

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.

Prayer is our job

Based on a leaflet by Ian Cowie (Chaplain, 1976-1988)

Every Tuesday or Wednesday between 9.45am and 12.30pm and again from 2pm until 4.30pm teams of people met in chapel for Bible reflection and prayer. There was a team leader and deputy and usually a few other "regulars". Other people join us when they were able for all or part of the time and prayer is continued by others the rest of the week.

The real basis of the work we did was the prayer which went on in chapel throughout the day. This was done day by day whether we felt like it or not ... like a job! Those of us who shared in this developed a new respect for monks and nuns who give their lives to it. This is no escape into a dream world, but a real coming to grips with the depths of human suffering. It is very much "work".

Ministry was given to individuals by the Chaplain and other members of the "ministry team".

What follows is the different ways that prayer was offered.

Please pray with me

If you would like to be prayed for in the group, mention this to the team leader, or respond when an invitation is given for people to come forward. The team leader will often ask one or two members of the group to pray for you too. You may give them a brief indication of why you are asking for prayer, but this is not essential if you would rather not speak. If you want to have the opportunity to be listened to for a longer time, this may be possible immediately, or you may arrange to return at another time for an individual appointment, with the Chaplain in the first instance. The people praying with you in the group may use Bible texts, pictures, symbols, prayers or poems or may be quite silent. They may ask your permission to put a hand on your shoulder or take your hand.

If you have experience of offering healing prayer elsewhere please look to the team leader for guidance before getting involved in prayer for other

Former CFH Resources can be found at:

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

individuals. If you get pictures or texts we ask you to share these quietly with the leader or deputy before speaking them out in the group.

Please be assured that many people just like to be part of the Bible reflection without requesting or being involved in individual prayer.

All the people in chapel use Prayer Cards and Short Term Prayer Slips to intercede for others. You will be invited if you wish to join in these usually silent prayers.

Requests of prayers for others

Requests of prayers for other people were dealt with in two ways:

Short term prayers

If the request is a focussed or short term situation, eg an operation, an appointment, an exam, a funeral, etc, the first name of the person, along with a brief description of the trouble, is put on a Short Term Prayer Slip by the receptionist and brought into chapel. These names are prayed for morning and afternoon for one week. If more prayer is needed, as for example after a major surgery, then a Prayer Card will be completed also.

Prayer Cards

If prayer is required over a longer period of time, the receptionist makes out a card on which the person's first name appears with the graces which they, or the requester, have asked for, eg Love, Wisdom, Peace, etc. These graces are to assist the focus of prayer towards the healing qualities God brings. This card has a number which refers to the entry in the register, kept confidentially in the reception office, and a coloured sticker to indicate the week in which the prayer was requested. These people are held in prayer daily for eight weeks. If the requester wishes prayer in chapel to continue then the receptionist will make out a card for another eight weeks.

Continuing Prayer List

When people are no longer being prayed for individually in chapel their names are entered in the Continuing Prayer List which is kept in chapel at all times so that prayer continues each day. Some names may be sent to our intercessors at home for a further period.

Intercessors

We have a number of Intercessors who pray at home. These may be people who want to remain active members of the Fellowship but are unable for various reasons to come in person.

If you are interested to hear more about this side of the work please leave your name and address so that the receptionist can put the Prayer Secretary in touch with you.

Supporting Prayer

The team in chapel prays for those people who are giving or receiving ministry in other rooms in the house.

Thanksgiving

Thanksgiving always forms part of the prayers after the tea break and we sometimes include reports that we have received from people who have been prayed for in the past. We always respect confidentiality and we do not use identifiable names.

We hope this information is helpful for your visits here. Please do ask team leaders and receptionists for more information. If you have or are developing a healing ministry in your own church or group please feel free to use and adapt our model if it is useful.

Do come and be with us again

May the living, healing love of God enfold you
May the living, healing light of Christ penetrate you
touching you in your need.

May this Fellowship be for you
a place of welcome
a place and a people
where you experience
the flow of Christ's Holy Spirit
where the ministry of healing
becomes real for you.

May we be a doorway
to your learning more
about Christ's healing.

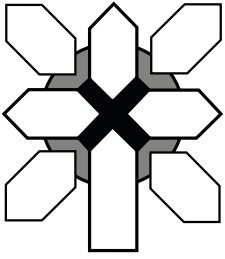
May you receive, may you discover Christ
unfolding healing gifts within you.

May we together be challenged
to allow our bodies to be temples
of God's holy, healing Presence
and to be people through whom
the healing ministry of Christ
flows for ourselves,
our Fellowship,
our churches and our world.

Jenny Williams (Chaplain 1997-2012)

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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.
