share discoveries.

## **YOGA TO BEAT FATIGUE**

**June 2nd-6th** midweek course (£290)

**June 6th-8th** weekend course (£170)

Gentle yoga courses suitable for all abilities and which will include fatigue-busting methods such as special breathing techniques, meditation and health boosting yoga postures. Also suitable for those with moderate ME/CFS. Participants will require a non-slip yoga mat. (Courses can be combined for an additional £11 for Friday lunch.) **Fiona Agombar**, *author of Endless Energy, qualified as an instructor with the Yoga for Health Foundation in 2002*

## **June 9th-13th SELF HEALING WITH REIKI I for people with ME/CFS (£290)**

Reiki, a Japanese system of healing, offers a gentle balanced approach to support the already depleted systems of those living with M.E./Chronic fatigue. Each participant will learn how to use Reiki on a daily basis at home in order to help them move towards healing. The course is suitable for those with mild/moderate M.E. **Emma Saunders LeBlanc**, *a former lecturer, lived with ME for more than 10 years. She found Reiki instrumental in her healing and now runs her own practice. She is a Reiki master/teacher and a member of the UK Reiki Federation.*

## **June 13th-15th THE HEALING POWER OF HERBS (£170)**

Learn how herbs work with the body on a physical, emotional and spiritual level to bring a person back to, or to maintain, good health. You will learn how to identify some powerful healers in the garden and countryside; sample and learn how to make simple remedies. There will also be opportunities to explore personal health issues in a confidential and healing setting.

**Sarah Furey**, *an experienced herbalist who works in Sussex, has a degree in Herbal Medicine and a diploma in Nutrition.*

## **June 16th-20th MEDITATION & MINDFULNESS (£290)**

A meditation retreat with an emphasis on the Buddhist practice of Mindfulness. Exercises cover physical, sensory, intellectual and emotional levels as well as meditation practices and techniques. Open to all levels of meditators. The Mindfulness practice will include periods of silence.

**Anne Simpson** *is a meditation facilitator, homoeopath and healer with a clinical practice in Meopham and Gravesend*



**June 20th-22nd A COURSE IN MIRACLES© – an introduction (£170)**

*A Course in Miracles* gives us a vivid new creation myth to heal our personal and collective sense of loss, to give our lives meaning, and reconnect us with each other and our true Self. **Anna Powell** is an experienced therapist, writer and facilitator who has been teaching A Course in Miracles© for over twenty years. For more information see [www.unlearningschool.com](http://www.unlearningschool.com)

**June 27th-29th SACRED DRUMMING (£170)**

Deep and lasting is the power of the drum in sacred work. When you experience shamanic journeys, clear energy, meditate into the realm of Spirit, pray to the angels, ancestors and guides, the drum holds you firmly on the earth so that you pass through the veils between the worlds in safety.

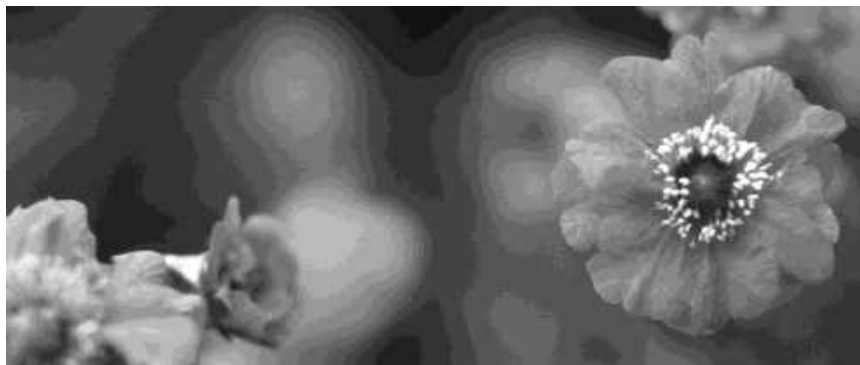
**Steven Ash** is a teacher, shaman and healer. He grew up on Wikwemikong reservation in Canada. He is the adopted grandson of Wallace Black Elk and author of bestselling “Sacred Drumming” Godsfield Press

**June 30th-July 4th TAI CHI / CHI KUNG (£290)**

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**, an experienced teacher and facilitator who has been teaching these exercise forms since 1988

**July 4th-6th THE QUAKER WAY – enquirers and newcomers (£170)**

A weekend to explore Quaker spirituality: worship, conviction and way of life. The course will be directed to people new to Quaker meetings, those thinking of joining, and those who have recently joined and are considering: what now? It will include input from facilitators, but also plenty of time for questions and puzzlement! **Harvey Gillman**, writer and poet, who was Outreach secretary for QHS, Swarthmore Lecturer and Joseph Rowntree Fellow.



## QUAKER SPIRITUAL HEALERS EVENTS – 2008

### QUAKER SPIRITUAL HEALERS' 'TRAINING' COURSES:

These are training courses in practical healing that give those who are interested in becoming members of Quaker Spiritual Healers the opportunity to explore their own potential in a safe and 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. This course does not necessarily lead to full membership of the QSH.

#### **July 1st-3rd At Sunderland Friends Meeting House** £75

Led by **Rosalind Smith**. This is a non-residential course. *For booking, and any help with accommodation arrangements, please contact **Lesley Barefoot***  
Tel: 0191 520 1181. Email: Lesley\_barefoot@yahoo.co.uk

#### **Oct 13th-17th At Claridge House, Lingfield** £255

Led by **Cherry Simpkin** and **Margaret Western**. Please book directly with Claridge House Tel: 01342 832150 Email: welcome@ClaridgeHouse.quaker.eu.org.

### QSH SUPPORT WEEKENDS

Both the following are weekend gatherings for full or probationary members of **Quaker Spiritual Healers**, offering an opportunity to develop further one's understanding of spiritual healing with others on the same path:

#### **June 13th-15th At Scottish Churches House, Dunblane** £135

An ecumenical conference centre, easily accessible, and situated on the Cathedral square – lovely grounds and a mediaeval chapel.

*Facilitated by **Jim Pym** and **Annie Miller**.* Please ring 0131 447 3268 to book, and then send a deposit of £25 to Jim Pym, c/o 15 Morningside Park, Edinburgh, EH10 5HD. (Cheques made out to Friends Fellowship of Healing.)

#### **Sept 12th-14th At Claridge House, Lingfield** £120

*Facilitated by **Anne Simpson**.* Book with Claridge House Tel: 01342 832150  
Email: welcome@ClaridgeHouse.quaker.eu.org

**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, which may be held at Claridge House, or other venues. 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 inside back cover of **TW**).*

Our cat died recently. She'd been with us for seventeen and a half years and had been a much loved member of the family. People who haven't had a relationship with an animal really don't understand what the fuss is about when a pet dies.

I look out over our wind-swept, bedraggled garden and give myself time to mourn Fluffy's passing, and to ponder on the gifts that her feline life gave to us. As with so much else in life, we don't fully appreciate what a unique contribution a person, a pet, a home, or an object bestows upon us until it is gone. We may have moments of delight in that being, but generally it is the absence that makes us aware of what was. And so it is with Fluffy.

I see her in my mind's eye: spread-eagled in the sunshine in summertime, curled up asleep on the garden bench, sitting bolt upright under the tree with her paws neatly paired in front of her, watching. I remember her as a younger cat, crouching low to the ground, bottom wagging, preparing to pounce on an unsuspecting bird. I remember her happy half-purr, her half-meow as she sped across the doorstep in the morning, anxious to get at her food. I remember her full purr – that wonderfully regular, delightful, comforting sound and vibration when she sat on my lap; and the needle-sharp claws that dug into my knees as she settled! I remember the clumps of grey, cream and golden fur that used to map out her path round the house in moulting season; and the way that, being predominantly grey, she used to disappear in the shadows, and I'd trip over her, or stand on her tail – sorry, Fluffy! But above all, I remember her simply *being there*: always there, predictably there. It didn't matter what else was going on in our lives, she'd just be there: eating, sleeping, purring, meowing, demanding food, coming for a stroke, licking a hand, interfering with my reading – a metronome to our living. Now she's not there anymore and life is so much the poorer.

We never spoke in words, held a conversation like people do: and that's why, for one reason, non-animal lovers can't see why pet-lovers are so upset when their animal friends die. There's something very subtle about human/animal relationships. It's to do with this beingness, and this unconditional and wonderfully simple relationship that can exist between a person and an animal. I remember looking at my first cat when I was about seven years old. He was pure white and sat under the chair, all-eyes it seemed to me at the time, and I remember thinking, "Now I've got someone I can tell my secrets to." I knew that he would keep them, not comment or criticise, but

merely accept me for who I was. These qualities are, I am sure, some of the greatest gifts that our pets bestow upon us. There's no need for social niceties, professional masks, all that kind of human manoeuvring.

Predictable presence and unconditional love, that's what animals give to us. Generally people view animals as lesser beings, less developed than humans; but I really do wonder....

## **FOR THE GARDEN OF YOUR DAILY LIVING**

### **Plant three rows of peas**

Peace of mind

Peace of heart

Peace of soul

### **Plant four rows of squash**

Squash gossip

Squash indifference

Squash grumbling

Squash selfishness

### **Plant four rows of lettuce**

Lettuce be faithful

Lettuce be kind

Lettuce be patient

Lettuce really love one another

### **No garden without turnips**

Turnip for meetings

Turnip for service

Turnip to help one another

### **To conclude our garden we must have thyme**

Thyme for each other

Thyme for the family

Thyme for friends

**Water freely with patience and cultivate with love.**

*Anon*



The ministry of healing goes on quietly in every live meeting. These healings, which often amount to remarkable and unexpected cures of physical and mental illness, usually pass unnoticed. The materialistic philosophy of our age still holds sway in too many of our minds: so we neither expect healing to take place, nor do we invite the sick in mind and body to our meetings; nor do we hold the sick in our minds during meeting as often as we should with the definite intent and expectation that they may be healed thereby. As a consequence none of our meetings are fully used as centres of spiritual healing.

Yet the original Gospel linked the proclamation of truth to the healing of the sick, and throughout the whole period of Quaker history, records of remarkable healings have been preserved. My own experience as a doctor convinces me that similar cures are taking place among us to-day. The purpose of these notes is to draw attention to the healing aspect of the Quaker witness.

In a world full of physical, mental and social ‘dis-eases’ we ought to resume once more this neglected part of Quaker Ministry. If we take the illnesses of our fellows with us into the meeting and there lay them before God we shall find that Christ is as powerful and as willing to heal to-day as He was when He lived in the flesh, as Jesus of Nazareth.

The Quaker Meeting is uniquely fitted for spiritual healing – or so it seems to me. There is no risk of doing any harm provided that we do not encourage the sick to neglect the ordinary means of diagnosis and healing (available to them as a result of the scientists’ search for truth) and provided we do not suggest to them that spiritual healing is a species of magic designed to save them from taking trouble and facing their own spiritual, mental and physical problems. True healing is essentially a spiritual experience, and it follows radical – even drastic – changes in our attitudes, aims and purposes. Healing is not something that we demand of God: it is a gift sent to those who first ‘seek the Kingdom of God’. Just as there are limits to our span of life so ( I believe) there are limits to the physical effects that may be expected to follow spiritual healing; but, when the sick are prepared gladly to accept such a measure of health as God knows to be good for them here and now, wonderful and unexpected cures begin to happen.

In my experience there are three means by which healing comes to us in the meeting. It comes personally during worship, it comes corporately during worship whenever the whole meeting is turned in that direction, and it comes through fellowship. This last means of spiritual healing is especially important at the present time.

Half the world seems to be peopled by “all-or-nothing merchants” – people who affirm that spiritual healing either must be a cure for everything or else that it cures nothing. But life is not like that. Life is full of shades and nuances, full of transitions, gradations, and ‘third alternatives’. My experience suggests that real spiritual healing does not begin until the sufferer has **YIELDED HIMSELF TO HIS ILLNESS** – at least in so far as to be made ready to lift that cross without repining, self-pity, bitterness and hatred. This kind of ‘acceptance’ is far removed however from a ‘passive submission’ to the supposed ‘will of God’. The two types of acceptance are as different as the warm living peace of fellowship is from the dead peace that reigns amidst the cold spaces of the stars.

No one is called upon, nor should consent, to resign from life. Everyone must be ready to place his fullest **TRUST IN LIFE** – and especially in the God of life (whose nature is made evident by Christ). Let us not argue therefore about absolutes of any kind. Let no one say “since God is love, therefore so and so”. Who of us is skilled to comprehend God’s love? Rather let each one say “since God is love, nothing can separate Him from me, the Lover from the loved. Neither health, nor illness, life nor death, nor any created thing can break the bond. Therefore I will trust, will accept and be pliable that I also may be guided by Him along my own life-road”. This fundamental attitude of patient hopeful faith, prepared to accept whatever may come, writes out loss of faith or hope or trust – this attitude (experience teaches me) is the first step towards spiritual healing. This attitude is needed by the Healer, by the healing group or meeting, and by all who are about to be healed by the Holy Spirit of Life, by Love, or by fellowship. But many will object. “If ye have faith but as a grain of mustard seed ye shall say unto this mountain...” But Jesus did not say, “If ye have faith but as a grain of sand”. He said “as a grain of living mustard – as a seed of Life”.

A centre of life, small though that centre may be, alone can transpose mountains of matter. Moreover, mental and bodily illness is manifestations of disordered life, and not primarily of disordered matter.

Only too often our faith is like a grain of sand: it will not move mountains, let alone cure living illnesses. Our faith is in matter, it is not in life. Leaving on one side therefore all presuppositions and prejudices, let us enquire of the facts of life. Pliable, teachable, expecting the unexpected, but demanding nothing, let us seek spiritual health where it may be found. If we have faith in life we shall know that Love, and health, ever dwells within all Life. Thus prepared in heart we shall come to Meeting in a condition in which we are quite liable to heal and to be healed.

As for myself, I have been ill again and again. Many times I have started to

recover when inwardly I have honestly been ready to be ill. There is a complete philosophy of life for those who can digest the meaning of the last sentence. Those who lack that philosophy are fearful and anxious about many things; afraid to be ill, afraid to die, fearful of having children, over-anxious about their friends and their future. They have not yet chosen the ‘better part’ – Mary’s position – faith in Life.

*Friends Home Service Committee. (First published in 1942.)*

## REPORTS

### **QSH SUPPORT WEEKEND AT CLARIDGE HOUSE, September 2007**

As I sat having my evening meal on the first evening I wondered how it is that people who so enjoy the silence are so noisy when they get together over a meal. It was a noise emanating from a bunch of happy people and I knew that it was going to be a good weekend, and so it was.

The main workshop was on Saturday morning and introduced by Stephen Feltham, a member of the group as were all of the contributors. Stephen had thought well about the workshop and prepared thoroughly bringing a workbook and groups of objects to stimulate the senses. We were invited to associate colours with taste – numbered pots of powder with sticks to dip, colours with smells – numbered spray bottle, colours with sounds – several drums and other percussive instruments, and colours with touch – sand, pebbles, fabric, gravel, etc and colours with feelings. All good fun, thought provoking and producing lots of statistics for Stephen’s computer.

We had two sessions from Ros Smith who also ably facilitated the weekend. She introduced us to some of the work of Eckhart Tolle. Firstly about mindfulness and living in the now and then about the pain body and ways of dealing with it.

Peter Horsfield guided us through an ancient Korean text titled *The Scripture of the Heavenly Code*. He explained the meaning of the text and the general concept of the teachings of the scripture, the Chun-Bu-Kyung. Peter had painted the characters on a large canvas with a tranquil scene of Korean landscape as background. He also played some chanting and musical settings from a CD, to illustrate the spiritual energy and healing aspects of the scripture. (Readers of *TW* will remember his article in the summer 2007 edition.)

Friday evening was rounded off with a meditation by Ruth Shadwell and Saturday’s with circle dancing introduced by Keith, the Claridge House deputy warden who generously gave of his free time. And into this packed weekend we managed some free time, a distant healing session lead by Maurice Russell and healing in pairs.

As one of those there for the first time said, “What has struck me is how loving of one another everyone is”. Not only was it loving, it was also happy and rewarding.

*Geoffrey Martin*

## **HEALING AND SPIRITUALITY IN THE 21ST CENTURY**

*A day conference at Friends House on Saturday 6th October organised by the National Federation of Spiritual Healers and the London branch of the Doctor-Healer Network.*

This was a well organised day with an attendance of a little over two hundred people, and a wide spread of subjects feeding both the left and right sides of the brain.

The morning, when we were at our most alert, started with a talk by David Peters, Professor of the School of Integrated Health, chair of the British Holistic Medical Association and an editor of the journal Holistic Health Care. What he had to say was very positive in that science is moving towards a more holistic outlook on life. Science is great at analysis of the body but that does not give the whole picture. Now science is discovering how the body and mind are part of each other and that is embodied in the great system extending out into the universe. He was able to show that science is beginning to prove facts that complementary therapists have known for a long time, e.g. meditation does make a difference, which can now be shown on brain scans; stress on one part of the body affects other parts; the body is self organising, etc.; medicine is now putting everything together and giving the body its skills to be empowered. Science tries to make everything safe and certain but it cannot do that. The great challenge is how to make it truly human.

The next speaker, Matthew Manning, was less scientific in his outlook. He too was very positive starting with stories of several of his clients who were cured, some by using healing as a complement to allopathic medicine and some by healing alone. He also spoke about the importance of intention, suggesting that the healing starts when the patient starts to want healing. A concept also proposed by Jim Pym in one of his books. My favourite of all the things he said was ‘Everything that happens to us is an opportunity to move on spiritually’.

The first item after lunch was very different. Lou Beckerman, a nurse, artist and singer sang and played the guitar. This did not ‘do it’ for me but I could appreciate the excellence of her performance. She also accompanied a ‘healathon’ where we all sent distant healing to the many people whose names were read out.

The last speaker of the day was Angie Buxton-King who manages a team of complementary therapists, (six healers, a counsellor and two reflexologists/ aromatherapists,) in the cancer ward at University of London College Hospital. She came into healing when her five year old son Sam was diagnosed as having untreatable cancer. She trained as a healer so that she was able to give him healing and after he died found that many others were in a similar position to her. She founded the Sunflower Healing Trust to raise money to pay for complementary therapists to work in hospitals, offered her services to the ULCH and things grew from there.

Our day included two guided meditations so that both parts of our brains were catered for. A very worthwhile day.

*Geoffrey Martin*



**George Fox's Book of Miracles** Edited with an Introduction and notes by *Henry J. Cadbury*. Quaker Books 2000 (previous editions 1948;1973)  
ISBN 1-888-305169 £1.00

My interest in the 'Miracles' started with my Quaker upbringing. I had heard about the miracles growing up in the U.S. and then later got a heavy tutelage on the subject in the 1960's from my English grandmother, Florence Rose Morgan. Granny was a Forester, in the Forest of Dean, Gloucestershire, England. The Foresters retained an oral history of events going back to pre-Celtic times. The piece of oral history for The Friends was one that focused primarily on the 'Miracles'.

For me, George Fox was the man with the 'Book of Miracles'. It took me a long time during my early adult years to realise that for most Friends, the 'Book of Miracles' was virtually unknown. Considering that the book details over 150 recorded cures, it is clear that George Fox was involved in a healing ministry. Indeed, it was a requirement of the times, (the mid 1600's), that Fox be a 'Miracle Worker'. No religious leader worth his salt could be seriously entertained as 'publisher of truth' unless he also evinced miracles.

Jesus Christ had promised his followers that they would do even greater things than he did. By some accounts, one verse out of seven in the New Testament relates somehow to Jesus and his healing ministry. It is little wonder then that 17th century English Christians faced with the execution of their monarch and the rise of a host of new religions expected great things from those who professed to follow in Christ's footsteps. 'George Fox's Book of Miracles' was Fox's attempt to satisfy both his critics and his followers that



Quakerism was a true faith, one especially blessed by God.

George Fox also involved himself with facilitating cures for two rather prominent individuals. On his list of cures were those of Lady Elizabeth Claypole, (the favourite daughter of Oliver Cromwell, who was then the ruler of all England) and the cure of the young Duke of Gloucester, (son of Prince George and the later, Queen Anne), who was at the time of the cure, the heir-apparent. Fox therefore covered both sides of the fence and placed Friends in a position of win-win depending on whether Parliament or the monarch was to hold sway in ruling England. Henry Cadbury has managed to piece together a whole series of such healings including many that Fox had listed in the extensive index to his 'Book of Miracles.'

The actual text of the 'Book of Miracles' is only 44 pages; the bulk of the book is Cadbury's lengthy 86 page Introduction and the brief but excellent forwards by Rufus Jones, Jim Pym and Paul Anderson. What we glean from the Introduction is well worth the reading. Not only does Cadbury place the Book of Miracles within its historical context, we also get a sense of why Fox wrote it and why it was never published as written, (fear of Friends being persecuted as 'witches'). We further learn from Prof. Cadbury's research, how important healing work was to George Fox and other early Friends. Fox is quoted about his desire to be a physician, (had the Lord not lead him otherwise). He therefore carried a physician's bag everywhere he went and collected herbs at the various parts of the world that he visited. Fox even left land to Friends in Philadelphia, a part of which was intended "for a garden, and to be planted with all sorts of physical plants, for lads and lasses to learn simples there, and the uses to convert them to – distill waters, oils, ointments, etc." (page 43)

The oral history tradition in the Forest of Dean had some critiques of George Fox and his healing work that was not part of the Book of Miracles. According to Forest lore, George Fox was **not** the best healer in the bunch, (which included the likes of the Penningtons, members of the Penn family, Samuel Hooton, James Nayler, et al). No, despite his 'Book of Miracles,' Fox had to take a back seat to James Nayler.

The Foresters maintained several facts: 1. James Nayler raised the dead, namely Dorcas Erbury, (Henry Cadbury has extensive documentation from court files detailing this event in the book). Fox never claimed such a feat himself; although some folks did maintain that his restoration of John Jay's neck was an example of raising the dead, (pages 370, 371 of the 1694 edition of the *Journal*); 2. The conflict between George Fox and James Nayler was a product of the conflict over who was the greater healer with James having both more and greater healings to his credit; 3. Fox's 'Book of Miracles' was both

an attempt to document his successes with an eye to diminishing the legacy of Nayler and 4. Most Friends were involved in healing work. The frequent Meetings for Sufferings being not only practical in terms of providing food, shelter, and other resources for those being persecuted and for their families; but also they were primarily a time of worship when Christ Jesus, (who had come to teach his people), might be prevailed upon for miracles.

This new edition of Henry J. Cadbury's *George Fox's Book of Miracles* will be a most welcome addition to Friends' libraries both public and private. It is a piece of Quaker history that has been largely ignored by most historians. It is also a part of our roots and a partial explanation why we experienced such phenomenal growth during our early years. George Fox and other early Friends were indeed miracle workers. I take Friends at their word and look forward to the day when contemporary Friends also see miracles as not only a part of our heritage but also as a possibility for today.

*Richard Lee*

**Working with your Soul** by *Ruth White*. Piatkus Books. 2007. 194 pp. ISBN 0-7499-2745-3. £9.99.

This excellent book by Ruth White, experienced healer, psychotherapist and spiritual consultant, is a great inspiration and help in seeking one's soul purpose or 'soul service'.

Ruth writes about her own personal experience of the signposts in her life that have led to clarity in following her soul service of helping others and teaching. She describes her early childhood awareness of the "tall, white, shining being that for many years I felt must be an angel" and how, when she was eighteen years old, she came to realise that this presence was a discarnate guide, with whom she could communicate. He asked her to call him 'Gildas' and to learn to become a channel for his teachings from his spiritual dimension.

Very many people have been uplifted and helped by Ruth and Gildas' inspiring guidance over fifty years of their working partnership. This book is highly practical, drawing on clear examples of people who have found new perspectives on what have seemed like impossible and intolerable situations in their lives. There are helpful descriptions of soul contracts, working for the collective healing of disease and balance between feminine and masculine principles, dream-work, decoding your soul purpose and symbolic messages.

*For those wishing to find out more details of Ruth White and Gildas' work together, or join the welcoming 'Gildas groups' in London or Oxfordshire, these can be found on [www.ruthwhite-gildas.co.uk](http://www.ruthwhite-gildas.co.uk).*

*Maryrose Price*

**A Year Lost and Found** by *Michael Mayne*. Darton-Longman-Todd 2007. 96pp. ISBN 0-232-52715-6 RRP £7.95 (£5.99 from Amazon.co.uk)

I was given Michael Mayne's book *A Year Lost and Found* about thirteen or fourteen years ago at some early point in what I now call my "M.E. project". At the time I was desperately looking for answers and this book explicitly states that it does not have this kind of remit so I did not think very highly of it at the time.

Several things I remember from that first reading: the description of the onset, the bewilderment of his wife, his writing in the church magazine about his observation of nature in his garden, especially the birds, and his getting much more response to this article than when he wrote his usual articles with a religious theme! Then at the end of the book his acceptance of the position of Dean of Westminster, even though he was still far from well, although recovering, which I thought at the time was madness. So it has been very interesting to revisit this book now I am in good health and in a less judgmental frame of mind!

The book is in two distinct halves. The first half is an account, month by month of what was happening to him, not only physically but mentally, emotionally and spiritually. The second half is his reflection at the end of a year of suffering where he tries to see what has happened in terms of his religious beliefs. Here he draws a parallel between Christ's ministry, (where he is at first busy and active and then at the end of his life has to let go and let what needs to happen do so,) and Michael Mayne's own ministry, once active and now passive.

Michael is very open about his feelings and the various paths he trod to get well, including acupuncture, homoeopathy, dowsing and even clairvoyance, the latter two a risk for a senior churchman to state so publicly. His breakthrough came while he was seeing a very wise soul, an 80 year old retired surgeon who practised as a holistic doctor and who treated him as a whole person, unlike the medical profession, who had little to offer him. He realised that he had shifted from just wanting a magic bullet, which would restore him to health, and which just wasn't happening, to trying to understand why he had this illness in the first place. Dr. D. as he calls him, as an answer to the question, "Why am I so vulnerable to this virus?" replies: "Perhaps," he said, with a smile, "because your inscape does not match your landscape. I use the term," he said, "in its Jungian sense." I guess this is a profound statement that can be made about some of the reasons for any chronic illness and was certainly true for me.

This book in its time was a seminal work because here was a public figure, suffering from what came to be known as M.E. writing publicly about an illness which up to that time had been largely dismissed as all in the mind. I remember Harry Thompson a healer who helped me a lot, saying to me that no-one much believed in M.E. until this book was written.

To summarise I cannot do better than to quote from the first chapter of the book: 'This unashamedly is a very personal book about one year of my life and what a sudden mysterious, knockdown kind of illness does to you and your family; about doctors and their still limited knowledge in certain areas, and about a God who stops you dead in your tracks and sets you groping for answers.'

It is a lovely book, where you will share the intimacies of one person's life on all levels, his struggles and his triumphs and where you will have a glimpse as to what it is like to be debilitated with chronic fatigue.

The book has been republished to mark his death from cancer.

*Jan Brumfitt*

**Journeys in the Light. Quaker Stories** by *Jan Arriens*. Pronoun Press.

2007. 179 pp. ISBN 978-0-9556183-1-4. £7.95.

Jan Arriens is indeed a great story teller. This collection of easy to read tales, some true, some fictional, covers events from the beginning of Quaker history to the present day. It is a book to be read straight through or dipped into at any time, and all the stories deserve to be read over and over again.

Some are accounts of great courage and fortitude, while others have a touch of real humour, at the same time emphasising a Quaker truth or insight. Still others tell of the hard increasing efforts of early Quakers regarding the slave trade and conscientious objection in the two world wars, and all drawing the reader to a greater determination to live up to Quaker principles.

There are some wonderful examples of how silence can resolve difficulties without a word being spoken, and others of conversations and accounts of individual experiences related to a group or single person, and even, in one case, to no-one at all, bringing unexpected results. Children, animals, old and young have been brought into these tales and one finds oneself wondering which are the true ones and which are fictional. It doesn't really matter though, as all are interesting and inspiring in their own way.

This is a book I can thoroughly recommend to anyone, whether a Quaker or not, as I defy anyone who reads it to come away having felt or received nothing from it.

*Leonora Dobson*

## 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'.

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

All are welcome to join. If you would like to help in this way, please write 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.