

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.

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## Understanding me

By Ian Cowie (Chaplain 1976-88)

These are not poems, but "lines of thought"... each aimed at stimulating your self-understanding. Take time with each line.

### The Loom of Life

On the loom of life,  
God's warp is stretched out before me into the future.  
I must work at it, moment by moment,  
blending His will with my will,  
so creating the pattern which is my life.  
What I have already woven is rolled up in the past  
ready to be spread out before God  
when my work of weaving is done.

It is not for me to know the length of the warp,  
at any moment I must be ready for the cutting off.  
Perhaps a satisfactory pattern has already been made,  
or perhaps He wants something far longer.  
All I can know for sure is this:  
Each second holds its crossing  
of His will and my will,  
His warp, my weft.  
The length of the pattern is "given",  
so is the pattern in it.  
The rest is up to me.  
As I work through the warp day by day,  
I come to many dark strands:  
sorrow and pain, desolation and temptation.  
I may match these with the hideous colours  
of bitterness, despair and weak escapism,  
or I may match them with the Christ-like glories  
of steadfast faith, undying hope, and self-giving love.  
Whichever I do, it is around these dark strands

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**Former CFH Resources can be found at:**

[www.st-cuthberts.net](http://www.st-cuthberts.net) | [www.mindandsoul.info](http://www.mindandsoul.info)  
[www.emmaushouse-edinburgh.co.uk](http://www.emmaushouse-edinburgh.co.uk)

that the focal points of life's pattern emerge.  
By these strands the pattern stands or falls.

There are many bad patches in my weaving.  
Too often I have tried to force my pattern on life,  
resenting the colours in the warp,  
wishing that life had been otherwise.  
Often, even when the warp glowed with happy colours,  
my greed, lust and ingratitude have jarred horribly.  
I wonder what the overall design was meant to be,  
and what by contrast I have actually woven?  
From time to time I have caught a glimpse of a pattern,  
but the completed effect soon escapes me.

When my work of weaving is done  
and the past finally unrolled  
and laid beside the Master-life and truly judged ...  
What will the verdict be?  
How perfectly the Master-weaver did His work,  
blending His will and the Father's at each moment,  
bringing out a new glory  
in the tangled lives of those around Him,  
even when men had written them off as hopeless.

I'm not afraid to ask for His verdict,  
I want Him to show me where I went wrong.  
I put my weaving into His hands willingly  
so that He can redeem the mess that I have made  
and work even my mistakes into a pattern to His glory.  
Guide my weaving, O Christ,  
so that flecks of Your glory may appear  
even among the botched weaving that is my life.  
Your loving eye will see something worth keeping in it  
and find some use for it in Our Father's home.

## **God and ME**

God made me in His own image,  
and, like God, I have made ME.  
In fact, I have made several MEs:  
the working, professional ME,  
the me which I show to my friends,  
and the "at home" ME ...  
though I'm afraid that ME isn't very successful.  
And, of course, being in the image of God,  
I have made God in my own image.

But each of these self-made MEs  
is made at the cost of my God-made ME.  
Deprived, neglected, unknown, it is hidden  
protesting against the other MEs.

After a drink or two I can drown it  
and really believe that my friendly ME is true.  
I can even try to build up a Christian ME  
to compensate for the others.  
But the true ME will not let me be.

But only the God-made ME can truly love,  
though each false ME has its own version of love.  
It is to the true ME alone that God relates,  
and that those who truly know me relate.  
The true ME cries for the destruction of the false MEs  
even though they are praying for healing.  
When the falsity of what I have made is seen  
I put my true, unknown, me into God's hands  
to be born again, bathed in life, and set free.  
And then there can be inner peace.

## Faith

"How wonderful to have a faith like yours. How did you get it?"  
How does one answer such a question? Especially when your own  
faith feels weak at the time! I had to face the way I had come.  
How did I learn my faith?  
Through moral defeat and shame,  
so that only by a miracle  
could I ever rise from the mire.  
Yet always the tempter has been kept at bay,  
and Christ's grace has proved sufficient.

Through financial difficulty  
so that only by a miracle  
could my family be fed and my work done.  
Yet always provision has been made,  
daily bread and necessary equipment  
has always been provided.

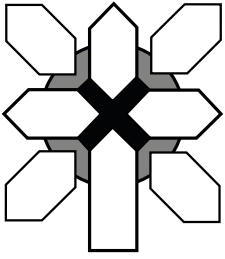
Through losing my health  
so that only by a miracle  
could a worthwhile life lie ahead.  
Yet always enough strength has been given,  
but only enough for one step ahead.

Faith is learned as Peter learned it  
by following Jesus into "impossible" situations,  
launching out into the deeps at His command,  
walking out into the stormy waters of life  
and finding that, somehow, "it works".

O Christ,  
if You ever call on me to leave everything  
and to follow You into some mad venture,  
give me grace not to miss my chance.

If You ever need to strip me of all I have  
so that I am alone in life with nothing but You,  
give me grace to welcome the experience.

If I rely more than I realise upon earthly securities,  
then show me where I have gone wrong  
and deepen my faith, at whatever the cost.



# Credo

*used by the*

***Christian Fellowship of Healing (Scotland)***

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## **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.

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