

The Christian Fellowship of Healing (Scotland) worked from the early 1950's to support and spread the healing ministry within churches and to encourage engagement with the medical profession. To further these aims a centre was run in Edinburgh where people could come for prayer, listening and healing. A loving and supportive prayer community formed, which came to an end in 2011. This document is part of a legacy of resources which we hope will support others in their engagement with the healing ministry. More archived material is available to the public at the National Library of Scotland.

About the Christian Fellowship of Healing

The purpose of this page is to present an overall picture of the Christian Fellowship of Healing; how it was run and the structures that were used.

Aims of the Christian Fellowship of Healing

Our constitution states:

The aims of the Fellowship are:

- to unite all who believe that Christ heals today
- to restore the ministry of healing to its rightful place as an integral part of the work of the Church
- to link the healing ministries of the Church and the medical profession
- to this end it will provide, equip and generally maintain without profit a Centre for the Ministry of Healing

The life of the Fellowship was based on regular meetings of groups. These took place on Tuesdays and Wednesdays, morning and afternoon, and Tuesday and Thursday evenings.

All included bible study and reflection, a time of intercession, and prayer ministry as needed either in Chapel or privately. The **team leaders and deputies** who facilitated the groups coordinated this.

The groups are different from each other and the way each group prays also varies, because there are people of different backgrounds in every group. Different groups may suit different people, and new people were encouraged to sample a few before making a decision about which one was healing for them. Members generally committed themselves to regular attendance at one or more of these groups, yet all were always welcome to attend any of them and drop-in.

Former CFH Resources can be found at:

www.st-cuthberts.net | www.mindandsoul.info
www.emmaushouse-edinburgh.co.uk

People from all faiths or none were welcome for acceptance of difference, its joys and struggles was part of our work of healing.

What we did

Prayer

People who have asked us for prayer were prayed for daily in Chapel, their names remaining on the **prayer cards** for eight weeks. Receptionists organised this system, taking requests from members and on the phone and latterly through email. If prayer was still needed after eight weeks the request was renewed.

There was also a **short term prayer** slip for one week only to cover immediate needs such as an operation. This could be followed by inclusion on the Prayer Cards. The **continuing prayer list** was in a book kept in Chapel, and contained the names of those who are no longer on the daily prayer cards. They were never forgotten.

Intercessors

Intercessors, many of whom could not come in to the Fellowship, **prayed regularly** for people whose names are sent to them by the Prayer Secretary. They also prayerfully supported the groups.

Not a church

The Fellowship was not a church. **We encouraged people to be part of a church community** in addition to their involvement at CFH. We also welcomed people's questions and concerns about the church, and membership of CFH was not conditional on church membership elsewhere.

Members

Members of the Fellowship, as well as paying a subscription, made a commitment for the year to one or more aspects of the Fellowship's work.

Commitment may be to a regular attendance in one of the groups; to being a receptionist, subject to selection and training; to the Ministry team (subject to the Chaplain's approval); to small or occasional tasks of house care, of administration, or of helping at events, or becoming a home intercessor.

Friends

Those who were unable or did not wish to make any regular commitment were invited to become **Friends of the Fellowship**. They payed a subscription and received the Newsletter and other information, but did not have voting rights. They were welcome, to attend groups, Sailmakings and other events.

The Ministry Team

The Ministry Team was formed of members who have had some training or long-term experience of prayer ministry, counselling, listening ministry or spiritual accompaniment. Some work in pairs, others individually, and there was always prayer-backing in the Chapel.

The ministry could have been focussed on physical, emotional, mental or spiritual healing, and sometimes involved healing of the memories, or generational healing.

Team members received ongoing in-service training about six times a year and at times other training courses are held. Ministry people were supervised by the Chaplain, and attended regular Support and Supervision meetings.

Anyone could make an appointment to see the Chaplain or a member of the Ministry Team. Normally, where possible, people saw the Chaplain first.

Outreach

In order to fulfil the second and third aims of the Fellowship some members go out on "outreach" visits to various groups, mostly within congregations, in order to support and encourage the development of the healing ministry in the Church (and to link with the medical profession).

Dedication Service

A dedication service was held on the first Sunday in October at which members are invited to re-dedicate themselves, either to the same work that they were doing the previous year or to something different.

Management

Executive Committee

The decision-making body of the Fellowship is the executive committee. This consists of

Ex-officio members

- The Chaplain
- The Chairperson
- Vice-Chairpersons
- The Treasurer
- The Secretary / Administrator
- The Prayer Secretary

Elected members

- A maximum of eight elected members who are elected at the Annual General Meeting by members of the Fellowship.

There is a list of the Executive Committee on the Members Noticeboard and you are free to approach any of these people about any concerns you may have in the life of the Fellowship.

Sailmaking

Two or three times a year we had a Sailmaking. The name signifies that we were putting up our sails to catch the wind of the Spirit. It was held on a Saturday, or occasionally for a whole weekend, residential or otherwise. The programme varied greatly.

It is always an opportunity for members to get together and meet people of other days' groups, and sometimes that was the focus. We sometimes had a visiting speaker, and sometimes our Chaplain used it as a time of teaching.

Thanksgiving Coffee Morning

Twice a year, usually in October and April, we held a Thanksgiving Coffee Morning. This was another opportunity to meet people other than one's own regular group, and to make, if wished, a donation in thanksgiving for help received. There are usually small Bring and Buy stalls.

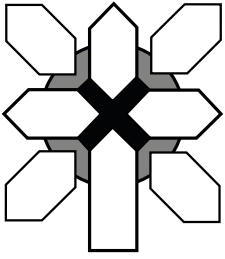
Finance

The Fellowship, which is an ecumenical organisation, was not financially supported by any Church or other organisation. It was entirely dependent on voluntary donations and legacies, and on members taking joint responsibility for the stewardship of our resources.

Individuals coming for help were encouraged, but not required, to make a contribution relative to their means. Members payed a small subscription fee annually, normally collected in October.

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Credo

used by the

Christian Fellowship of Healing (Scotland)

The Christian Fellowship of Healing:

is united in its commitment to the practice of prayer as the foundation of all our ministry.

Prayer is the means through which we believe the Holy Spirit can use us, here and now, to continue the practice of healing incarnated by Jesus.

is an ecumenical group of Christians who openly embraces a range of theological understanding and language to describe 'how' God heals.

We accept that health and healing can and does come through medicine, counselling, complementary therapies and other means. This does not negate the real contribution of prayer, rather it upholds the role of prayer to support individuals to listen to the Holy Spirit within them, guiding them, facilitating health and healing.

is committed to being alongside people who are suffering and experiencing pain, struggle and distress whatever their background.

We acknowledge that suffering faces us all and challenges our understanding and belief. Yet we can, with integrity, offer reassurance of God's loving presence accompanying every human being as seen in Christ who has shown us the capacity of God to be vulnerable even to the point of death. Living in and from this truth of the ever present loving God we respond as authentically as possible from our hearts, and we can offer an understanding of the range of meaning of healing which includes miracles.

is convinced of the importance of the varied aspects of healing displayed by Jesus in the miracle stories.

This includes an intense personal encounter with Jesus; affirmation of the individual as a person of value, physical healing, restoration of meaning and purpose, social inclusion; as well as challenge to those in power; confronting rigid thinking and lack of compassion. We believe all these components are aspects of the transforming love of God and reflect the wholeness Jesus calls us into. We see healing as deeply linked with the Christian tradition of vocation through which the living God calls each of us to discover and fulfil our potential.

is united in our understanding that healing in the New Testament includes wholeness.

This links the transforming love that effects miracles with the transforming love that brings the disciples through their fear and resistances into their ministry of apostleship. Our experience is that the practice of prayer in small groups, with a commitment to sharing and listening, enables those of us offering healing prayer to grow in ourselves and in our capacity to experience and share God's love. This includes the reality that some people have a gift of healing and a greater capacity than average to bring about healing.
