

ISSN 1745-0845

# TOWARDS WHOLENESS



£2.00

No. 124 SUMMER 2009  
*Published three times a year by the*  
FRIENDS FELLOWSHIP OF HEALING  
(A QUAKER GROUP)

The Friends Fellowship of Healing is an informal group of the Religious Society of Friends (Quakers). (*Registered Charity number 284459.*)

Since its foundation in 1935, it has sought to uphold the cause of a healing ministry, and seeks to be a channel to help people towards health and harmony of body, mind and spirit, which it believes is God's purpose for everyone.

It has prayer groups attached to many Meetings, and also postal groups to enable isolated people, and those who may be unable to join a local group, to co-operate with others in the service of healing prayer.

The Fellowship holds conferences, retreats and workshops held either in its residential centre (*Claridge House, Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH*) or elsewhere.

All members annually receive three issues of *Towards Wholeness*, the journal of the Fellowship, published in March, July and November.

The minimum subscription is £10 per calendar year for UK, Europe and all overseas countries (£10 Sterling only). Cheques, payable to Friends Fellowship of Healing, should be sent to the membership secretary, Sandra Kirk, 17 Southfields, Glastonbury, Somerset BA6 8DW. Tel: 07761 534730 Email: sandi.ffh@btinternet.com

US members please contact our agent, Richard Lee, 1201 Walsh Street, Lansing, MI 48912 USA Tel: (517) 485-4268 Email: leer@msu.edu regarding payment via him.

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 Tel: 01359 252248 Email: RosSmith@btinternet.com

*Deadlines: February 1st, June 1st and October 1st.*

For further information about the FFH please contact the Clerk: Cherry Simpkin, 78 Courtlands Avenue, Lee, London SE12 8JA Tel: 020 8852 6735 Email: cherrysim@btinternet.com

Donations for the work of the Fellowship are most welcome.

*Cover photo: Harvest time in Norfolk – Editor's photo*

**FFH/QSH Web-site:** [www.quaker-healing.org.uk](http://www.quaker-healing.org.uk)

**Clerk:** Cherry Simpkin, 78 Courtlands Avenue, Lee, London SE12 8JA  
Email: cherrysim@btinternet.com Tel: 020 8852 6735

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

**FFH Membership Secretary:** Sandra Kirk, 17 Southfields, Glastonbury, Somerset BA6 8DW. Email: sandi.ffh@btinternet.com Tel: 07761 534730.

**Treasurer:** Elliot Mitchell, 87 Ravelston Road, Bearsden, Glasgow G61 1AZ  
Email: elliotjames33@aol.com Tel: 07908 893549

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

**Postal Prayer Groups Coordinators:** Maureen Anderson, 8 Rosebank, Falkirk, FK1 5JW Email: maureen.anderson5@blueyonder.co.uk Tel: 01324 624876  
and Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT  
Email: murielQ@blueyonder.co.uk Tel: 01389 763963

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

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

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

**Claridge House,** Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH  
Manager: Alison Green, Tel: 01342 832150  
Email: welcome@claridgehousequaker.org.uk  
Website: [www.claridgehousequaker.org.uk](http://www.claridgehousequaker.org.uk)

*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."

## CONTENTS

2/3	<b>FFH</b> changes to membership secretary and treasurer
4	<b>Michael Lewin</b> – The body and spirituality
7	<b>Anne Smith</b> – <i>Another Wave</i>
8	<b>Mandy-Ray Allison</b> – QWSCSA and Finding my voice
9	<b>Hazel Grimsdale</b> – Surviving Together
10	<b>Anon</b> – <i>Combing your hair</i>
11	<b>Pat Peacock</b> – Loving ourselves
12	<b>Rosemary Wilkie</b> – Suffering brings Consciousness
14	<b>Jill Segger</b> – <i>Some Friendly Beatitudes</i>
15	Claridge House programme
19	Quaker Spiritual Healers' events
19	<b>Elizabeth Angas</b> – Facilitating a passing over
21	Reports
22	<b>Ann Thoresby-Parker</b> – Survey of FFH Distant Healing Groups
27	<b>Rosalind Smith</b> – Healing with the Inner Light (Meditation)
28	Book Reviews
32	FFH Publications

## NEWS

The **AGM of the Friends Fellowship of Healing** will take place on Monday 27th July at **BYM**, in York, during the lunchtime. As requested in the last issue of **TW**, if you are a QSH healer (or a full healer member of another recognised healing association) do please contact us either by phone before BYM (ring either Cherry Simpkin on 020 8852 6735 or Ros Smith on 01359 252248) or in person at the FFH stall, to offer your help. Also, any help with the bookstall would be appreciated.

There will be a healing workshop entitled '*The Meeting for Worship for Healing as a Community Builder*' on Tuesday 28th July at 2 pm. The facilitators will be **Jim Pym** and **Ros Smith**.

**FFH Spring Gathering** 7th-9th May 2010. At The Nightingale Centre, Great Hucklow, Buxton, Derbyshire. Cost £114 pp. Further details in Autumn issue.

*The world is so full of a number of things,  
I'm sure we should all be as happy as kings.*

**R.L. Stevenson**

## **An appreciation of the work of Ruth Martin, retiring as FFH Membership Secretary.**

It is always a pleasure to contact Ruth Martin, who has been our utterly stalwart, efficient and cheerfully friendly membership secretary for the last 14 years. We owe her a great debt of gratitude for all her hard work and dedication.

Ruth continued to work hard for FFH even when her husband was very ill, mentioning only what love and healing they had received at that sad time and making no reference at all to what it must have cost her to continue with her work.

She cared deeply that the membership should increase and wrote personal letters to those who had not sent in their subscriptions, only striking Friends off our list with great reluctance if no reply was forthcoming.

We wish her a very happy and fulfilling retirement.



*Ruth Martin*

*Anthea Lee*

### **And from Ruth...**

This is just a brief note to let all members know how much I have appreciated your 'phone calls, letters and emails over the 14 years I have been your Membership Secretary. Little did I know when I took the job on that it would be for so long!

I personally had so much support just over a year ago when my husband died, both from individual members and also from several of our healing groups. We were both amazed at the loving care that was beamed our way and truly felt surrounded by love and healing at that sad time. This brought home to me how very important our groups are and I say a very special thank you to those dedicated F/friends who meet regularly but who may never know the effect their healing thoughts have.

Belonging to FFH is rather like being a member of a huge family (even bigger than one's Meeting) – there are so many people there when one needs help.

*Ruth Martin*

### **Our new Membership Secretary is *Sandra Kirk* and she tells us...**

“I rejoined FFH in 2005 before I undertook QSH training at Claridge House. I had previously been a member in the 1990’s and attended the Wellingborough Distant Healing Group where Louie Horne was a member.

My Friend **Anne Brennan** will be helping me in the role of Membership Secretary.

I will try very hard to fill part of Ruth Martin’s role; I love to get things right first time but promise to rectify any mistakes promptly.

Please help me all you can.”



*Sandra Kirk*



*Anne Brennan*

### **Also – a change of Treasurer...**

Our Friend **John Smith** will be stepping down as FFH Treasurer at the AGM in July. Combining financial expertise from his banking background with sound common sense, he has served the Fellowship well in this role over the last ten years. We thank John for his hard work and wish his successor well.

*Cherry Simpkin*

And we welcome **Elliot Mitchell** as our new **FFH Treasurer**. Elliot has been an FFH member for nearly 10 years; he is on the FFH Committee and has done a wonderful job editing the Postal Groups Newsletter for the last five years, (until January of this year, when Maureen Anderson took it over).

*Ros Smith*

**“If anything is sacred the human body is sacred.”** *Walt Whitman*

Recently, after a good meal with some dear friends, I decided to walk home. I was only minutes into my journey when I was confronted by a gang of Afro-Caribbean ‘hoodies’. I tried to break the ice by saying : “Hi, you OK?” when one of them came up from behind and hit me over the head with a iron bar. I collapsed to the ground, but like a boxer in the ring on auto-pilot, I very quickly stood up and they disbanded. It all came as something of a shock. I have sustained hearing loss on one side but I’m hoping this will recover. I now live with the realization that I could have been killed. I have always walked the streets of my neighbourhood with impunity but now I know the risks involved. Life is a precious gift and I just feel so grateful that I’m still alive.

After this incident I had repeated headaches, jaw aches and difficulties with sleeping. I felt very vulnerable. My mind kept going over the event and I became increasingly outraged and resentful for what had happened. The emotional need to stay attached to this anger however seemed to block my body’s healing process. My mind was racing away thinking of retribution and punishment for the culprit and my body was sadly left behind, neglected. Soon I reached a point when I could go no further, I had to let go of my emotional preoccupations and allow healing into my life...

Laying down on my bed, as a regular practice, I started to undertake body scans (creative visualizations) paying particular attention to the painful regions. Dwelling there, saying a soft hello and waiting patiently for a response, I soon felt somehow connected again. Soft breathing – calming, relaxed – slowly ensued and my awareness gently touched and reassured the pain. Fairly soon, and quite magically the pain seemed to transform into a sensation that whispered to me: “I’m OK,” then I knew I was really on the road to recovery. An outburst of weeping, brought on by a deep feeling of gratitude, let me know how much I had taken my physical wellbeing for granted.

**“Your pain is the breaking of the shell that encloses your understanding.”**

*K Gibran*

### **Sacred Vessels**

Our bodies are sacred vessels that contain all our potential, all our futures, so we must be mindful to nurture and nourish them. This is our spiritual practice that will help us to lead a full and active life. Sometimes, because we become so preoccupied with the tangled mess of everyday living we forget to engage in relaxation time to smooth the body. Then, if we allow this neglect to go on too long we start suffering. One of the central lessons I have learnt in life, that has cost me dearly, is that of ignoring body signals that told me I was too deeply

entwined in anxiety and busy-ness. I overlooked these signals of course, far too busy to pay attention, then I collapsed with exhaustion. I eventually recovered but in my later studying I became really surprised by the amount of medical research evidence that linked abnormal stress levels, often fuelled by anxiety and busy-ness, with physical and mental illnesses.

Life can be difficult at times, there often seems so much that we need to do in order to survive but by ‘tripping over’ to the hyper mode of operating we seriously challenge our bodies. A primary precept that we should honour is that related to body care. We must constantly listen to our own bodies, monitor their wellbeing simply because they are us. They are not independent entities that we visit occasionally as we do sick relatives, they are you, they are me...

### **Meditative Walking**

When I’m anxious, having troubling thoughts and worries that feed into my body to induce aches and pain, I deliberately slow my walking down to meditative pace. Every movement of the walking then comes under mindful observation and fairly soon I feel a relaxed presence appear, as if from nowhere, to slowly heal me. This reduced pace is not always easy to sustain for long, especially in a fast track modern world, but the more I engage with it the more benefit I seem to derive. Often this mindful walking practice filters through to other activities as well, such as writing where I can engage with it more deeply and meaningfully, creating in me a sense of peace and serenity. Other exercises that induce this feeling in me are: yoga, gardening, rambling and cycling – all mindfully practised.

When our bodies are in gentle mode, calm and relaxed, we find that our minds will soon follow. This often feels like a homecoming where we have come back to our bodies, our natural state of being that our minds have allowed us to wander away from.

### **Non-dualism**

In this article I have drawn a distinction between the mind and body when in reality they are one and the same. The mind is in the body and the body is in the mind – one fully functional, integrated system of wholeness where every minute cell has intelligence and communicates that intelligence (along with our emotions ) to billions of other cells. A body-wide network of ‘talkers’ and ‘listeners’ that is quite astounding in its complexity and richness. This view of the mind / body as an interactive, homogenous operation is no longer considered idle speculation from the fringes of pseudo science but a scientifically verified reality that is altering our perception of how we function as *homo sapiens*. Another startling reality of this wondrous ‘machine’ – that constitutes you and me that we walk around in – is its ability to repair itself. Similar to the *gaia*

principle of self regulation, the body has a remarkable homeostasis quality that engenders self healing on a level that is quite miraculous.

**“Your body is precious. It is your vehicle for awakening. Treat it with care.”**

*The Buddha*

### **Looking at ourselves**

In our world of hyper activity, often induced by market place dynamics, we can easily become over-preoccupied with busyness. Never ending pursuits and actions, movements and motions that keep us distracted from our real selves, our deeper being. Human activity, globally, has now reached neurotic proportions and is the major contributor to climate warming. Perhaps we have reached a stage in our development when we should be slowing down more, taking time out to appreciate the quieter moments of our existence. In nature, winter is a time of hibernation, a period of rest for all living things except, it seems, the human species. Industrial plants, factories, shopping malls and financial markets know nothing of rest. They just perpetually go on without any regard for the sanctity of stillness. Our 24/7 culture of neurosis is slowly killing our sensibilities, harming our bodies and destroying the planet that sustains us but all we do is just put our heads down and carry on regardless. If we really want longevity and a quality of life, that only leaves a soft carbon footprint – we must stop doing so many things.

### **Conclusion**

I often have to remind myself that I should attend as much to my UNDER-worked body as I do to my OVER-worked mind. The latter already receives enough exercise, too much perhaps. But unfortunately the former does get neglected at times, or, even worse, pushed into stressful situations that can cause so much unwarranted damage, with possible long-term effects.

When we are at peace with ourselves, serene and tranquil, united in body and mind, we find ourselves in a sacred space where we are nourished and protected. Some experience this feeling as a profound meditation or prayer, others as a healing, yet others as a mandala of awakening, but however we try to define it, one thing seems certain: our bodies have their own intelligence, their own wisdom that requires us to stop, listen and take note of what they are trying to tell us.

**“Here in this body are sacred rivers, here are the sun and moon, as well as the pilgrimage places. I have not encountered another temple as blissful as my own body.”**

*Saraha*

***JOURNEY WELL AND BE BODY WISE***

## *ANOTHER WAVE*

*There is a wave of compassion  
washing over humanity,  
uniting all faiths, creeds and beliefs.*

*There are shock waves  
to awaken the world to unity,  
to rescue, to heal the wounds  
of war and of hate.*

*How long will it last,  
This wave of compassion?  
How long may we keep  
the love it creates?*

*How can we make it  
a lasting reality –  
sharing and caring for  
our children's sake?*

*Anne Smith*



Finding QWSCSA (Quaker Women Survivors of Childhood Sexual Abuse) has been for me about finding my voice, initially through hearing the voices of others, women able to share and be with their pain. The experience of hearing others voice that for which I felt I had no words has helped me to start finding a vocabulary of my own.

The impact of this on my life has been huge. Previously having no community with which to discuss my experiences and feeling no permission from society in general, I had effectively silenced myself, thus continuing the silence that was enforced when I was a child.

My method of doing this had a devastating consequence when, over time, the restricting of expression turned into restriction of food. Not being able to speak led to feeling as though I was being mentally and physically choked whenever I tried to eat. This, coupled with the links my mind made between eating/ingesting and feeling physically invaded, resulted in a situation where I repeatedly ended up so near death that hospitalisation and re-feeding was enforced thus further re-traumatising me and leaving me again feeling powerless to defend my body.

After years of living this cycle of existence I found in QWSCSA a group of women with whom I can talk a language that is understood, where I am affirmed in my right to speak and where I am given space to voice my pain, anger, hurt and confusion. As a result I have begun to get in touch with a Self that I felt had been destroyed. This part of me has found a safe place to feel, and with this I know I am coming alive.

The boundaries of the group, the ground rules, the timing, the fact it is women only, not to mention the knowledge and wisdom of the other women in the group create for me an environment where trust is possible. There is no pressure to speak and sometimes simply a place to be is what we need. The group allows this.

This has been pivotal in my spiritual journey where the act of coming alive has allowed me to experience God in so many ways that were previously blocked to me: I take joy in creation, I see beauty where before I could only see pain and most importantly for me I have, on occasions, started to cherish my own body as part of God's creation.

This is not to say the group has become a substitute crutch. I have actively worked separately with a therapist and found places where I can mentally rest when exhausted, but what the group has done is enable me to utilise this

support in a way that was not previously possible. I have finally found words to describe my pain.

Furthermore the group is forward looking and I know my experience will not be wasted, for the women involved are determined to make a difference in the wider world in tackling this devastating form of violence.

I first heard about the group eighteen months before I found the courage to make contact so I am writing this article to use my voice to encourage other women who have suffered sexual abuse to come to the group and experience a community where their pain can be truly heard.

(First published in *Quaker Monthly* Vol 88-2 February 2009 and reprinted with permission.)

---

## **SURVIVING TOGETHER**

*Hazel Grimsdale*

What do you do when a friend of many years standing tells you she has discovered sex abuse of children in her own family, covering two generations and several children?

Having been to a Yearly Meeting workshop on the subject where it was apparent the issue was being addressed within the Society and the urgent need for support for survivors was recognised, it seemed to me that it might be possible to initiate a self help group in Norwich.

Working with a friend from my own Meeting ‘Surviving Together’ moved from being an idea to the reality of a once a month meeting of women survivors of childhood sex abuse. The relief of realising that they are not alone in their distress; that the abuse can be freely spoken about; the effect it has had on their lives and relationships shared; that they can shed their feelings of being ‘different’ and isolated, is enormous. This relief is shared with us over and over again.

From the beginning we have been helped and encouraged and, with some effort, gained funding from various sources, so that we could begin a second group and hire speakers and therapists. We are mentored by a psychologist from the local mental hospital and are in regular contact with community link nurses who take our literature into doctors’ surgeries, and other agencies who use us as a follow-on resource. The N.H.S. can only do so much in their cash strapped circumstances; free counselling is for six weeks only and is often needed for years, and private help is too expensive for most. Doctors have pills for emergency help and a listening ear, but what is needed is the on-going support for when the survivor has decided that the sticking plaster or,

in many cases the denial, has to stop and the reality of what happened has to be faced. Only their peers can bring some relief here and they do, with loving understanding.

With a statistic of one in five girls and one in seven boys suffering abuse there are many survivors in society. Self-help groups are a rarity, there being only two groups serving the whole of Norfolk. Would you feel able to initiate a group in your area?

For Liz and me ***Surviving Together*** has become the most rewarding, satisfying work we have undertaken.

---

### COMBING YOUR HAIR

*My gaze rests on your stool  
where you used to sit,  
combing your hair.  
And as I look  
I see your face,  
white as the lily,  
for your face was pale,  
and your eyes,  
green as the ferns by the wayside.  
I was the envy of the spirits  
and they took you for their own.*

***Girl – aged 12***

First published in the National Association of Writers in Education journal ***Writing in Education***, Autumn 2008, and reprinted with permission.

***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**).*

When asked which was the most important commandment of all, Jesus replied, “Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.” The second most important commandment is this: “Love your neighbour as you love yourself.” Yet how many of us do truly love ourselves? We are likely to be harder on ourselves than others. I can look at myself in a mirror and be critical that I have put on a few pounds, forgetting to be grateful that I am healthy and fit. I can forgive others for minor mistakes and errors of judgement, whilst being unforgiving of myself. Yet if I can’t love and accept myself, why should anyone else love and accept me? And if I can’t love myself how can I truly expect to love another?

People we tend to be drawn to are those who are accepting of themselves, happy with themselves and able to share this happiness with others. Such people are at ease with themselves and with the world.

I once went to tea with someone who kept apologising – for herself, her home, the meal, any little thing. By the end of my visit I felt most uncomfortable, and it taught me how not to make guests feel at home.

Loving yourself is not easy. We always feel that we should put others first, give their needs priority. Caring for yourself, though, is not selfish, and meeting your own needs puts you in a better position to then help others. One of the main things that are taught on a first-aid course is to put oneself first, because if we endanger ourselves we will not be able to help anyone else, and may well become a burden.

Loving and nurturing ourselves is vital to our well-being. We can’t spread happiness to others unless we are happy ourselves.



*“Grief is itself a med’cine” William Cowper 1782*

No-one goes through life without being touched by grief and sorrow. Spiritual teachers tell us that this is how we learn and grow. I resisted this idea for years, sure that we could learn through joy if we put our minds to it! But experience has taught me otherwise.

We want to spare our children all suffering, and often project on to them our own idea of how their lives should develop. What we see as a mistake may be only from our perspective as parent, but precisely what the child needs to experience. What is certain is that if we don’t allow our children to make any mistakes, they will never become responsible adults. They will remain shallow, dependent, and convinced that they should never have to suffer, and it must be ‘someone else’s fault’.

The Buddha taught that misery is of man’s own making. So long as people remain identified with their physical, emotional and mental forms, and focus their desire on the material and the ephemeral, disappointment is guaranteed. This focus is, of course, exacerbated by advertising and the gossipy press.

When someone close to us is in real crisis, the very best thing we can do is to remain detached from the situation and simply let love flow through us, calming, supporting, reducing tension, and washing away toxic emotions. Just being there, radiating love, offers hope as it shows confidence and faith in the other person. The love must be directed to his or her inner being, not to the problems or circumstances they find themselves in. Love then helps them to accept what has happened and to become stronger and better able to solve their own difficulties.

Listen, yes, but never offer advice. The person in mourning or shock is in a very sensitive condition and may be in an almost hypnotic state. They may interiorise and subsequently act on what we say, which may not be appropriate for them.

The intense grief that follows a bereavement, for example, alternates with calmer periods, as if we are given only the amount of sorrow that we can handle at one time. We grieve not only for the dead but for ourselves, the part of us that was identified with the old life, and the dreams that can never now be realized. The calmer periods become longer as we slowly come to accept the situation as it is, and not as we wish it to be. This is the purpose of mourning.

Once the original crisis is past, long-term suffering comes from denial, clinging to what was or what might have been. Or from repression, refusing to accept what has happened, and having a negative attitude to any suggestions of change, new ideas or activities.

Hardest to deal with is the death of hope. It is then so easy to slide into habitual misery, fuelled by constant references of ‘my’ bereavement, ‘my’ illness, ‘my’ redundancy, that wears down everyone around. It takes courage to help. It requires detachment – the ability to avoid identifying with the problem even if one empathises with it from having experienced the same great sorrow. It is pointless to say, ‘I know’ or recount one’s own experience. Grief, joy, despair and enthusiasm are not custom-made – in essence all emotions are the same for everyone but the sufferer experiences his or her pain as unique. When we find ourselves suffering, it is time to consider what we are resisting. What is it that we desperately want to be different but are powerless to change? What is it that we are refusing to allow to be okay? Is it our attachment to what could or might have been, but never will be, that is causing our distress? Accepting what is transforms the situation.

Or is it our reaction to a situation that is making us miserable? For example, a wife abandoned by her husband for a younger woman might slide into long term self pity. Another might say, ‘Oof! Free at last to live my own life!’ Same event. Different reaction.

When something upsets the tenor of our lives, it is very difficult to control, let alone stop, the exhausting circling of our thoughts. But if we take the event into our quiet time, into our meditations, it is easier to examine it with detachment, from the perspective of the Observer. To understand the causes and to accept what is.

This is how consciousness evolves, through the fire of suffering. Contrary to what many think, and expect, the capacity to feel sorrow grows as we evolve. An advanced soul has ever-increasing sensitivity to pain as well as to joy. But he or she, having mastered the lower nature, remains free and detached, perceiving as the Observer in the clear light of love.

*First published in the March/April 2008 issue of **New Vision**, and reprinted with permission.*

*Two men look out through bars; one sees mud and one the stars.*

*Frederick Langbridge*

## SOME FRIENDLY BEATITUDES

**Blessed** are those who see beyond the self.  
They will never be imprisoned.

**Blessed** are those who neither grasp nor hold.  
All their needs will be met.

**Blessed** are those who know how to be still.  
They will always be ready for action.

**Blessed** are those who know when anger must be ended.  
They will meet with forbearance.

**Blessed** are those who acknowledge ambiguity.  
Assurance will be their portion.

**Blessed** are those who have learned that information  
is not knowledge and that knowledge is not wisdom.  
They will be faithful teachers.

**Blessed** are those who do not fear their doubts.  
Theirs is true faith.

*Jill Segger*

## CLARIDGE HOUSE PROGRAMME

*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  
Claridge House, Dormans Road, Lingfield, Surrey, RH7 6QH.  
Tel: 01342 832150. Email: welcome@claridgehousequaker.org.uk  
Website: www.claridgehousequaker.org.uk*

### **July 27th-31st CARERS' BREAK** (£225)

A midweek break set aside especially for carers. Unwind, rest and relax in a peaceful, caring atmosphere. Spend time on your own or with others who are also taking time out from the demands of being a carer.

### **July 31st-Aug 2nd PERSONAL DEVELOPMENT THROUGH PHILOSOPHY** (£170)

The wisdom of the ages can develop your ideas about happiness and finding purpose in life. Working on your own, in groups and through tutor-led talks, you will work on your own vision of what makes life go well and how to put this into practice. No experience or knowledge of philosophy required. **Tim LeBon**, an experienced tutor in Adult Education and author of *Wise Therapy*, runs a life coaching and psychotherapy practice.

### **YOGA TO BEAT FATIGUE**

**August 3rd-7th** midweek course (£290)

**August 7th-9th** weekend course (£170)

Gentle yoga courses suitable for all abilities. We will include fatigue-busting methods such as special breathing techniques and health boosting yoga postures. Also suitable for those with moderate ME/CFS. (Courses can be combined for an additional £11 for Friday lunch.) **Fiona Agombar** author of *'Beat Fatigue with Yoga'*, trained in yoga therapy with the Yoga for Health Foundation, and in India.

### **Aug 10th-14th SEEKING SANCTUARY – a pictorial journey** (£290)

Prepare in silence, with contemplative drawing using various media envisage a journey, as if through life's experiences, searching for sanctuary. With contemplative painting, create images of colour and light to reveal the spirit of sanctuary. Finally, produce individual or collaborative collages, as possible designs for stained glass windows. **Alan Wright**, a stained glass artist inspired by nature and light.

### **Aug 14th-16th AUTHENTIC MOVEMENT – an introduction** (£170)

Connect to Nature through movement, create a nature sculpture from the garden, deepen the creative experience with movement which may include percussion instruments, voice or art work. Materials provided. No experience necessary.

*Fiona Wright, a Creative Movement and Arts Therapist and Yoga teacher. Her current practice combines Authentic Movement with Yoga.*

**Aug 21st-23rd WORLD CIRCLE DANCE** (£170)

Dances from many cultures, a rich diversity of flavour, mood and beautiful evocative music to kindle our innate expansiveness, lift our spirits and open our hearts. Some experience of circle dancing would be useful.

*Eve Corrin, an experienced teacher of Circle Dance with a gentle, straightforward and relaxed style of teaching.*

**Aug 24th-28th QSH TRAINING WEEK** (£255)

Please see details on page 19.

**QSH tutors – Elizabeth Brown and Margaret Western.**

**Aug 28th-Sept 4th LATE SUMMER BREAK**

(Special rates – ring for tariffs)

**Sept 11th-13th WAKING UP TO LAUGHTER** (£170)

What is it that makes laughter so healing for both body and soul? How can we develop practical ways of building more laughter into our lives? We will explore a range of imaginative and playful exercises to wake ourselves up to the potential of laughter. *Jo Eadie, an experienced laughter and health facilitator who trained through the UK Laughter Network.*

**Sept 14th-18th THE CREATIVE AND SILENT SELF (mid-week course)** (290)

We use creative exercises, silent meditation and guided imagery to explore our potential and dreams for the fulfilment of our selves. Autumn is a time for reflection, a harvest of the self, and a letting go of the old, ready to embrace the new in Springtime. Come and identify your dreams and lay the foundations for their realisations, your Spring. *Kate Ackerley, painter, writer, healer and therapist with a special interest in creative arts.*

**Sept 18th-20th QSH SUPPORT WEEKEND** (£145)

Please see page 19 for details.

**Sept 25th-27th REIKI II** (£170)

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

*Jill Cooper, a Usui and Karuna Reiki master and EFT practitioner.*

**Oct 2nd-4th HOLISTIC ART – empowered by love and light** (£170)

Be inspired into creativity with the uplifting power of prayer, chant and meditation. Watercolour and soft pastels will be used to create beautiful images

and colour moods. Come and join us for this refreshing weekend suited to everyone. ***Katrina Grant***, *trained at the Tobias School of Art, a therapeutic art and holistic healing practitioner.*

### **YOGA TO BEAT FATIGUE**

Oct 5th-9th                                      midweek course                                      (£290)

Oct 9th-11th                                      weekend course                                      (£170)

*(For details see August courses on page 15.)*

### **Oct 12th-16th PAINT AUTUMN WITH A CHINESE BRUSH (mid-week)**                                      (£290)

Come and enjoy the peaceful surroundings of Claridge House, pursuing the gentle art of Chinese Brush Painting. The focus will be on landscapes, taking advantage of the vibrant autumn colours. Maggie Cross will teach you to build up washes to enhance your compositions. There will also be an opportunity to paint greetings cards.

### **Oct 16th-18th THE QUAKER JOURNEY – enquirers and newcomers** (£170)

Many say that finding Quakerism is like coming home. But is it an arrival or a point of departure? The course will be directed at people new to Quaker Meetings, those thinking of joining and those who have recently joined. We will explore what it means to call yourself a Quaker.

***Christine Habgood-Coote***, *Clerk to Sussex and Surrey Regional Meeting.*

### **Oct 23rd–25th MEDITATION to quieten the mind**                                      (£170)

Meditation is an effective way of counteracting stress and increasing the sense of personal well-being. Using primarily Buddhist approaches, the course is designed for those who have not meditated before or who have limited experience. Sessions include periods of seated practice using ordinary chairs. No special postures are used. ***John Preston***, *previously ordained Buddhist monk.*

### **Oct 30th-Nov 1st WARM WORDS FOR WINTER – banish the cold** (£170)

Resolutions at a season's end

Poised for possible beginnings

Put aside from the past; prepare for new growth

Write from within a warm resting place.

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

### **Nov 2nd-6th EYE HEALING RETREAT (mid-week)**                                      (£290)

This workshop will give us tools to rediscover ourselves and to move us along a healing journey towards improving the health of our eyes. We will use sound, movement, stillness, relaxation and meditation, as well as specific Bates exercises

to make our eyes stronger and to increase our inner power of self-healing.

**Paula Luis**, an experienced sound therapist, Reiki master, circle dance facilitator, and Shamanic and Awareness healer.

**Nov 6th-8th THE HEALING STREAM** (£170)

Spiritual Healing is a stream of Infinite Goodness which flows freely from the Divine to all beings. All we have to do is to let it flow to and through us, and when we have learnt to do this, the only other thing is to remember! Using talks, dialogues, relaxation and meditation we will explore together ways in which this can become possible in our everyday lives. **Jim Pym**, a spiritual healer and meditation teacher with more than 40 years' experience, and author of '*Listening to the Light*' and '*What kind of God, What kind of Healing?*'

**Nov 13th-15th GATHERED SILENCE – a Julian approach** (£170)

Explore contemplative prayer: wait on God in silence, both individually and as a group, using a variety of approaches. A time to give God the initiative in prayer. The weekend, although mostly silent, will include times for participants to share their experience of contemplative prayer. **Deidre Morris**, a Julian for 20 years and National Co-ordinator for the Julian Meetings.

**Nov 16th-20th REIKI SHARE (mid-week)** (£290)

This mid-week break welcomes people at any level of Reiki and offers a wonderful opportunity for giving and receiving Reiki, plus time for sharing our Reiki experiences and answering any questions. A brief refresher of Reiki will be included.

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

**Nov 20th-22nd PEACEFUL STAY** (£126)

Come for a restful, relaxing weekend, to do as you wish – read, rest, walk or just be...



*By the pond at Claridge House*

## QUAKER SPIRITUAL HEALERS EVENTS

### QSH Support Courses at Claridge House

**Sept 18th-20th 2009** Facilitator *Anne Simpson* £145  
and

**March 29th-31st 2010** (Mon-Wed) Facilitator *Shella Parry* £145

For both please book directly with Claridge House (01342 832150)

### QSH ‘Training’ Course at Claridge House Mon/Fri 24th-28th August.

A mid-week training course in practical healing that gives those who are interested in becoming members of the **Quaker Spiritual Healers** the opportunity to explore their own potential. Applicants should be sympathetic to Quaker values and have been attending a Quaker meeting for at least a year.

Led by *Elizabeth Brown* and *Margaret Western*, QSH Tutors. £255

*The time to start on a healing practice is when you feel you are too busy for it.*

*Michael Lewin*

**Quaker Fellowship for Afterlife Studies** day conference at Friends House, Euston, Sept 26th. Please contact Angela Howard (01371 850423) for details or see [www.Quakerfellowshipforafterlifestudies.co.uk](http://www.Quakerfellowshipforafterlifestudies.co.uk)

---

## FACILITATING A PASSING OVER

*Elizabeth Angas*

People who are dying can often be assisted to have a ‘good death’. This help can sometimes be an important part of a spiritual healer’s work. One may not only be helping the terminally ill person but also their relatives and friends. They all may need help to come to terms with what is happening – perhaps to stop denying that death is going to be inevitable. Instead, to be assisted to work through their feelings or anticipatory grief reactions and thus become more accepting and reconciled. The dying person may wish to put their affairs in order: to make a will; to begin to say their goodbyes; to perhaps make up after a quarrel. They may need reassurance that somebody special will be there at the end, that someone will hold their hand. Some people like to plan their own funeral or memorial meeting. We recently had a musical celebration at our Meeting of a Quaker who had planned the programme himself before dying. This was very beautiful and moving as well as being comforting for those left behind.

People at this stage of their life may wish to talk about what they believe (or do not believe) about the Afterlife, or even whether they believe in God. Sometimes this can be an open discussion with the relatives and friends. The spiritual healer may be able to facilitate this by creating an accepting ambience. The dying person then no longer has 'a fear of the unknown' but instead has discovered they have an experiential faith, thus becoming relieved and peaceful.

All this is greatly helped if the person is dying at home with good, professional community care, or in a hospice. There will then be adequate pain relief with careful monitoring of the level of support needed. However, it may be possible to help hospital staff to provide the right sort of care as well. There is now more understanding of the role of positive palliative care. The way in which a spiritual healer can be most helpful is in assisting the actual passage to the Other Side. By holding the dying person in the Light, the journey can often be made calm and gentle. Sometimes one is aware that the person passing over is being 'met'. They may look up, smile, and appear to be greeting an apparently invisible spirit. To be present when this happens makes one feel very privileged.

I personally feel that it is important not to hurry things after the moment of death. The spirit of the person may still be hovering around for some time. By continuing to hold them 'in the Light', the passage to the Afterlife can be made easier. Those remaining on Earth may need to take their leave slowly; to let go of their loved one; to feel that they are seeing them on their way. They may wish to help with the laying out of the body. Or have a wake at the bedside. Other people (not present at the death) may now wish to come and say goodbye. Children, or a beloved dog or cat of the dead person, may need help to do this. The healer may be able to facilitate all this, or even have arranged it before, while the person was still alive, by discussing their wishes with them.

Those spiritual healers who are not sure of their own beliefs about immortality and eternity may like to acquaint themselves with the work of the Quaker Fellowship for Afterlife Studies ([www.Quakerfellowshipforafterlifestudies.co.uk](http://www.Quakerfellowshipforafterlifestudies.co.uk)). There are many healers in this group which means one feels supported in caring for the terminally ill and bereaved. One may also be helped to evolve in one's own experiential faith about this natural process.

**Letter to the Editor.**

*From Winnie Murdoch, Rathfarnham PM, Dublin*  
Heartfelt thanks to Stephen Feltham for his sensitive article "The Healing Touch" (*TW* Spring 2009).



## REPORTS

### **Quaker Spiritual Healers' Support Gathering 6th-8th April 2009**

A smaller than usual group of QSH members gathered together, at Claridge House, for a short mid-week break – this meeting having had to be postponed from February due to the extreme weather conditions at the time. But though few in number it proved to be large in content, with some very thought-provoking and meaningful sessions. Stephen Feltham, during a session called 'Healing through communal poetry', stirred our imaginations with some visual images and then encouraged us to create a group poem which took the form of an acrostic on the word 'healing'. (See below.)

Later in the day, Pat Broadbent led an Experiment with Light meditation which was well received and very helpful for those taking part. We enjoyed an evening of shared contributions and then for our final session the following morning Peter Horsfield offered a series of stimulating exercises based on the work of Ilchi Lee. These involve very little in the way of effort and yet seem to have a very beneficial effect. We also enjoyed some wonderful Mongolian chanting. And the food was good too!

*Rosalind Smith*

### **HEALING**

Here and now the heart hovers  
Ever searching for rest.  
Alchemy comes with silence;  
Listening to the Light.  
Intuitively responding,  
Now we acknowledge ease  
Gifted from God.

*Group poem*

### **Friends Fellowship of Healing Spring Gathering at Wesley College Bristol**

8th-10th May 2009

The spirit of the late Maryrose Price was very much with us over this weekend because it was she who suggested that we have Ruth White to lead the weekend. Ruth is a spiritual counsellor, guide and author of many books and probably best known for channelling her spirit guide Gildas. We did have two sessions with Gildas, one for the answering of questions devised by the group and a second to give us spiritual exercises and advice. However the main thrust of the weekend was to explore the chakras. This we did using visualisation, art work and sensing with our hands. We also learnt how to strengthen the chakras and to be more aware of them so as to incorporate this awareness into our spiritual lives and lead a fuller more balanced life.

By way of balancing the input we had a session where, with paints, glue and crayons and all sorts of beautiful things, Kay Horsfield encouraged us to 'sparkle' – to express in art those aspects of ourselves which we show to the world. The results were varied, beautiful and fun.

The weekend was well organised by Kay Horsfield who was responsible for the programme and by Margaret Western who organised the accommodation aspect. Thank you ladies! I look forward to the next gathering.

*Geoffrey Martin*



*QSH members enjoying the Support weekend at Wesley College, Bristol*

---

## **SURVEY OF FFH DISTANT HEALING GROUPS** *Ann Thoresby-Parker*

In May 2008 copies of a questionnaire were sent to all groups listed in the Spring 2008 copy of *Towards Wholeness* (No 120, p 8-9). Of the 71 questionnaires sent out 37 groups responded. Therefore the results represent approximately half of the distant healing practices of local groups.

### **Question 1 When did your FFH group begin?**

Most groups have been formed within the past ten years. Two groups commenced in 2006. However, one group has been running continuously for 49 years (Oxford) and another for 42 years (Cambridge).

### **Question 2 Why did your group start?**

The majority of the groups started because of a shared perceived need for distant/absent healing through prayer groups for those in need of healing either within the Meeting or Friends of those known to FFH members. The

importance of Claridge House was mentioned by two groups and in one of those groups Claridge House was significant in their reasons for starting an FFH group as one member of this group had personal experience of healing at Claridge House. An FFH speaker encouraged another group to begin. Three groups began as the result of one person suggesting the need for a group in their Meeting. Another group started:

*“Because there was a perceived need and one of our members had done research on Meeting for Worship and healing. This Friend had participated in such meetings beginning in 1966. We actually had an impetus to start because the local Mennonite Community asked us to anchor a healing prayer session for two of their members who had a near fatal accident. Neither individual was expected to live. Both are still alive and living at home (in their 80s) some 14 years later.”*

At one group, a new attender who had trained as a spiritual healer, was enthusiastic about beginning a group and she inspired Friends by giving them confidence to begin a group.

### **Question 3 Where did you meet and how often?**

Most of the groups meet monthly in the Meeting House. Some groups either before or after Meeting for Worship on a Sunday. Some other groups who meet monthly do so in a private house. Two groups meet fortnightly, one in a Quaker sheltered housing establishment, and the other in the Meeting House. One group meets weekly in a private house.

### **Question 4 How many members are there in your group?**

The numbers attending an FFH healing group vary considerably, especially if the FFH meeting is held before or after the Sunday Meeting for Worship. However of the healing meetings held separately from the Sunday MFW the average is 7 members.

### **Question 5 What is the format of healing in your group and how did you arrive at this format?**

Responses to this question were varied, unsurprisingly, reflecting the individualism of Quakers. However a predominant theme is absent or distant healing. Two groups gave detailed descriptions of the format used. Originally one group had a different person to lead each month, producing their own material related to healing. In Nov 2000 they changed the format, with the same leader using these guidelines:

- a. Feedback on previous healees
- b. Silent worship with ministry/readings welcomed
- c. A white candle is lit and the leader invites names to be brought forward – interspersed by a short silence
- d. A short period of quiet

- e. A verbal dedication of the 'light' which has joined us together throughout the meeting and a joining of hands and connection between the group
- f. Social time over tea/coffee and biscuits

*The other group wrote:*

Light a candle and place in the centre of a circle –  
SILENCE

“Before we begin to offer our thoughts and prayers for ourselves and others, let us imagine that we are all held with a great and wide shaft of light – and know that Light is there for our protection.”  
SILENCE

“Let us give thanks for all blessings experienced in our lives and in the lives of others.”  
SILENCE

“Let us now link with each other – holding each other in the Light – by passing our loving thoughts and prayers for each other round the circle.”  
SILENCE

“Let us also hold in the Light all who are part of our Meeting.”  
SILENCE

“Let us now name those of whom we are aware are in need of our thoughts and prayers at this time, by holding each one named in the Light –believing that healing will be given which is an answer to their needs.

George Fox spoke of ‘that infinite ocean of light and love that is continually overcoming the ocean of darkness and death’. Let us hold within that ocean of Light” – *Sharing of names*

*(It will assist us to feel relaxed as we do this if a stone or other small object is available – to be held by the person sharing names and then passed on to the next person in the circle.)*

SILENCE between each person named

“Let us now look outwards and beam that Light and love and power to all people and situations which are in need of healing.” *(Specify a situation if you wish to do so.)*

SILENCE

“We believe that Light has overcome darkness and Love has overcome hatred.”

SILENCE

“The meeting will end with the linking of hands around the circle.”

Other groups follow a similar format. There is usually a reading, some silence followed by the reading of names and holding those people on the healing list in the Light. One group does not have a list of names.

### **Question 6 What are you aiming to do?**

The aims of the healing groups are similar. One group summarised the replies of other groups by writing:

*“Hold Friends in the Light, seeing the need for prayer in a special group in which we remember people facing difficulties, challenges, or distress such as we all encounter to a varying extent, and at different times. We can hold people in Love/the Light/the Spirit, however we describe the mystery of God. We do not know, often, what particular needs they have. We can try to uphold them in love and pray that they may be supported in whatever way is right – whilst being open ourselves and doing anything we can to help.”*

Another group wrote:

*“The aim is to bring to the forefront of our thoughts the names of those who may particularly need to be brought into the Light at a trying time in their lives, and prayerfully encompass them. We hope to increase the awareness of those in trouble so we can give comfort, care and concern. It can confirm our love and Friendship with them. A list of those named to be held in the Light is given to each member of the group so the absent healing can continue until we meet again.”*

But one group expressed differences in the aims of the group by writing:

*“Opinions vary on what we are aiming to do. Some of the factors influencing our aims might be the need, the beliefs and desires of those who are in worship and the leadings of the Clerk. Generally, we are aiming for wholeness, but not necessarily a cessation of the condition. However, we are open to healing and wholeness which includes a cure if God wills.”*

### **Question 7 Do you receive a person’s permission before placing them on the prayer list?**

Receiving permission from a healee before placing them on the list is a difficult question and responses varied according to the practices of the groups. Clearly, for the group who do not have a list of names the question does not apply. Whether a group obtains permission beforehand from the healee or not depends upon the format adopted by the group. Replies varied according to whether the group has a set list of names or whether names are said aloud at the Meeting for Healing Prayer as is the case with the one group who do not have a prayer list. Most of the groups saw the necessity of obtaining permission beforehand if possible although sometimes, if it were a child or someone very ill, permission was not possible to obtain in advance.

One group wrote:

*“We always aim to get a person’s permission, but there are cases in which an infant or someone who is too ill to respond might be held in the Light. We do not pray for anyone who requests that we do not do so.”*

Another group wrote:

*"We feel that if the person doesn't want or need the healing it will go elsewhere – it harms no one. But we would not put anyone on the list who we knew was against the whole idea. This would be an un-Quakerly disrespect for the individual. We usually tell people (if they are well enough) that we have put them on our special list for the month. Sometimes it is a case of supporting them while they are dying."*

### **Question 8 How do you decide how long a person remains on the healing list?**

The length of time a person remains on the healing list also varies considerably from group to group. For groups who do not have a set list of names the question is inapplicable. In some groups people are on a healing list indefinitely or *"until it is no longer deemed necessary"* or *"until the person placing them on the list reports all is well with them"*. One group found this a difficult decision and wrote *"we tend to make a judgement based on our perception of their need"*. Other groups ask people if they still wish to be on the healing list. One group wrote:

*"We review this at the beginning of each session and consider feedback needs etc. Some remain on for a long time, others may be only for one or two sessions."*

### **Question 9 Does your group have any feedback? If so how is it collected and reported back to the group?**

An important consideration is related to feedback from the healees and how this is collected and reported back to the group if that is the case. Three groups wrote "no" and one group wrote:

*"It is our understanding that no feedback should be sought from the healee. If feedback is given it is gratefully received but no record is taken."*

The majority of the groups wrote "sometimes" or "not systematically". One group wrote:

*"We make no formal survey but Friends who have been prayed for often tell us that they have been aware of our prayers and sometimes they mention it in ministry during Meeting for Worship."*

### **Question 10 How does your group define healing?**

The responses for defining healing were also varied but some words or phrases used were "giving support", "balance", "wholeness", "achievement of tranquillity" "holistic", "helping healees attain a quality of life that is best for them", "spiritual well being". One group clearly makes a distinction between healing and cure by stating that "healing is not cure". Another group does not define healing as each person in the group has their own definition. Another group wrote:

*"We haven't defined healing, to the best of my knowledge – we go for the practice and experience. We are clear, though, that we are not looking for*

*miracles but some sort of subtle energy shift to help a person through a difficult patch. The outcome is not up to us."*

It is encouraging to know that two groups have been running continuously for over forty years and that new groups have been set up within the past two years giving hope for the future of FFH.



*(A healing meditation for possible use by FFH groups – to be read out loud and very slowly.)*

## **HEALING WITH THE INNER LIGHT**

Relax...

Imagine a small light right in the centre of yourself...

See it enlarge itself and begin to fill and lighten up the whole of your body...

Feel the whole of your body as it becomes filled with this Light...

And receive healing for yourself...

Now bring to mind just one person who you are concerned about at present – who you feel needs some healing in some way – be it in mind, body, spirit... or all of these

Take the first person that occurs to you – and mentally project the Light that is filling you onto that person...

See it surrounding that person – and gently infilling that person...

Hold this thought for a couple of minutes (if you realise your mind has strayed, gently return it to that person)...

When you feel that this is enough you may like to think of another person who needs healing Light... again take the next person that occurs to you...

Again mentally project the Light of healing onto that person – see it surrounding them, and filling them... and hold them in this Light for a couple of minutes...

Now, still visualising the Light, bring your awareness back into your own body – and see the Light gently getting smaller until it again becomes the ever present inner Light that you contain – always available, always there...

Stir – stretch – open your eyes and bring the meditation to a close – knowing that healing will have been received in whatever form is necessary at this time.

***Rosalind Smith***



**Creative Listening** by **Rachel Pinney** (first published forty years ago by the Children's Hours Trust – now the Play Team Association), has now been slightly revised and re-published as a welcome addition to the **FFH** publications. (See page 32 of *TW* for further details.)

We all like to think we are good listeners. We are well mannered. When someone is speaking we give them our attention. We nod from time to time and sometimes smile. But are we really listening? Or are we just marking time, marshalling our responses, honing our own point of view?

Creative listening takes time. Not just to physically accomplish but also to absorb and ponder over what has been said. For words that have been what the author calls 'fully heard' will almost certainly offer a much richer and more complex experience. So how do we do it? Simple. But, as so often, simple does not mean easy. The listener deliberately switches off his or her own views and opinions while the other person is speaking.

The quality of concentration then offered will be such that the speaker will have had what is quite possibly a brand new sensation. And the listener, having totally absented him or herself during the conversation, then feels no need to express their own opinion. Hard to believe, the author admits, but with practice and patience it can be done.

In a group situation, such as is already well-known to many Quakers who take part in Creative Listening sessions, a stone or shell can be helpful, and only the person holding this can speak. In early stages of this experiment people reached for the stone quickly, anxious to tell their story, but, as time passed, longer silences began to develop. They listened more and talked less.

The concluding section of the booklet describes a structured method of using such attention, one to one, with children. The adult explains to the child that he or she can engage in any activity while the listener (though taking responsibility for the child's safety), does not judge, interrupt or direct in any way. Wryly, Rachel Pinney suggests that the listener should not, in the first instance, be a parent, as the sudden switch to total non-judgemental attention might frighten the child.

Finally – and most appropriately given our present obsession with targets and dry as dust lists and schedules – she offers Learner Directed situations where children, instead of being force-fed facts, relax, learn at their own pace and in their own way. Obviously this cannot be done in large classes, but in small groups or individually it can be life transforming. Curiosity is aroused, the imagination fired up, gifts and talents – cramped whilst drearily learning by rote – can surface and flower. Teaching heart to heart as well as mind to

mind. Truly Creative Listening.

A very useful little booklet for any Quakers (or others) who work with and in group situations. *Caroline Graham*

**Gentle Dying: the simple guide to achieving a peaceful death** by **Felicity Warner**. Hay House 2008. ISBN: 979-1-84850-005-1 £6.74 on Amazon.co.uk  
Elsewhere in this issue of *TW* I have shared my experience as a Quaker spiritual healer of facilitating a passing over. I wrote that piece before I had read this book, or knew of its existence and it has given me many new ideas for my work with the terminally ill. Healers often find themselves involved in this work. Felicity Warner has made me feel I am part of a whole community of ‘soul midwives’, and healers who are helping people to die well; and to then even help them safely into the first stage of the After-life.

Previously I was doing this work intuitively as a healer, or drawing on my skills and experience as a nurse. I felt rather alone, trying to follow such pioneers as Elisabeth Kubler-Ross and Cecily Saunders. However, now, after reading this book, I realise that there are many of us now dedicated to the idea of a ‘good death’, and that the Gentle Dying method is now used by many health professionals and lay people.

Felicity Warner is the founder of the Hospice of the Heart Trust – a UK charity that promotes holistic, compassionate and ‘de-medicalised’ approaches to end-of-life care. She has been a writer and broadcaster for twenty-five years.

The book is beautifully written in an italic script reinforcing the simplicity and homeliness of its message. Yet it contains much sound, practical advice and suggestions. I, personally, would have liked a good index. But there is an appendix which is of particular value which explains how to interact with hospital/hospice/care home staff if the dying person is not in their own home. This advice should help to change institutional care. Many doctors and nurses still often see death as a failure on their part. However, the book shows how tenderness and compassion may be active and important beyond that time when medical staff feel that no more can be done.

*Elizabeth Angas*

**The Journey** by **Brandon Bays**. Element 2003 2nd edition 196 pp.  
ISBN: 0-7225-3839-1 £10.99.

This is an extraordinary, positive, encouraging and very readable book for anyone who is suffering from a life-threatening and/or debilitating illness. It is written by an American author who runs workshops both in the USA and UK.

The theme of both the book and the workshops is that we can heal ourselves by a process of self-therapy, a journey back into the past traumas in our lives which may have given rise to our current conditions. Not a new concept, you might say. It has long been considered that our own experiences

and attitudes to those experiences may have expressed themselves later as physical conditions. The difference in Brandon Bays' theory is that we don't just re-visit, in therapy or self-therapy, the earlier traumas or situations that have been suffered, face them and accept them and move on: we actually go into an area of re-experiencing the *feelings*. We *feel* it all again; we *see* the person/persons who caused this suffering; we take them mentally to a place of mediation (in the author's case it's a camp fire) and we all sit down and talk it through. We may be able to come to an understanding of why that person/those people acted or spoke as they did; we may – and it's the healing process in action – if we can, forgive them with a sort of 'they knew not what they did' acceptance; and then there may be a moving on process.

The author claims that she healed herself of a football-sized tumour in her abdomen in six weeks. You would need to read this book in order to come to your own acceptance that this is possible. Her theory is that 'emotional memories are stored in the cells of the body, and get passed on from one cell generation to the next, and real healing begins when you let go of these cellular memories.' She says that *all* the cells of our bodies replace themselves regularly, some within a few days e.g. the skin, and some within longer time spans, and that cells reproduce themselves according to their stored memory. If that memory contains original data which perpetuates emotions and feelings such as resentment, fear, anger, frustration, depression, jealousy, pain etc. then, unless we can erase it from the cells' memories, it will continue to manifest itself in unharmonious ways e.g. cancer, arthritis, M.E., etc.

The journey starts with the willingness to go down into the tumour (or whatever it is) and 'walk about' there, in order to allow the body's wisdom, rather than the thinking mind, to deal with the stored memory. One needs to re-live the 'incredible vulnerability and helplessness that has been experienced'.

I decided to give it all a try – nothing to lose, except, perhaps, a condition I didn't want. I chose something small, a skin blemish, and concentrated on going into it visually and then re-living the feelings I had experienced as an 8 year-old waiting, in a line with the rest of my class, for my knuckles to be rapped sharply and painfully with a ruler, the teacher's usual form of class punishment. (They'd never get away with it these days!) I remembered, reasonably clearly, the teacher who was doing this to me – and then, unexpectedly I found my memories and feelings going deeper to an earlier point in time, when punishment had again been meted out onto my hands in the form of hard, painful slaps, and I tried hard to re-experience my own childlike fear and resentment at the age of 5. Then I brought back the person who had done this, and also the ruler-happy teacher, and we all sat and talked things over by a small fire. I knew I needed to forgive both these people and try to understand why they'd behaved as they did. I also knew I should forgive myself for feeling the way I had.

Well some time has gone by since I wrote this piece, and I have to report that the skin blemish is still there. But, I am waiting to see if the painful arthritis in my hip returns: I have now been without it for about four years!

*Rosalind Smith*

**Acrostic and Gnostic** by **Stephen Feltham**. 4Thoughts Publishing. 2008. ISBN: 978-1-906654-01-6. £9.99. (Obtainable from Stephen Feltham, 6 Ferris Place, Bournemouth, BH8 0AU.)

‘Thoughts come, and they go, and they may be lost forever’ says the author of this delightful book of prose/poetry. Fortunately for us he has managed to capture and preserve many of his insightful thoughts and inspirations that might otherwise have been ‘lost forever’.

It must often be the case that profound and meaningful thoughts, which are ‘gifts from God’ and that come unbidden into our minds are gone, lost, not only to ourselves, but also to those for whom they might have great relevance and healing – unless we have the inclination, or perhaps are directed, to write them down. ‘A pen and a piece of paper are essential things... without the means to record, and therefore to recall them, all thoughts become transient and fade.’

These God-given gifts are rarely for ourselves alone, and we should be ready to give and share, for, with all things spiritual, when we give them away, they are multiplied – like love.

As the author says, many of the poems and pieces are acrostic, with the title hidden within the words but easily detectable in the first letter of each line. And while some are Gnostic in the depth of their meaning others are light-hearted and even flippant.

The text is beautifully enhanced with photographs, including a magnificent one of Stonehenge with the light evenly dispersed through the stones. Another is of steeply cobbled Gold Hill, famous for the Hovis bread adverts which apparently were not filmed in the north of England but in Shaftesbury, Dorset!

A treasure trove of a book!

*Rosalind Smith*

### **WHEN NEXT YOU WEEP**

*When next you weep, or are in pensive sombre mood,  
And your whole being aches with pain,  
as if it were in hell's fire brewed;  
May you be comforted in Light,  
from that eternal, heavenly sky,  
And may your pain be salved by tears,  
shed for you, which angels also cry.*

*Stephen Feltham (from his book)*

## FFH PUBLICATIONS

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

Valerie Cherry	– <i>Grief Experienced</i> Second edition	£1.80
Joan Fitch	– <i>Handicap and Bereavement</i>	£1.00
Sue Glover Frykman	– <i>'Rite' from the Spirit</i>	£2.00
Kitty Grave	– <i>A Pool of Quiet – meditations for a month</i>	£1.20
Joanna Harris (ed.)	– <i>In Praise of Claridge House</i>	£2.50
Joanna Harris & Alan Pearce (eds.)	– <i>Quakers and Healing Today</i>	£2.00
David Hodges	– <i>George Fox and the Healing Ministry</i> New edition	£4.00
	– <i>Science, Spirituality and Healing</i>	£2.25
	– <i>Seeking to Heal?</i>	£1.20
Louie Horne	– <i>A Closeness of Living: the spiritual legacy of Louie Horne</i>	£2.00
Christina Pumphrey	– <i>Meditations</i>	£2.00
Jim Pym	– <i>What kind of God, What kind of Healing?</i>	
	New edition	£2.30
Anne Smith (ed.)	– <i>Friends Find Words...</i>	£2.50
	– <i>A House of Stars: Celebrating Life and Life after Life with Children and Angels</i>	£3.00
Rosalind Smith	– <i>Simple Healing</i>	£1.20
	– <i>Quakers and the Spiritual / Psychic Dimension</i>	£2.00
	– <i>Meditation and Contemplative Prayer</i>	£1.50
Elizabeth Stubbs (ed.)	– <i>Coming Through the Darkness</i>	£1.50
Mavis E. Timms	– <i>Lift Up the Stone</i>	£2.00
Monica Stafford	– <i>An ordinary woman's journey on the mystical path</i>	90p
Also available:	<i>George Fox's 'Book of Miracles'</i> Henry J Cadbury (ed.)	£1.00

**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 (*Maureen Anderson* 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.