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# TOWARDS WHOLENESS

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**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.

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Donations for the work of the Fellowship are most welcome.

*Cover photo: In the grounds of the British Trust for Ornithology, Thetford, Norfolk (Editor's photo)*

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#### IF YOU ARE THINKING OF MAKING A WILL...

*Have you considered leaving something to the FFH?*

A specimen form of words could be:

"I give and bequeath (*state what...*) to the Friends Fellowship of Healing (being a Charity registered under the Charities Act, No. 284459), to the registered address of the Charity as recorded with the Charity Commission at the time that this bequest comes into effect, AND I DECLARE that the receipt of this legacy by the then proper officer for the Fellowship, shall be a complete discharge to my Trustee(s) for that legacy."

# CONTENTS

- 2 Listening to the Inner Voice – Rosalind Smith
- 5 *The Journey into Healing* – Michael Lewin
- 6 Healing for the NOW – Stephen Feltham
- 9 *There is a Light that waits for you* – Peter Wilson
- 10 Is there a Spiritual Basis for Miscarriage? – Isobel Bracewell
- 12 *An Exercise in Forgiveness*
- 13 Reports
- 14 Listening – Les Bremner
- 15 Claridge House programme
- 19 Quaker Spiritual Healers' events
- 19 Letters
- 20 *A Meditation for Spring*
- 21 FFH Groups list
- 23 *The Year's Round* – Beatrice Watson
- 24 Naming in Healing – Elizabeth Angas
- 26 *Healing Light* – Peter Horsfield
- 27 Book Reviews
- 32 FFH Publications

The **FFH Spring Gathering** will take place over the weekend of 6-8th May 2011, at Abbey House, Glastonbury. [www.abbeyhouse.org](http://www.abbeyhouse.org) Chilkwell Street, Glastonbury, Somerset BA6 8DH.

We are all natural story tellers and our lives are infused with story. During the weekend we are going to see how the stories we tell and hear are nourishing and healing. There will also be time to enjoy being in Glastonbury, a place full of stories. Cost per person is £130. Please book with Margaret Western, 01460 74182, and then send her a deposit of £30 – cheques to be made out to the Friends Fellowship of Healing.

*A reminder to those who pay their subscription by cheque that, if they have not paid for 2011, this will be their last issue of Towards Wholeness. If you are not sure if you have paid please contact Sandra Kirk, our membership secretary, and she will be pleased to help you. (Details on back inside cover.)*

Many FFH members will have known Alan Pearce, who died on January 31st. For many years he was the chairman of the FFH, and was also a long-term trustee of Claridge House. He spent his last months there, helping in the office and tending the gardens which he loved so much. He will be sorely missed. It is hoped that there will be a fuller obituary in the Summer issue of *TW*.

How frequently do we hear people say that they sense a lack of satisfaction and fulfilment in their own lives? Perhaps they admit to a feeling of 'dispiritedness', a need for something they can't put into words, and yet which hovers at the back of their minds. This feeling can manifest itself in various ways: a general feeling of boredom with life in general; an unwillingness to face the day's responsibilities and demands; a lack of care about things that matter; even, a difficulty in getting up in the morning. And, what can this last thing signify? It can mean that a person is suffering at least some level of depression, and certainly a dissatisfaction with their current way of life.

I am not here talking about a clinical depression which needs some kind of medical intervention, but rather the state of mind that we might be experiencing if we are not fulfilling our own intrinsic life pattern. Caroline Myss, in her book *Sacred Contracts*, writes about the supreme importance of finding just what our own life pattern is. And I have found myself in total agreement with her. If we are spending our lives doing things that are inimical to what our soul has been incarnated to do, then we will never feel fulfilled, and we will never be complete.

Many people feel that, before birth, we are 'programmed' to be a certain type of person. And, if we do not find out what that personal programme is then we will never be satisfied. For example, if we have found ourselves working in an office, day after day, and we dread getting up in the morning and going there, then we are definitely not fulfilling our function. Alternatively, if we enjoy going to work in this same office, and the work we do is interesting, and gives us a good sense of job satisfaction, then it would seem that we *have* found our path in life. Or, at least, our path for this chapter of our life.

Often, and usually sometime around the middle years of life, we find ourselves beginning to feel that we are in the wrong place, doing the wrong job, associating with the wrong people; not that there is anything wrong with them as such, but simply that the pattern of their lives does not now interweave with the pattern of ours. Somehow we find ourselves being taken in a different direction, possibly one which we never dreamed of. We find ourselves presented with a choice – whether to carry on as we are, or to take a plunge, a risk, and branch out in another direction. And that which offers itself to us now brings a new feeling of excitement into our lives.

We might find that, after all, the thing at which we excel is teaching, or is writing or painting. Or perhaps we've had a high-flying and well paid job, but what we

really want to do is work in a care home, loving and looking after those with physical and mental health needs, for National Minimum wage! We might find that after many years of making money in a business, which has never felt quite right for us, we now feel a strong urge to become a gardener, or to care for the land in some way.

If we are sensitive to the inner voice and brave enough to obey it we may find our lives transformed. The new occupation, or place we find ourselves in, will bring with it a sort of 'buzz'. In fact, one sure way of knowing that what we are doing is right for us, and is following our own inner pattern, or design, is that we can feel this 'buzz' of satisfaction, this sense of completeness.

If we can learn what this design is, it will affect our whole state of being, our mind, body and spirit.

Some people are fortunate enough to *know* from an early age just what is the right path for them. But very many of us are placed into positions from which it is not easy to extricate ourselves, or from which we simply cannot do so for economic or family reasons. Those who spend their lives caring for chronically sick relatives will know the frustrations and limitations that this can bring. And, although love can dictate that this is actually the right path for that person, nevertheless it does seem hard to accept and bear. It may be that later on, when situations which seem to constrict one change, when perhaps the person cared for dies, then the vacuum left becomes the opportunity for the inner pattern to emerge and for that person to begin to 'live their own life', to blossom. It is never too late for this change to happen, even if we are well advanced in years. I knew a lady who found herself to be a very good healer, and she took our QSH short course, and then became a great help to many people. She was in her late seventies when she took the course. It had taken her all those years to recognise and accept her inner pattern. I do know that it gave her great joy to know that she was helping others in this way.

Another point to bear in mind is that we may each have several designs or patterns within our souls, and that these different paths may need to surface at different times in our lives. So, although a great sense of fulfilment may have been experienced during one phase of our life, it may be that there comes a sense of 'moving on' with another equally satisfying opportunity presenting itself. If it is a genuine manifestation of our personal design, then one should embrace it without any feeling of guilt at having left the other behind.

We may become aware that what actually gives us that 'buzz', that innate feeling of satisfaction, is not what most would think of as 'doing good'. Once, talking

this over with someone who found she couldn't see her path ahead, I asked her – Supposing you woke up one morning, you had no commitments and had the whole day free, what would you most like to do with it? She almost immediately said – I would go to the National Gallery and study fine art. So by opening the way to let this realisation come to the fore she recognised the thing which most appealed to her. (I hope she did go and study it!) Life itself is made up of many different colours – and so, I believe, are our lives.

There are those who might find it difficult to accept that we are all programmed before birth, that we are all born with certain functions to fulfil. Why should this be so? We have only to watch very small children playing to see that some will dominate others (the bossy ones!) and that they are actually showing leadership skills, while others will be quieter, and perhaps more interested in seeing how things work – the menders, fixers, and repairers of this world. Others show a definitely creative streak, and, if this is encouraged and not stamped upon in some way, then they may go on to fulfil their potential and become creative artists. Small children exhibit their natural characteristics before their upbringing and environment make changes upon their personalities, not always for the best.

If we have found our own inner ability, what we might call our own blue-print, we will find we will make the best use of our energy, which, in itself, will be enhanced. It is the surest form of listening to the inner voice, or the Inner Voice.

Let us each become what we were meant to be – a vessel in which Life can live itself.

Above thought is the intellect, which still seeks:  
it goes about looking, spies out here and here, picks up and drops.  
But above the intellect that seeks  
is another intellect which does not seek  
but stays in its pure, simple being,  
which is embraced in that light.

*Meister Eckhart*

## THE JOURNEY INTO HEALING

*We all need healing which is a lifelong process of reconciliation  
to a constantly changing and challenging world.*

*Within a spacious moment, silent and still, deep and true,  
waiting for our destiny to unfurl is the precious process of healing.*

*Our pain can lead us to compassion.*

*Compassion can lead us to reconciliation.*

*Reconciliation can lead us to forgiveness.*

*Forgiveness can lead us to LOVE.*

*Healing is letting go of the past  
in order to encompass the promise of a new future.*

*Healing is not necessarily an absence of adversity but rather  
an acceptance and reconciliation to it after all our work is complete.*

*We must commit to life,  
with all its rich diversity and opportunities, remembering that:*

- Fear keeps us paralyzed in falsehood and hope empowers  
us for better things to come.*
- Fear brings pain and suffering to our lives and hope brings  
a healing light to cleanse us.*
- Fear keeps us imprisoned in self diminishment and hope  
expands our lives to liberate us.*

*Healing encompasses everything that makes us whole again.*

*View ill health, and all adversity, as fascinating.*

*Something to study and reflect upon.*

*If anything is worthy of our observation, this is.*

*Recite the mantra:*

*“This is me, now, and I must take full responsibility for my health.”*

*When we find peace and contentment flourishing in the mind  
it will inevitably feed through to the body.*

*Always remember that we are much bigger than our pain.*

*Michael Lewin*

We all travel. We travel from birth to death. We travel in life, through life and within ourselves. Some travel because they seek. Some seek answers to the past and some seek solutions for the future.

Those seeking answers to the past should leave the past. The past is gone. It is dead, it is not real, and it is Not Now. Those who seek solutions to the future presume God's intent. Who knows what the future holds? So who can solve a problem that may not arise? The future has not happened. It is not yet real, the future is Not Now.

The ills and woes of what has gone have gone. They were once real, but are no longer, and as they no more exist they cannot be healed. That which is yet before us does not yet exist and cannot yet be ill and therefore has no need of healing. What was ill in the past and what has yet to be ill in the future is of the Not Now. Not Now does not exist, so to try and heal that which does not exist can only bring dis-ease to the present. The Now.

Only Now can be healed.

We perceive life in terms of our experience of the past and our aspirations and fears for and of the future. But they are based on the Not Now, which is why healing is required for Now because we bring dis-ease to it. Moreover, do not seek to travel for your healing. Distant horizons only entice a journey yet beyond them. What is beyond the horizon cannot be seen, and we are not there. We may be there at another time but that is Not Now, and as that does not exist there can be no healing there.

Only Now is real. Only Now can be healed. So reach for Now.

Who is to judge on the need to heal? Whether a mighty oak or a single blade of grass in its shadow, who can say which is worthiest in God's eyes? We cannot judge. We may travel to view a giant oak but whoever took one pace to see a blade of grass? Who therefore, can say what should or should not be healed? And if we are so poorly set to view what is the worthiest of God's creations, how then should we try to heal the ills of humankind – by surrendering to the Spirit with a gracious acceptance of the Divine will?

Whether in the fastest automobile, the longest train, or the highest aeroplane, is not the greatest journey that which is travelled between one's ears, and is this not the place where Now exists?



So Now is that which is within ourselves. Now is this moment of awareness. Now is the thinking preceding thought, it is the impulse before the move. Now is the naked moment. Now is unclothed by principle, policy and preference. Now is unfettered by anticipation. It has no expectation so it cannot have regret.

Now exists within us but we must reach for it. It is also here that we bring the pains from the past and the fears for the future. But as these things are of the Not Now and cannot be healed, we only bring dis-ease, and dis-ease is a midden of the past's corruptions and a harbinger of the future's pain.

To heal the present, let go the past, forego the future and reach only for The Now.

But healing the present is easier said than done. Is it something called upon at will and demanded as our human right: such issues are very topical are they not? But somehow, whatever rights are perceived the actual reality is somewhat different. What are our rights regarding freedom from the need for healing? Or should I have said, 'What are our rights regarding freedom from disease?' Or yet again, 'What are our rights regarding good health?' And who is to provide the answer?

So many questions. It seems that for every answer to a question surrounding health, healing and happiness, another two arise. Therefore perhaps, it is better not to seek answers to questions but to seek only the truth, for the truth lies in the present for it is here now, and in the past and in the future. There are no questions beyond truth. It is omnipresent. The Truth is that validity that transcends all impressions, and it is towards which all healing brings us.

Siddhartha Gautama, otherwise known as the Buddha, taught that it is proper to doubt and test whatever is beyond one's experience and that the only real refuge in life, the only real solid ground, the only real authority that can give proper guidance and protection, is truth. He called it Dharma, the law of nature experienced and verified by oneself. It is in the realisation of dharma, in the perceiving of truth that healing may be experienced. To experience the truth, that is to say, healing, one has to seek not of others but of oneself, because if the truth is an inward awareness, then it is only via oneself that one may experience it. This is called insight or Vipassana. Healing with or without a healer present may create an ambience that encourages such insight: often, meditation may be the path. Sometimes however, our inner vision is clouded by all that we cling to.

It is in our experience of Now that we perceive the need for healing and whilst one's prayers are always answered, experience has shown that God, or the Spirit, or Divinity does not do requests. We know, as healers, that we may invoke

spiritual intercession and ground ourselves in the present to facilitate healing, but it is the Spirit that brings healing and not us and with healing comes a closer awareness of the truth.

We have said that we all travel and that we travel from birth to death and in life, through life and within ourselves. So what is the purpose of life, of this journey? For if ultimately we die why should we have been born? Whatever the purpose of life may be, its reality is a duration of existence, interspersed with moments of happiness, joy and sometimes bliss. The absence of these moments is called 'suffering' and humanity is enthusiastic in seeking relief from it. The purpose of life therefore is the relief of suffering through experience of truth. In esoteric terms, this is achieved in a state of bliss. In everyday terms the relief of suffering is sought in the acquisition of pleasure, but pleasure is an attachment and the desire for it is a bond that gives rise to suffering.

Healing is not a cure. That is the province of medicine. Healing is about the relief of suffering or the realisation of truth. This is near to Siddhartha's perception of the purpose of life which he defined as the relief of suffering.

It is our attachments, whether material, physical or emotional which bring us suffering. Intercession such as prayer and distant healing are known for their effectiveness and the alleviation of dis-ease. But the grounding of a person in stillness, in the here and the now, and the act of letting go of as much worldliness and of the humdrum nature of our lives as is possible, can contribute to a great healing experience.

We want relief from suffering, and if we let go of our attachments, that is to say, release them, we will experience healing, and will know relief.

By release of suffering we will achieve the purpose of healing, and thus the purpose of life, and that cannot be achieved tomorrow nor yesterday but only at this moment. This moment is Now. Release all worldliness and reach for Now.

We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.

*T.S. Eliot (Little Gidding)*

**There is a Light that waits for you...**

Wait silently with the Light that you have –

And more shall be given to you.

Wait expectantly with the Light that you have –

Yet more shall be given to you.

For God's Hands are your hands, God's Feet are your feet,

His Eyes, your eyes, and His Ears, your ears.

His Speech is your speech, His Smile, your smile,

His Laugh, your laugh, and His Tears are your tears.

Go forward, live adventurously,

And **be the change you want to see.**

God's Love empowers your inner love,

And His Light brightens the light that you own.

Nurture self and nurture others,

How else will God's Work be done?

Breathe in deeply, breathe in well,

'Tis the breath of God that flows through you.

Be a 'do-er', or be a 'be-er'. Be the prophet, be a healer,

So wait again with the light that you have,

And **yet more** shall be given to you.

*Peter Wilson (Poole)*

*(with thanks to the Friends Fellowship of Healing)*





## IS THERE A SPIRITUAL BASIS FOR MISCARRIAGE? *Isobel Bracewell*

Having been a midwife in my early years, I now see that part of my destiny is to be a midwife for the soul at the end of life. I have accompanied many mothers-to-be who have had miscarriages or stillbirths, cared for children as a nurse when they were dying, walked alongside many older friends in their final days, and have had several near-death experiences myself. As a result I have meditated a great deal on these profound mysteries.

Why do miscarriages take place? From a medical point of view a doctor may be able to give a reason if there is one, such as hormone imbalance, placental problems, intra uterine infection, retroverted uterus, or a handicap which is incompatible with life. Sadly though, there is often no known cause.

Is there a spiritual basis for miscarriage? Perhaps it is that the unknown child to be has withdrawn from his/her earthly destiny of their own accord. This can occur even when parents are providing a heart of love for the child who is coming and this may help to explain the great sense of loss experienced by parents as miscarriage occurs early on in a pregnancy.

Some women I know have been quite emphatic that they knew they were pregnant within hours of the egg being fertilised. How little we know of the mysteries of life.

I would like to share some very personal experiences with you. Friends of ours had two miscarriages a number of years ago. Sometime after this, as my husband and I were leaving for home, I “saw” above the head of our hostess a beautifully formed baby boy in the foetal position, head down as it would be at the time of birth and I “knew” our friends would have a son. This was several weeks before the baby was conceived.

I have often been aware of the incarnating soul of a child and known its sex. Recently, after Meeting for Worship, a young couple shared with me their joy that they were going to become parents again. On this occasion I did not “sense” the baby, and intuitively felt that this child was only visiting them for a short time. The baby miscarried shortly afterwards.

How conscious we all are of a veil or curtain over our consciousness which prevents us from seeing beyond the gate of death. This veil of forgetfulness is drawn over the experiences which immediately precede birth, and after. *I believe so strongly that there is a spiritual world in which we exist after death AND before birth and which has an influence on all that we do and are during life.*

There must therefore be conscious soul experiences before birth. If one thus believes in the pre-existence of the soul, then those babies who do not incarnate on this earth must return to the spiritual world from which they came.

My first memory is of being born. The pain and struggle, a feeling of drowning, then coming into the light, seeing my mother and the joy of being reunited with her and feeling that all was well. Then there followed the awareness and sadness of a great consciousness being closed. This strong memory has always been with me. All through my childhood, especially up to the age of ten, I often experienced a great homesickness from whence I came, yet, I knew I could not share this with my father, who was a Baptist minister, my mother or three younger sisters. Now that I am at the other end of life I feel free to talk about this experience and look forward to returning to my eternal home.

*"Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar..."*

*"The homely nurse (Earth) doth all she can  
To make her foster-child, her innate Man,  
Forget the glories he hath known,  
And that imperial palace whence he came."*

### ***Ode on the Intimations of Immortality – Wordsworth***

Wordsworth does not specify what he means by "elsewhere" and "that imperial palace". It is enough for him that the soul is immortal and has had previous experiences before coming to birth.

The more one reads and thinks about these things, the more it appears that, for the descending soul, birth must appear as a dark, narrow door, just as for us on earth death appears as a dark and narrow door. So it takes courage to be born. Are those babies who miscarry lacking in courage, or, perhaps, feel that they have chosen the wrong time to come to earth? Perhaps when looking at birth from this angle the pain of miscarriage may be helped to diminish somewhat.

God often comforts us, not by changing the circumstances of our lives, but by changing our attitude towards them.

***SHB Masterman***

## AN EXERCISE IN FORGIVENESS

(from *Unconditional Love and Forgiveness* by Edith Stauffer)

- Step 1** Say to yourself: 'I choose to stop punishing myself and feeling bad for what (*name of person*) has done/is doing.
- Step 2** Close your eyes and imagine that the person you need to forgive is in front of you. Holding the image of this person in front of you, say, either aloud or in your own mind: 'I would have preferred you to have said (or done)... Or, 'I would have preferred you not to have said (or done)...
- Step 3** Say: 'But you didn't do that, so I will now release this incident. I choose to let it go and be free of it.'
- Step 4** Say: 'Therefore I cancel all demands, expectations, and conditions that you do/say/be...in the past and now. I cancel the demand that you be (*any certain way*). You are totally responsible for your actions and deeds, and I release you to your own good.'
- Step 5** Begin to feel and connect with the centre of your being – your Higher Self – your Inner Voice. Let it enable you to release all expectations and demands towards the other person, or situation. *Feel* its deep love for you.
- Step 6** Still feeling the love and compassion of the Inner Voice, say to the person that you are forgiving that you are sending them this love just as they are and have been. Try to really feel this love flowing out from you to the other person.
- Step 7** Become aware of your own body and how it feels. See if you are still feeling any resentment – or are still holding on to any demands that this person change in any way.

If you do not feel release, then perhaps you will need to repeat the process. Also, you may need to do this with every specific feeling of resentment you hold.

And – if we cannot feel release after doing this exercise, we need to examine our willingness to really let go.

Forgiveness is a gift we make first and foremost to ourselves. We allow ourselves to be free, and at peace.



Eight of us met with Shella Parry facilitating us with grace and enthusiasm, at Claridge House, for a grounded and very supportive weekend on the theme of 'Looking after ourselves'. We were as well supported by the nurturing atmosphere at Claridge House as ever. It was lovely to return and enjoy the simple homeliness seemingly unchanged, although I did appreciate the new, strong fire-doors which fit in with the safety regulations.

The first evening set the scene with a beautiful visualisation of a healing space within a woodland, which I found myself entering spontaneously later in the weekend, during healing practice in pairs.

Each morning began with a simple movement and breath practice from the North American Indian tradition done out in the garden. Although it could suit any spiritual path, it helped us to connect to Spirit through awareness of our body. The movements seemed to symbolise acknowledgement and thanksgiving for our spiritual connection between Heaven and Earth, the activities to be done and let go of, all embraced within the wholeness of Spirit. We were fortunate to have fine weather, and moving mindfully through space helped me appreciate the colour of the trees, which were particularly autumnal, more so than my home town, also in the south.

The weekend continued in a grounded way, using dowsing to help us prepare our hearts and hands for the process of attunement to healing. Navigating our way through our mental chatter, we began to notice the many vibrations of the mind, which gradually led into the quieter ways of looking, thinking and sensing more akin to healing. We also considered our posture, how we hold our bodies while giving healing, and how to avoid a build-up of tension.

On Saturday afternoon, some of us visited two of the old yew trees a short car ride away. Dowsing rods gave the added interest of seeing how the energy lines went right through the yews with the church having been built alongside.

Saturday evening was spent watching 'The Diving Bell and the Butterfly' by Jean-Dominic Bauby – in which he himself describes his own severe form of a stroke called 'locked-in syndrome'. It is beautifully filmed, and is a tribute to the strength of the human spirit, well worth watching! Touches of irony reminded us of the power of a sense of humour. We certainly enjoyed ourselves throughout the weekend, and laughter was a definite ingredient.

The sense of Friendship was strong between us, and although all quite different in our outlook, we enjoyed our sharing and companionship. Thank you to everyone for making it such a special weekend!

*Fiona Wright*

How often do we listen, I mean really listen?

We deal with a person holistically, so we should not be surprised when healing brings a change in the emotions and the mind, even if the stated purpose of the visit was physical. As healers, we are frequently with our patients on a one-to-one basis and, at the end of a session, there can be a peace, and a trust, between us. The patient/client/friend may then feel able to talk about what troubles them.

Healers need to listen, and healers need to be able to deal with the, sometimes disturbing, things which they learn as a result. So, life is easier if we are comfortable with three basic aspects of listening.

First, how best should we listen? That is relatively easy. Keep an open posture. For example don't fold your arms, and be prepared to have easy eye contact. Listen. Allow silences. Listen. Don't interrupt. Listen. Never, never, never assume anything. Ask open questions, not those which can be answered with a 'yes' or a 'no'. Ask about the person's feelings. Never give advice. Listen.

Second, how do we deal with disturbing things given to us in confidence since our Code of Conduct prohibits us from repeating them? Never bottle things up, this will affect your own well-being, and therefore your ability to heal. Fortunately, there is a trick in handling this. What we need now is a good listener who will keep confidences and be able to handle disturbing things told to them in confidence. Does this sound familiar? Of course it does, it is another good, trusted, listener just like you. The trick is that you don't tell your listener the details of the things which you were told, but what you do talk about is your own feelings as a result of your listening. For example, if your patient was abused, you are unlikely to feel the physical and mental pain unless you have been through it yourself, but you may feel sad, angry or a number of other emotions. These emotions are your emotions, and it is those you talk about, not those of your patient.

Third, how do we stop a conversation which has started to go round in circles? Simply saying, "We have talked a lot today, perhaps you would like to think about what we have said before we meet next time." usually works.

We should be comfortable with listening – it can be part of healing.

*Three elderly church ministers, all hard of hearing, were playing golf one sunny spring morning. The Methodist minister observed, "Windy, isn't it?" "No", the Baptist pastor said, "It's Thursday". The Anglican vicar agreed: "So am I! Let's go and get a pint."*

*(From a church magazine)*

## 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 David Huxley, Claridge House, Dormans Road, Lingfield, Surrey RH7 6QH. Email: [welcome@claridgehousequaker.org.uk](mailto:welcome@claridgehousequaker.org.uk) Website: [www.claridgehousequaker.org.uk](http://www.claridgehousequaker.org.uk) Tel: 01342 832150.*

### **March 21-25 PAINT SPRING WITH A CHINESE BRUSH** (£295)

Spring is a joyful time of new beginnings. Using traditional Chinese materials and freestyle techniques you will paint spring in its various aspects – flowers, birds and small creatures. Maggie will also talk about the symbolism attached to each subject. Course suitable for any level of ability. *Maggie Cross, who learned the art of Chinese painting in Hong Kong, where she grew up.*

### **March 25-27 RELEASING STRESS AND NEGATIVE ENERGY** (£175)

Let go of long held stress and trauma, and balance your energy systems. We will work with the idea of the new moon enabling this process. Suitable for anyone working in a healing environment or on their own healing. Bring one or two changes that you would like to set in motion.

*Anne Simpson, an experienced course facilitator, homeopath and healer.*

### **April 1-3 THE CREATIVE LISTENER** (£175)

Explore different ways of communicating with others and with yourself, where speaking and listening come from the heart. We work gently and creatively to practise the art of creative listening, using silence, prayer, music, poetry and colour. *Kate Ackerley, an artist, healer and writer, who works with the creative potential of the individual.*

### **April 4-8 SILENT SPACE** (£180)

A personal silent retreat week for those seeking silent space for reflection and contemplation. There will be transitional time on the first and last day to ease the shift between internal and external space. Come gather in the depth of silence. *Unfacilitated.*

### **April 8-10 IN PRAISE OF SLOW** (£175)

The world is spinning at a frenzied rate, so where do we start if we want to live a more meaningful and peaceful life? Based loosely on 'In Praise of SLOW' by Carl Honoré, we will use meditation, sound and 'slow' exercises to reset the balance. *Georgia Sumner, experienced meditator and qualified teacher of adults.*



**April 11-15 PURELY HAIKU** (£295)

A gentle immersive course where we study what makes a haiku poem, and how to write them. Using Classic and Contemporary haiku examples from Japan and other countries, we will learn that our own experiences can become haiku poetry, and act as an important record of our life. *Alan Summers, a widely published Japanese poetry expert and experienced tutor.*

**April 15-17 IN TUNE WITH THE INFINITE** (£175)

Ralph Waldo Trine's *In Tune with the Infinite* was first published in 1897, and, several million copies later, is still available. In this retreat we will explore its teachings on inner peace, harmony and healing, and experience how they can help us today. Reading the book beforehand will be helpful, though not essential. *Jim Pym, a spiritual healer and meditation teacher with more than forty years' experience and author of 'Listening to the Light'.*

**April 22-25 EASTER RETREAT** (£195)

**April 29-May 1 BEAT AGEING WITH YOGA** (£175)

Yoga can slow down ageing by improving the quality of your health long term. Included will be a tailor-made yoga practice to keep you feeling young, discussions on spiritual practice, diet, managing stress, looking after the spine and joints and keeping your brain sharp with meditation and mantra.

*Fiona Agombar, a yoga teacher who has studied yoga and ageing at the VYASA ashram and AVP ayurvedic hospital in south India.*

**May 13-15 SING YOUR HEART OUT** (£175)

Experienced singer or someone who has been discouraged from singing, this is the course for you. We will discuss our attitudes to singing, and cover breathing, voice production techniques and singing together. There will be a chance for solos. A chance to have fun and gain experience.

*Margaret Frayne, a professional singer and experienced teacher.*

**May 16-20 YOGA MAKES YOU HAPPY** (£295)

Yoga and meditation are now recognised as very powerful techniques to release stress and promote healing and they also make you happier! Through Yoga postures, breath work and deep relaxation techniques, we encourage a positive outlook. An opportunity to lift your spirit. *Lina Newstead, a British Wheel of Yoga teacher who runs private classes, retreats and Yoga teacher training courses.*

**May 20-22 YEARNING FOR WHOLENESS** (175)

We all have polarities within ourselves with which we struggle. Examples of this are being or doing, autonomy or connectivity. We will explore ways to integrate these polarities, so we can experience a greater sense of wholeness. This will be

done through group work/discussions, gentle physical movements and creative activities. *Beth Follini, Quaker, life/work coach and workshop leader.*

**May 23-27 DRAWING – a course in how to see** (£295)

Those who feel they have no talent, or who lack previous experience, can learn to draw with skill and confidence. This structured, but straightforward, course shows you how to see and to draw as an artist does, by engaging the creative right side of the brain. Drawing becomes a relaxing discovery of the beauty and complexity of the world. *Dennis Massey, an experienced tutor who has been teaching people to “see” for more than 15 years.*

**June 3-5 WORLD CIRCLE DANCE** (£175)

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. (If in doubt please ask to discuss with tutor.) *Eve Corrin, an experienced teacher of circle dance with a gentle, straightforward and relaxed style of teaching.*

**June 10-12 PILATES – an introduction** (£175)

The vision of Joseph Pilates, the history of this exercise format and its benefits will be covered. A selection of exercises will be taught. A worksheet for home use will be provided. All will leave with a sense of achievement. *Linda Watson, trained Pilates teacher of private clients and adult education classes.*

**June 13-17 POETRY AND SPIRITUALITY** (£295)

This poetry workshop is designed to encourage and celebrate each person's creativity in a supportive and constructive atmosphere. It is suitable for those already writing, and those who have a desire to write. We shall be considering where and how we can engage with spirituality. *Dennis Evans, a poet, teacher, trained spiritual healer and workshop tutor who will be leading this workshop.*

**June 17-19 SACRED DRUMMING** (£175)

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, who grew up on Wikwemikong reservation in Canada, is a teacher, shaman, healer and author of best-selling “Sacred Drumming”.*

**June 20-24 EYE HEALING RETREAT** (£295)

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 healing. *Paula Luís, an experienced sound therapist, Reiki Master, circle dance facilitator, and shamanic and awareness healer.*

**June 24-26 SOUND HEALING** (£175)

Join us on a Healing Journey into our deeper selves led by the sound and vibrations of the drum, the singing bowls and the gong. Open up to deeper self-knowledge with chakra work and bring more joy, love and fulfilment into your life and of those around you. *Paula Luís, an experienced sound therapist, Reiki Master, circle dance facilitator, and shamanic and awareness healer.*

**June 27-July 1 BEAT AGEING WITH YOGA** (£295)

Yoga can slow down ageing by improving the quality of your health. Included will be a tailor-made yoga practice to keep you feeling young, discussions on spiritual practice, managing stress, looking after the spine and joints and keeping your brain sharp with meditation and mantra.

*Fiona Agombar, studied yoga and ageing at the VYASA ashram and AVP ayurvedic hospital in South India, and is a KHYF teacher.*

**July 1-3 YOGA TO BEAT FATIGUE** (£175)

A gentle yoga course suitable for all abilities. We will include energy enhancing methods such as special breathing techniques, meditation and nurturing yoga postures. Also suitable for those with moderate ME/CFS.

*Fiona Agombar, author of *Beat Fatigue with Yoga*, and trained in yoga therapy with the Yoga for Health Foundation, in India and with the KHYF.*

**July 8-10 SOUL'S JOURNEY** (£175)

For those who have already started their Soul's Journey and those about to start. Discussion based on personal experience and the teaching of traditional faiths: western, eastern and tribal. Included topics: Service and Ethics, Spiritual Emergence (and emergencies), the Paradox of life and Spirituality and Health. Course designed by William Bloom.

*Chrissy Holmes, Foundation for Holistic Spirituality, healer for 30 years who supports, facilitates and encourages growth.*

**July 11-15 INTO HEART AND SOUL – a writing retreat** (£295)

This retreat offers the opportunity to explore the diversity and imaginative scope of writing. There will be support for all levels: from those who want reflective time to write, to those who would like to gather courage to start writing. Silence, sharing and one to one sessions will be offered.

*Monica Suswin, a published writer in the field of creative therapeutic writing.*

## QUAKER SPIRITUAL HEALERS EVENTS

**QSH ‘Training courses’:** (Monday - Friday)

**April 4-8** **at Woodbrooke** £290  
(Please book through Ros Smith – Tel: 01359 252248)

**September 5-9** **at Glenthorne** £280  
(Please book directly with Glenthorne – Tel: 01539 435389)

These training courses provide a safe and friendly opportunity for those who feel themselves drawn towards the field of spiritual healing, to experience their own potential. If appropriate they can then go on to become fully insured probationer healers, and eventually full healer members of QSH. All courses are facilitated by tutors from the QSH team of tutors. *(Please ring Ros Smith on 01359 252248 for details of course content.)*

**QSH Support Weekend:**

**Sept 30-Oct 2** **at Claridge House** £150  
Facilitator: *Anne Simpson*

*If any QSH healers are going to BYM this year and would like to offer healing while there, please get in touch with Cherry Simpkin (contact details on inside back cover). Also, if anyone can help with manning the bookstall for a few hours, that would be much appreciated.*



## LETTERS

*From Elizabeth Angas, Blackheath Meeting*

I recently had the opportunity to re-acquaint myself with the wonderful, healing Bach Flower Remedies. I was attending a workshop, given by an expert, on a Greenspirit weekend ([www.greenspirit.org.uk](http://www.greenspirit.org.uk)). We were alerted to the fact that the remedies should **only** be purchased from those who use the **original** method of Dr Edward Bach. See [www.edwardbach.org](http://www.edwardbach.org) and British Association of Flower Essence Producers [www.bafep.com](http://www.bafep.com)

This warning is necessary because there are now irresponsible money-makers who are jumping on the ‘bandwagon’ of producing remedies which do not contain the sensitive healing vibrations.

You may also like to read the books written by Julian Barnard.



## A MEDITATION FOR SPRING – or, a Bluebell meditation

Thinking of how lovely England is in April...  
we might recall the poem by Robert Browning:

*'Oh to be in England  
now that April's there.  
And whoever wakes in England,  
sees some morning, unaware,  
that the lowest bough round the brushwood sheaf  
on the elm tree bole is in tiny leaf,  
in England, now.'*

So, relaxing into a feeling of warmth and light – close your eyes – and see before you a woodland path.

As you walk along you will see on either side various trees which are showing signs of light green spring growth. Small buds are appearing along the branches and yet there is still a lot of sunshine filtering through.

On the ground there are bluebells stretching out on either side, as far as you can see. You may be able to smell their lovely perfume – which is rather like that of hyacinths.

This place is so peaceful...

You are invited to sit on a nearby bench and just absorb the harmony and beauty of it all.

There is great peace and healing here and we could now bring forward the names of those who we wish to receive this peace and healing.

We can mention them aloud, or, if we prefer, we can just say their names in our own minds. Either way the intention for healing is there.

*Allow time for names to be brought forward, or thought on.*

And now, as we have asked for healing for these people,  
and also for ourselves, it is time to return.

So, when you are ready, get up from the bench, or seat, and walk quietly back the way you came ... back away from the trees and the bluebells. And you will find yourself back in this room, but still full of peace and light.

Please open your eyes when you are ready...

*Rosalind Smith*

## FFH GROUPS – JANUARY 2011

<b>BANGOR</b>	Jenifer Gibson, Cum Ty Coid, Menai Bridge, Anglesey LL59 5LA
<b>BATH</b>	Rene Aldcroft, 701 Wellsway, Bath BA2 2TZ
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<b>DORCHESTER &amp; WEYMOUTH</b>	Charlotte Seymour-Smith, Little England Cottage, Little England, Milborne St Andrew, Dorset DT11 0JU
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<b>FOREST OF DEAN</b>	<i>for venue and times please contact either</i> Mike Green, Tel: 01452 762082 or Joy Simpson, Tel: 01594 841800
<b>GLASGOW</b>	Muriel A Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
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<b>HALL GREEN</b>	Joy Aldworth & Trevor Barker, 5 Velsheda Rd, Shirley, Solihull B90 2JL
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<b>HEMEL HEMPSTEAD</b>	Anne Smith, Margaret House, Parsonage Close, Kings Langley WD5 0BQ
<b>HEREFORD</b>	Pam Newman, 82 Bridle Road, Hereford HR4 OPW

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**POOLE & WIMBORNE** Jeremy Deane, 17 Cedar Avenue, St. Leonard's, Ringwood BH24 2QG  
and Peter Wilson, The Old Stable, Levets Lane, Poole BH15 1LW

**PURLEY** Robert & Veronica Aldous, 7a Downs Court Road, Purley CR8 1BE

**READING** Jenny Cuff, 62 Redhatch Drive, Earley, Reading RG6 5QR

**SHAFTESBURY** Gerald & Doreen Wingate, Shaston, 3 Hawksdene, Shaftesbury, Dorset SP7 8NT

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**SIDCOT** *Joint Convenors:* – Christine Brown, 7 Sewell House, Belmont Road, Winscombe BS25 1LQ  
and Peter G. Alletson, 4 Brae Road, Winscombe BS25 1LN

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**WINCHESTER** Andrew F Rutter, 1 St. Johns Road, Winchester SO23 OHQ  
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**WORCESTER & MALVERN** Hazel Court, 50 Clarence Road, Malvern WR14 3EQ  
 and Mary Callaway, 7 Red Earl Lane, Malvern WR14 2ST  
**WORTHING** Don Jameson, 26 Wilmington Court, Bath Road, Worthing BN11 3QN  
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 Cheshire SK9 1PW  
 and Joy Simpson, 14 School Crescent, Primrose Hill, Lydney, Glos  
 GL15 5TA  
**MOTHER & HER UNBORN CHILD** Sylvia Edwards, 17 Sedlescombe Park, Rugby  
 CV22 6HL  
**POSTAL GROUPS** Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT  
 and Maureen Anderson, 8 Rosebank Avenue, Falkirk FK1 5JW

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## THE YEAR'S ROUND

*Spring morning:*

*Bright sun in a clear sky,  
 Larks sing 'Magnificat' on high!  
 Joy in my heart.*

*Summer rain:*

*Warm and soft to swell the grain,  
 Doves croon their soothing refrain,  
 All is well.*

*Autumn glory:*

*Yellow, russet, brown,  
 Harvest home, the year's crown,  
 Fruits in plenty.*

*Winter cold:*

*Frost, ice and snow,  
 Indoors warm fires glow,  
 Spring follows soon.*

*Beatrice Watson*



In many FFH Distant Healing groups it has become the custom to say a name in turn. Each person sitting in the circle names out loud those people or animals whom we wish to 'hold in the Light'.

This Quaker phrase – holding in the Light – means (for most healers) that we are channelling healing to that named person. We believe that the healing and creative energy of the Holy Spirit is being sent, through us, to each person we name. As the person receiving this healing is not usually present, it is called distant or absent healing. So this, of course, is different from 'hands-on' healing where the person is actually present. However, 'hands-on' may not actually mean they are touched because many healers work on the electro-magnetic field, or aura, of the person. We may also call it distant healing when we send it across a room to someone. Some Quakers do this during Meeting for Worship. Some therapists or counsellors send healing vibrations whilst speaking to their client although they are some distance from them. So we believe that healing energy can go across space (even great distances) and can be directed to a particular person. We may be naming them out loud when sitting in a healing circle, or just become aware of them in our heart, silently, perhaps at home. I often text friends that I am holding them in the Light (h.i.L) when they, in turn, have texted me to indicate they are in need. One friend with whom I do this regularly lives in Giza by the pyramids. Perhaps the energy coming from there is extra strong!

Sitting in a healing circle, one can often feel the power of the energy being directed to named persons. Other people in the group may not know anything about the individual whom I name. Nor I of those on their list. It is felt to be unnecessary to have any details about why the healing is needed (although it may have been shared before or after the group). Nor is it felt to be necessary to pray for a specific outcome. Rather, each healing is seen as a 'Thy Will be done' situation – that is, we have faith that God knows best what is required. Often the person being so named is terminally ill. So it is assumed that the healing will take the form of 'a good death', that is, a peaceful passing over to the Afterlife. Sometimes one is sending healing to a situation, perhaps the victims of a war-zone or an earthquake. So then the name is a collective one.

My own preference in this custom is for each name or situation to be uttered clearly, loud enough for everyone in the circle to hear, remembering that there may be some present who are hard of hearing. This clear distinct naming means that the intention has been *spoken*. It also means that by visualising the name the person has been brought into the presence of the group. After

saying the name there is a pause while we each hold in the Light, or surround that person with love and compassion. We then move on to another name on someone's list.

The question I wish to ask is: does it matter if the name cannot be heard? Of course, the Holy Spirit hears what we are each saying in our heart. Sometimes, because of confidentiality, diffidence or shyness, we do not say the name clearly enough to be heard by the rest of the group. Or, it may be that we are in a deep meditative state which is perhaps incompatible with speaking clearly and loudly? Or maybe we are awed by the sacredness/prayerfulness of the situation, so we speak softly? Does it matter if we do not know whom we are holding in the Light?

Often I find myself holding a 'mumble' in the Light! And then another and another! Could I just as well remain at home and merely uphold the prayers of the group? Or we could all arrange to 'do' our own distant healing list at a certain time at home, thus not actually meeting physically as a group? Perhaps eventually some sort of conferencing, via IT, will become the norm for healing groups? At least then the names will need to be said distinctly, or seen on a screen.

So I am asking – is there some special quality in actually meeting and naming? *'Where two or three are gathered in my Name, there am I in their midst, and will grant their request.'*

Is it important, or at least preferable, to actually sound and hear the names? Does the vibration of uttering make an energy different from a mumble or a silent plea in one's heart?

Should we feel frustrated that having taken the trouble to travel (perhaps by public transport, walking or cycling) to the venue, we could not then actually hear whom we were holding in the Light? Was this a less valuable experience than one where the circle named everyone clearly? Of course, being a 'gathered meeting', and having a period of Quaker stillness, will make us feel it was valuable. No doubt we will also have had some arranged 'beginning' and 'ending', perhaps taking this in turns. But what about the actual audible 'naming'?

*(Have those who meet in FFH Distant Healing groups any comments on the writer's queries? Please do send in your thoughts on this.)*

## HEALING LIGHT

Why discontent this soft and sunny morn,  
Which seems so far removed from cares forlorn?  
Our lives so oft apart by strife are torn,  
In need of healing Light.

Conflict and tension build up, all the more  
When nations follow cruel path of war,  
Where history cannot find an end to draw;  
We need the healing Light.

At levels individual and group,  
Whether large or small, to quarrel stoop;  
Resolution seek, the challenge hoop,  
Assisted by the Light.

Acknowledging within the darker side  
Enables growth to balance opposites wide,  
Acceptance, not denial, trusting confide  
In healing from the Light.

And so, serenity within prevails,  
Encompassing all things that life entails,  
In harmony, against which discord pales,  
The Source of healing Light.

*Peter Horsfield*



**Only a Thought Away: a personal story of bereavement and communication beyond death** by **Angela Howard**, published by Quacks Books  
£8.50 plus £1.50 p&p. ISBN 978-1-904446-28-6

Please order from and make out cheque to Angela Howard, Webb's Cottage,  
Woolpits Road, Saling, Braintree, Essex CM7 5DZ

I remember my first experience with Quakers and their attitude to death and survival of the personality. My early spiritual training – apart from the Catholic Church – had been with the mother of a school friend who was a gifted non-professional medium and spiritual healer. I took the matter of survival as something that was proven, and a legitimate subject for discussion. However, when I first mentioned it among Friends, the response was “Oh, that’s Spiritualism; we don’t have anything to do with that”.



It was only later, when I read George Fox’s *Journal* and some of the writings of early Friends that I came to realise that for them it was as natural as the sunrise or the coming of spring. If they didn’t emphasise it, it was because such interest might have been misinterpreted as witchcraft. The same applied to spiritual healing.

Something of this attitude has survived in Quaker meetings to the present day. When I was manager of the Friends Book Centre in London, I often met Friends who would want to talk to me about their psychic experience. Their invariable comment was; “I can’t talk to anyone in my meeting. They just don’t understand”.

Luckily, things are changing, and this book will contribute to the process. The author, Angela Howard, has been interested in such matters for many years. Together with her husband Martin, they explored the evidence for survival and became convinced of its reality. So when he died, it was inevitable that Angela should seek confirmation of his continued existence and the reality of the love that she felt. And she found it. This book is the account of her seeking and finding.



The book is in two parts, the first dealing with the life stories of herself and Martin, his illness and passing, and Angela's first contacts with Paul Lambillion, a healer and spiritual counsellor, who was one of the principle channels of communication between them. Paul managed to bring many items of evidence, things which only Angela (and, of course, Martin) could know about, and these confirmed her inner knowledge of the reality of his survival and his continued interest in her welfare.

Two of her Quaker friends, whose husbands had also passed on, had similar experiences, and found their own evidence of the men's continued survival. They share their journeys in a separate chapter, and their experiences include various physical and electrical phenomena which add to the evidence received through third parties.

A final chapter in this part looks at the problems associated with bereavement, and ways of dealing with them. These include journal keeping, various creative and group activities and the wonder of understanding friends. Though the knowledge of survival helps the grieving process, there are various physical and psychological stresses which are an inevitable part of being human. It is also important to understand that most people do not know how to cope with bereavement in another, and this may cause various apparently un-feeling or thoughtless remarks which can be like rubbing salt into a wound.

The second and final part of the book deals with the various spiritual teachings that have been channelled psychically from the spiritual worlds. Many of them are very helpful, and similar to the writings of early Friends. Many of the channelled techniques of meditation and spiritual practice can help us to make contact with "That of God Within us", and enrich our lives. The final chapters of the book point us to many other writers; to spirit teachers such as Emanuel, White Eagle and Silver Birch, and to earthly writers such as Angela's friend Paul Lambillion, and Paul Beard, who was the founder of the College of Psychic Studies in London. There are also some Quakers involved here, such as Jane Sherwood, who wrote a number of books based on her channelled teachings.

Angela was one of the founders of the Quaker Fellowship for Afterlife Studies, and the final chapter tells some of this story. Angela found, as I did, that there was great anguish among Friends about the subject of death, a lack of knowledge about the evidence available, and a determination among some Friends that the subject should not even be spoken about. All this the QFAS has tackled, and discovered that there are many more Friends with psychic experience than had been known. Thanks to their efforts, the subject is no longer taboo, and membership of the group is growing.

Do get a copy of this book, and read it. It is well written, a personal journey, and one which will have relevance to us all in one way or another. The more people that read it, and the other books mentioned in it, the more we will be able to openly discuss the subject of death and our continued life beyond the grave, and this will have a healing effect on our Society, and society as a whole.

*Jim Pym*

**Beyond Crucifixion: meditations on surviving sexual abuse** by **Beth Crisp**

Darton Longman and Todd. 2010 136pp. £10.99 ISBN 978-0-232-52843-5

How is it possible for the brutality of sexual abuse to lead to such sensitivity of understanding, such delicacy of expression? Beth Crisp spares us the details of her experience of abuse, but leaves us in no doubt of its long-term effects on her soul and her heart. She has taken her life into the Light, and sees it whole, healed and unhealed parts of it alike. She writes as a Catholic, a social worker and a theologian, but above all as a human being, and she is open to all paths to God.

Her series of daily meditations takes the reader through Lent and Holy Week to Easter. Each includes a reflection or brief story from another survivor, including male and female experience, a Bible reading, her own thinking, and a prayer. Her prayers are simple and direct, for example “God of this evening and of every evening, it is a tired body and overwrought mind which comes to you this day, and I have hardly any words left in me...” Many of us will echo her words on silence: “In allowing myself to enter into times of silence, I would want to limit the degree of discomfort I was experiencing as feelings of alienation, loneliness, anger and resentment surface ... Some positive experiences began to emerge ... a healing presence in my life”.

The writer goes deep and far as she guides our reflections on suffering and God’s relationship to anguish; new to me was her reminder that Jesus too was not believed; people thought he was lying or exaggerating; he felt disillusioned and was betrayed. And at the end, there is the hope and possibility of resurrection. One survivor said “There’s so much more to me than what they did to me.” Beth Crisp herself says: “One of the turning points was the realisation that the future doesn’t have to be the same as the past.”

This is not just a book about sexual abuse or a series of meditations for survivors. For our generation, sexual abuse is the most public focus of our shared thinking about inhumanity, power and pain, so in our healing practice we can learn the language and awareness we need to work safely and sensitively in this field. All of us, not just healers or counsellors, need to understand, to enter imaginatively into the depths of humiliation, heartbreak and fear, if we

are to journey inward ourselves, and to walk alongside each other on our path as human beings. This carefully structured book can help.

*Beth Allen*

**Cuttlefish, Clones and Cluster Bombs by Michael Northcott.**

Darton-Longman-Todd. 2010 224 pp. £14.99 ISBN: 978-0-232527-88-9

Michael S. Northcott is Professor of Ethics at the University of Edinburgh and an ordained Anglican priest. He is the author of many other books including *A Moral Climate: the ethics of global warming*.

Michael Northcott has delivered a series of incisive sermons melding the concerns of present day society with biblical teachings. Avoiding the pitfalls of ‘bible thumping’ in order to drive home the inevitability of errors and sins through ignoring the wisdom of Holy Scripture, Michael has shown relevance and guidance in Bible teachings.

His sermons, preceded by a short biblical reading, focus on significant events and situations affecting us all globally. Whether it be the horror of the cluster bombs dropped on civilians in Iraq by America and Britain, (being the only weapons of mass destruction he asserts were ever found there), or the unnaturalness and chemical intensity of farmed salmon in the western lochs of Scotland, not far from the warrior nuclear submarines at Holy Loch (what a place name for what destructive forces), he has an ability to deliver straight talk without lecturing or talking down to his readers.

Covering topics ranging from Healing Hospitality to Health, Safety and Salvation this book contains a series of 32 sermons that provide good source material for anyone seeking informed comment and analysis on the matters of the day. Highly readable it is thoroughly recommended especially to Quaker readers notwithstanding the Anglican character of its author.

*Stephen Feltham*

**Where on Earth is Heaven? by Jonathan Stedall.** Hawthorn Press 2009

Hardback 592 pp. £20.00 ISBN 978-1-903458-90-7

This is a magnificent hard-back tome which merits much considered reading – indeed, it would repay repeated reading because it is so full of stimulating ideas, stories and information.

This book’s title comes from the question that Jonathan Stedall’s seven-year-old son asked him some twenty years ago. Jonathan is an acclaimed documentary film-maker, and clearly a man who has lived his life asking searching questions of himself and others about the fundamentals of human existence. This book is

a personal journey that mirrors the upsurge of interest in spirituality today.

Jonathan explores challenging questions about living and dying, looking and seeing, heaven and earth, and our human potential. The themes that he addresses include the evolution of consciousness, the seven phases of life, light in the darkness, laughter and tears, faith versus reason.

Just as Jonathan does in his documentaries, he constantly asks questions of others, and himself, in a gentle, curious way that always seems to leave space for yet more questions to emerge. He is very open in his observations and emotional responses to those he encounters as he goes on his search for meaning – this is not a dry book, but neither does it skimp on information. My only criticism is, at times, I felt that he was inclined to ramble from one thing to another, almost as though he had so much experience and so much knowledge that he didn't know quite where to go next. For this reason I found that I could only read quite small amounts at a time. Once I took this approach, I enjoyed it immensely.

As it is such a thought-provoking book, I feel that it would be a wonderful addition to any library where it could be referred to by many, and sections of it could be used to stimulate discussion and personal reflection. It contains photographs, drawings and paintings as well as text.

*Judy Clinton*

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*In a small town a businessman put in for planning permission to build a nightclub, complete with dancing girls. The local church started a vigorous campaign to block it from opening. The church launched a petition and held prayers in public. Work progressed, however, right up until the week before opening. Then one night a bolt of lightning struck the nightclub and it burned to the ground.*

*The church members were rather smug after that, until the nightclub owner sued them all – on the grounds that they were responsible for the fire. Loudly protesting their total non-involvement and innocence, the church members were all taken to court.*

*As the case began, the judge looked over the paperwork and observed: "I don't know how I'm going to decide this. It appears that we have a nightclub owner who believes in the power of prayer, and an entire church congregation that doesn't!"*  
*(From a church magazine)*



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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.