



HE RESTORETH MY SOUL

A Quaker Approach to Healing

FRIENDS HOME SERVICE
COMMITTEE
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The quotations, chosen by members of the Fellowship, are all from Quaker or Biblical sources. Most of the contributions ascribed to no other author are written by members of the fellowship.

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Behold, I make all things new

THE glory of the Lord is always new, every hour, every morning, every Spring. In our souls, it is the Divine Friend who comes to make things new.

Like flowers beneath his fingers
Valour and love increase; The
knowledge for my journey, The
Power and the Peace.

For the strength and peace of the trees,
We thank Thee, our God :

For their quiet unhasting growth,
For their stalwart and trusty friendship,
For their sociable neighbourly silence :

For their ancient calm on a windless day:

For their cheery, murmurous stir
When the breeze is abroad with its melodies:

For the quiet and sure revelation of Thee
Which they bring to our souls As we sit
thus silent amongst them, We thank
Thee, our God.

JOHN HOYLAND

Worship the Lord in the beauty of holiness

WHEN we can come to the realisation that every living thing is growing quietly and almost imperceptibly towards its true fulfilment, then our healing has begun. This is a truth which can enter the soul and bring harmony to mind and body.

All healing derives ultimately from God, who ceaselessly creates and sustains, and we feel His Presence among all the lovely things that He has made.

Jesus assures us that a loving trust in God the Father—a willing co-operation with Him and the acceptance of His ways, will lead to the blossoming of our true inner nature.

There is no greater beauty than the human personality which has been led by God to its real fruition. This is creation in its deepest sense—the creation of wholeness.

That ye may be filled with all the fulness of God

IN thinking about wholeness there are three important points to bear in mind. Firstly, God's will is 'wholeness'. Jesus came to make men whole. Secondly, He chose men to help in His work, both in His earthly ministry and afterwards, and thirdly we cannot achieve wholeness by our own unaided efforts. Rebecca Beard defines it as 'health inside the body, sanity in the mind and holiness in the spirit'.

If we look at Jesus' own ministry we see it was centred round the coming of the kingdom. He proclaimed the good news Himself and told His disciples to preach saying, "The kingdom of Heaven is at hand." These words come just before the commission to 'heal the sick'. Indeed, the two are indisputably linked together. Because the kingdom had come in power in the person of Jesus, the negative forces whether they were manifested as sin or sickness were compelled to draw back in His Presence as darkness is overcome by light. He would not coerce men's will, but whenever people came to Jesus in faith asking for His help He healed them whether the sickness was of body, mind or spirit. He delegated His power to His disciples and according to their faith they were successful. Towards the end of His ministry Jesus made certain promises such as: "All things, what-

soever ye shall ask in prayer, believing, ye shall receive." MATTHEW 21, 22. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." MATTHEW 18, 19. These promises still hold good today, but in the main we have not believed them. The conditions are faith, obedience, love, and surrender to the Holy Spirit.

Every act of faith however small, every effort of attention to the Divine Promises increases our capacity to receive the Indwelling Spirit.

I am come that they might have life, and that they might have it more abundantly

JESUS CHRIST brought the good news that God is our Father and that His name is Love. From the beginning of His ministry He made it clear that wholeness is the will of the Father for all men. He healed the sick who were brought to Him; and when John the Baptist from prison sent disciples to ask, "Art thou he that should come, or look we for another?" Jesus asked them to watch, and to report to John these very healings as the final proof of His Messiahship.

More than this, to the disturbance of the orthodox, He does not talk of the Father as the sender of disease. Indeed He goes so far as to speak of the woman who "had a spirit of infirmity eighteen years, and could in no wise lift herself up," as "this daughter whom Satan hath bound". LUKE 13, n-13. Our Lord always spoke of Satan as if he were the very embodiment of man's self-will.

When Jesus sent out first the twelve and then the seventy to spread the gospel, He commissioned them to preach the Kingdom of God and to heal the sick. We are told with what joy they found themselves equal to these tasks. LUKE 10, 17-24.

But the world was not ready for such a revolution in thought and life. Christ's gospel seemed to come to a disastrous end on the tree of Calvary.

The disciples were not only heartbroken; they were panic-stricken. Into their darkness came the awakening light of the Resurrection. On the first Whit-Sunday they were released from all fear, and filled with the Holy Spirit of love and power, the Spirit of Wholeness, as it is sometimes rendered. The rest of the New Testament abounds in records of healing of body, mind and circumstance; for man's last enemy, Death itself, had been conquered, and men knew that the Kingdom of Heaven was indeed within them.

Jesus came to give us good news. It was cheering, it was encouraging, it was releasing. It told of a new era—an era of love above all—love from the beginning and love to the very end; love by all and to all because it is of God who finds some place in every human heart; love that is forgiving, healing and unifying; love that overcomes every obstacle if given free play and trusted entirely.

My grace is sufficient for thee

THERE is a way of life so hid with Christ in God that in the midst of the day's business one is in wardly lifting brief prayers, short ejaculations of praise, subdued whispers of adoration and of tender love to the Beyond that is within. . . . One can live in a well-nigh continuous state of unworded prayer, directed toward God, directed toward people and enterprises we have at heart. There is no hurry about it all; it is a life unspeakable and full of glory, an inner world of splendour within which we, unworthy, may live. THOMAS KELLY

Through Prayer and Meditation we seek to know God's Healing Presence with us and those for whom we pray. By sitting quietly in a chair, or lying on the bed, relaxed in mind and body, we seek to hand over any anxiety or cares we may have to our Heavenly Father, giving forgiveness where it is needful—as we seek forgiveness for ourselves. We do not strain or strive, but quietly and slowly repeat words of Truth, letting them sink into our consciousness. . . .

My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid.

JOHN 14, 27.

Lo, I am with you alway. MATTHEW 28,

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Then we give thanks for His Presence with us and for His Life-giving Love and Power round about us, flowing into us as we breathe, cleansing, renewing and healing every part (spirit, mind and body), making us new creatures in Christ—giving us Peace within.

We let the Life-giving Love flow out to those in need, as we bring them into the Healing Presence. We close our time of Meditation by committing ourselves and those for whom we pray trustingly to our Heavenly Father.

Renew a right spirit within me

IN our times of prayer and meditation we "seek forgiveness". We know that "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." With absolute certainty we know that the moment we ask for forgiveness we are forgiven, for it is the nature of Love to forgive. God is the completely Understanding One.

Though Jesus Christ could be stern with hypocrites, He was all tender compassion to those who knew their need, and forgave them even before the request was spoken aloud. "Son, be of good cheer, thy sins be forgiven thee", or from Rieu's translation, "Take heart, my child : your sins have been forgiven."

With the glad realisation and acceptance of forgiveness there comes to us the need to extend that forgiveness to others—to those who have hurt us in any way. Though we may feel the *need* to forgive we may at first find it quite impossible to do so, the hurt goes too deep. But if the *desire* to forgive is genuine, in time the *power* to forgive will follow. God will send out His love to those 'who have trespassed against us' as He has always done, for they, too, are His children, but if we will let Him, He will pour it out to them through us. It will flow through our hearts, sweeping away all resentment and ill-will, a great stream of releasing, forgiving, healing love. Praise be to Thee, O God.

FOR READING AND MEDITATION : MARK 2, 2-12.

Divine Circulation (A meditation on forgiveness)

BE still and feel God's love going down deep into your very being, the light of that love uncovering places that you have not looked at perhaps for years. He is searching; He is cleansing, clearing away old memories, old scars, the old debris, going into all the dark corners, breaking down every barrier. You feel the full flow of the Father's love. You feel the warmth of it reaching, permeating every part of you. It is a flowing thing, a moving thing. It is vital energy; it is life. It is like a gentle current and you feel the aliveness of it, the warmth of it. Every cell in you feels it and your body responds to the rhythm. It catches the underlying rhythm and begins to flow and the circulation moves with it smoothly, gently, rhythmically, powerfully. Nothing is stagnant, nothing congested, nothing held back. Moving, flowing, the divine circulation has caught every cell of your body. It responds to that circulation, more powerful than any energy that is in the universe. It cannot help but move with it, and anything that stands before it is gently, gently pushed aside, opened up. This is a divine circulation, the very heartbeat of God, and you are beating with it; you are moving with it. You are a part of it, and wherever it moves it heals, because it is life and it brings life. Thank you, Father. REBECCA BEARD

FOR READING AND MEDITATION : JOHN 15, 12.

1 CORINTHIANS 13.

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Come into his presence with thanksgiving

Bless the Lord, O my soul:
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits :
Who forgiveth all thine iniquities:
Who healeth all thy diseases :
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and
tender mercies :
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
Bless the Lord, O my soul. PSALM 103

PSALM 103

If we could see the beauty of the Universe as it really is, a Universe that is only a pale reflection of the beauty and majesty of God, we should be singing all day with an overflowing happiness that is tranquil down to its very depths.

Our spirits must be completely free to soar on wings of love to the feet of the Almighty Father of us all, and join the chorus of joy and adoration which surges upward to Him from all creation.

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Lord of our souls,
We give Thee our deep-felt thanks this day
For the sacred communion of those who love Thee,
Both in Heaven and earth.

As many as received Him to them gave He power to become the Sons of God

WE are sometimes afraid to be happy or to enjoy life, as though in some way that might be displeasing to God. Yet the psalms tell us repeatedly to "rejoice in the Lord", and to give thanks for all His lovingkindness to the children of men. Again, when trouble comes we feel that we must resign ourselves to the will of God, when the trouble may have come through our own fault, or through some aspect of the collective disharmony in the world. Very possibly the last thing God wants us to do is to resign ourselves. Certainly we are not to resist, for resistance increases the trouble and renders us less capable of dealing with it. We can come to Him surrendering everything in love, faith, and trust, believing that He can and will heal it all. Then having released it to Him we shall find that we are being lifted out of the circle of strain and stress on to an upward spiral of heavenly love, calmness and peace, and that we are being filled with His strength.

If God is our Father and we are His children, then our true home is in heaven—the place of harmony where all conflicts on the lower levels are resolved and transcended. Some of us may have wandered a long way from home, but we cannot deny our heritage for ever. Deep within each one

of us is the perfect image of God. Sooner or later we come to ourselves, we remember who we really are, and while we are yet a long way off our Father runs to meet us, puts on us the robes denoting son-ship and welcomes us home, so that henceforth we may know ourselves as children of the light and of the day. That time can be now.

The Way of Prayer

"WE would encourage Friends reverently, yet daringly, to make fuller experiment of the life of trust and consecration through prayer, that they may know relief from the burden of anxiety and perplexity and realise the joy of health and victory, whereby they may become centres of radiant energy for the help and healing of others."

CHRISTIAN PRACTICE

The way of spiritual healing is the way of Jesus Christ—the way of prayer. The life of Jesus was a life of prayer, i.e. a life of unity with God, as Jesus said, "I and the Father are one."

But to pray in this way, knowing a unity with God, we need an awareness of God, a revelation of Himself to us, which will make us sure of Him. Whittier's abiding consciousness was of the goodness of God—

Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings, I
know that God is good.

He demonstrates His goodness when we are ready to put our entire trust in Him: for then He gives an inner awareness of Himself which is particular to each of us. It is this which enables

us to keep steadfast even as St. Paul wrote to the Romans: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him. . . . For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." ROMANS 8, 35-39-

Drop Thy still dews of quietness,
Till all our strivings cease; Take from
our souls the strain and stress, And let
our ordered lives confess
The beauty of Thy peace.

J. G. WHITTIER

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Casting all our care

WE can learn to have trust in God for ourselves, but it is more difficult to throw off all anxiety when those nearest and dearest to us are ill, or in trouble or danger. When the concern and prayer are shared by a loving, caring group how wonderfully the burden is lifted! Yet even that does not necessarily solve the root problem of worry. Let us first recognise that we cannot help anyone by being anxious about them, rather the reverse, and we only waste our own energies, thus unfitting ourselves to give what help might lie within our power.

If we ask a friend whom we trust to do something for us, we leave the matter in his hands and don't spend our time and energy worrying about it. How much more then, when we take a trouble to the greatest Friend of all, should we do so with complete trust, casting all our care upon Him.

We cannot read and ponder on the Gospel story without coming to the realisation that our Father's will for His children is perfect wholeness, and that His loving care is ever around us and those whom we love. Jesus said, "Whatsoever ye shall ask in my name that will I do", and again, "If ye shall ask anything of the Father, he will give it you in my name . . . ask and ye shall receive that your joy may be fulfilled." He told us too that whatsoever we ask for we should believe that we have

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received and we should have. No gift can *be*. ours until we have accepted it.

We can then commit our loved ones into His care and keeping with joy and thankfulness, so that His will for them may be done. When our own minds are freed from anxiety He can use us in ways we could not have foreseen to help Him in the carrying out of His purpose. Therefore let us cast all our care upon Him for He careth for us.

Meditation : Be still, and know that I am God

"BE still": In resting quietly, motionless, hushed, concealing nothing, undisturbed by sounds, calm follows. A liberation of mind and thought comes, and one is uplifted and prepared to listen to the Listener. "Search me, O God, and know my heart."

"And know": In the stillness God comes, and with knowledge comes growth. In being aware of the Presence one is relaxed, receptive, and conscious only of a wonderful discovery. Light is let in; an experience of perfect Love, Joy and Peace follows. It is a tremendous lesson in the knowledge of God, the ever-patient and perfect Teacher.

"That I am God": Once in the great Presence, the truth of the words "I am that I am", EXODUS 3, 14, is borne in more and more. "I am Love, I am Joy, I am Peace." The power and wisdom that this message gives us, fills us with a deeper knowledge of God. He is Omnipotent, Mighty Counsellor, All-Perfect. To Him we turn, and in our stillness find the loving Presence, caring and understanding. Our needs are known to Him and He ministers to them, comforting and healing us.

"Be still, and know that I am God", and let our whole being be filled with praise.

Our Father which art in Heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done as in heaven, so on earth

THIS is the prayer of world-wide love and of dedication to the Father's glorious will. We know that spiritual power is the greatest thing in the world: that goodness, gedeness, peace are stronger than evil and violence. We take our stand on the affirmation that "God is Love, and that whosoever loves is born of God and knows God."

So we make a special time during the day for prayer on behalf of others. We hold them lovingly in God's Presence. We do not dwell on their troubles, and pray not so much for particular things as that diey may be able to open themselves inwardly to His redeeming love. Intercession is a sacred ministry in which all may engage. It takes us out of pre-occupation with ourselves into the great stream of God's creative action. We thus become workers together with Him and the great company of invisible servers in His temple.

O living Presence, pervading and transcending
all depth and height,
Indwell our waiting hearts,
blind eyes and long-locked lips unsealing,
And fire us with Thy Life and Love and Joy,
for the World's healing.

For Thine is the Kingdom, the power and die
glory, for ever. Amen.

