

NEWSLETTER

Dear Friends ...



Many of you will know that I have a family in Liverpool. My parents are in their eighties and my mother especially is very frail. We go up as often as possible to offer what help we can and to enjoy what time we have together. It is a difficult situation but we do our best. Many, many other families have difficult situations.

And it is a great support and comfort when people ask me how things are. It means that I can share my worries and concerns, it means that people care.

It is also a great comfort to my parents and they have asked me to pass on their thanks to you.

One of the many things that illustrate to me the strength and depth of our relationships within the Department is the care and support we give to one another.

All of us in the Department are part of another family. I have said this so often—if we don't care for one another how we can care for patients and visitors we don't know. Because in a broader sense, they too are part of our family.

Comings and Goings

It was at the end of February we said goodbye to Rachel Irvine, our

secretary, who returned to her previous employment. It was she who kindly started off this style of Newsletter, inserting photographs very cunningly into the text. Unfortunately my skill with the 'Publisher' programme is minimal and the fancy bits are beyond me. So this production will not be up to its previous standards but I think you will agree that something is better than nothing.

It's a pleasure to welcome Michael Parker to the Department. He will be assisting us in pushing patients to Chapel on Sundays.

Also Peter Watson, Sushil Soni and Will Mazur who have joined us as Honorary Faiths Advisors. All three have been contributing to the work of the Department for some time so it is appropriate that they become official members.

A sin of omission! I should have mentioned that since February we have been very fortunate indeed in having David Hill with us. He is at present training for the priesthood. He calls himself a 'trainee vicar'! David comes in once a week and expects to be with us until the summer.

It's great to have him working with us.

Study Leave

By now everyone will know that I shall be away on Study Leave throughout May and June. It is my intention to visit a number of other institutions to see how they make provisions for multi faith diversity. My travels will take me as far as Birmingham, London, Slough and even New York!

Before then I will be meeting with senior managers at the Hospital to find out the areas they feel we need to address in the future. Hopefully this will enable me to feed back to them on how others look at these very important matters.

In my absence Judith will be in charge of the Dept. with Graham Rendle giving some extra help. I am sure everyone will rally round and give them whatever support they may need, but I have no doubt at all that everything will run smoothly. I expect to be back in the office on Monday 11th July. Meanwhile be assured you are all in my thoughts and prayers.

For your diary:

June 20 Training Evening
'The Outsiders'

July 9th & 10th SUMMER PARTIES
7.00pm

Sept 19 Training Evening
'Social Care
Services within the
Hospital'

Sept 29 Annual Service
7.30PM

Oct 19 Quiet Day at
Hengrave Hall

Nov 14 Training Evening
'Mental Health'

Suffolk Inter-Faith Resource

The Suffolk Inter-Faith Resource (SIFRE), led by our friend Cynthia Capey, has provided the Department with invaluable support in our development from a purely Christian focused Department towards a worship resource and provider of pastoral care for all faiths. The SIFRE Inter-Faith Handbook has contributed to our own Chaplaincy Directory with information on world religions and cultures. We continue to value and rely on SIFRE as our multi faith involvement expands in line with the changes in our society. D.C.

SIFRE

From its launch as a local inter-faith network in 1991, and registration as a Charity in 1994, with just myself working part-time to nurture its growth, SIFRE has grown into a team of over 50, including tutors and community contact officers

Getting going

SIFRE's primary purpose was to be a resource made up of people of different faiths, and the first task was to build relationships with local faith groups. These were established through encouraging people to contribute to two books, "Faiths in Focus in Ipswich and Suffolk" and "Finding our Way and Sharing our Stories". Through these

initial projects lasting friendships were formed and individuals and groups were invited to join SIFRE.

Educational Development

Gradually, with generous voluntary help and a part-time administrator, a team was built up of tutors from the faiths who were prepared to go into schools and explain their beliefs and practices. Booklets were produced to support the school work and town centre trails to significant religious sites in Ipswich were organised. Through producing courses for the WEA and organisations like Cruse throughout Suffolk, a Certificate of World Religions was developed with the University of Essex.

Health and Social Services

SIFRE began to expand its operations from being purely education based to the community at large, becoming regular providers of training for hospital staff on issues of faith and culture. We published our 'Inter-Faith Handbook for Community Use', and our game "Diversity©", an entertaining way to educate people of all ages in the diversity of different cultures.

As the need to recognise culture differences and faith groups has risen in people's consciousness, so SIFRE has been able to respond with the establishment of the

East of England Faiths Agency (EEFA) and the Suffolk Refugee Support Forum, as well as through our work with the councils, police, health service providers and voluntary agencies. Although SIFRE has been forced to move offices several times we are now back at the Suffolk College, with a little more space than when we started.

I am still working in an Honorary capacity and my husband David and I are happy to devote our time, as well as our wisdom and experience, to SIFRE as we continue to enable the move on to new and exciting initiatives. For 2005 these include an inter-faith conference in partnership with Hengrave Hall, Muslim / Christian dialogue at the Cathedral, seminars and inter-faith events and, of course, our continued support for the West Suffolk Hospital Chaplaincy Department.

If you would like more information about SIFRE and our programme of events we can be contacted C/o Suffolk College, Rope Walk, Ipswich. IP4 1LT.

*Cynthia Capey
Honorary Faiths Officer*



Supporting
Informing
Facilitating
Resourcing
Educating



Martin Luther King Jr
assassinated in
1968

The universe is on the side of Justice

"Finally, the method of non violence is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the non-violent resister to accept suffering without retaliation. He knows that in

his struggle for justice he has cosmic companionship. The belief that God is on the side of justice comes down from the long tradition of our faith. There is something at the very centre of our faith which reminds us

that Good Friday may reign for day, but ultimately it must give way to the triumphant beat of the Easter Drums."

Martin Luther King Jr.

The Hengrave Community



Hengrave Hall at Hengrave near Bury St Edmunds

Hengrave Community is a much valued resource for this Department. It is a place where some of us go, on a regular basis, for spiritual support. It is also where we hold our annual Quiet Day and the tranquillity of the house and surroundings gives a sense of peace to our day. Hengrave is international and ecumenical and where our Ecumenical Covenant is prominently displayed. Gill Watson from the Community has written this piece for us about the Hengrave Community and how it functions. D.C

Community Members

All its members are committed to the Community's mission of reconciliation. A spirit of reconciliation permeates every aspect of the life of Hengrave. People of all ages and backgrounds, with diverse gifts and experience, choose to join the community for different periods of time. Clergy from different denominations take time out from parish work and fulfil their ministry as Community members for two or three years, or more. Lay people also give their time voluntarily and spend months or years as

community members. The majority of the community members are volunteers from across the globe who spend up to a year in the community. It is they who give the community its vibrant international character. Many are students taking a gap during or after their studies; others are taking a career break. The homelands of current community members include Hungary, Uganda, France, Germany and the Philippines.

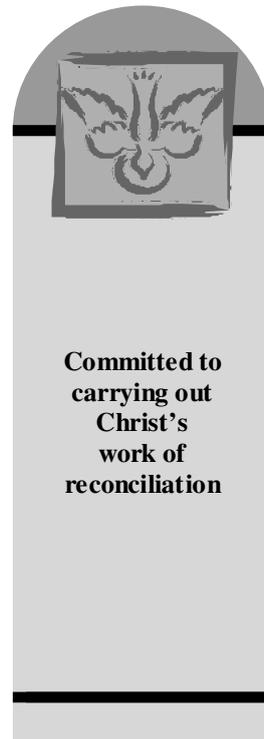
Events and Activities

Many of the events in Hengrave Hall Centre's programme, for example conferences to extend Jewish-Christian dialogue, relate specifically to the Community's mission of reconciliation. Community members fulfil a very practical ministry. Their main work is ensuring the comfort and well-being of the many guests who visit the Conference and Retreat Centre every year. This work involves maintaining the historic Hall and its beautiful extensive grounds as well as providing guests with appropriate and comfortable accommodation and healthy and appetising meals in congenial surroundings.

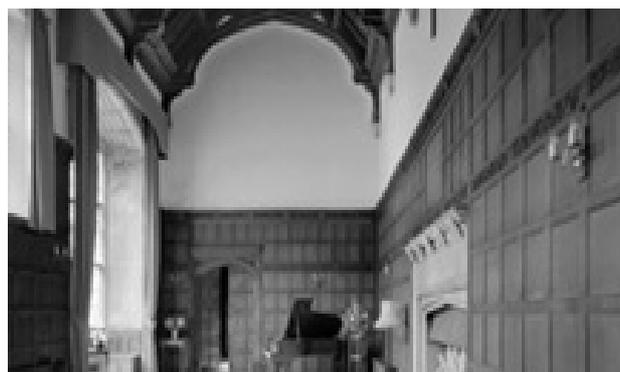
The Hengrave Community is outward looking. The Hengrave Hall Centre is perceived as an important part of the local community. People from surrounding villages and further afield assist in the work of the Centre; some as volunteers, others as employees. The Community has established close links with a Residential Centre for adults with learning difficulties. Groups join in Centre activities and some help on the Estate. Hengrave's outreach work is enhanced by the many groups who choose to hold training or away days and parish weekends at Hengrave and the Centre is a popular venue for a range of events run by the Diocese.

Prayer and worship are central to the daily life of the Community. Services for the Community and their guests are held daily at 6.00 pm in the church in the grounds or in the Oratory in the Hall itself, including celebrations of the Eucharist. On Sundays, Community members appreciate worshipping at churches in the local area. In that way close contact with the local worshipping communities is established and maintained.

More information, including photographs, is available on the Hengrave Hall website. www.hengravehallcentre



Committed to carrying out Christ's work of reconciliation



The Banqueting Hall at Hengrave which has room for 80 people.

Unity on a knife edge



In January the Churches throughout Britain kept the week of prayer for Christian Unity. In many Churches this meant having a pulpit exchange when someone from a different Church came to preach. Here in the Hospital we were able to welcome at our Sunday Service Sylvia Chandler, a lay reader from St Mary's.

Cardinal Cormac Murphy-O'Connor, Archbishop of Westminster, recently gave a talk to the Churches Together in England forum, reflecting on 40 years of ecumenical growth since the Vatican Council's decree on ecumenism. The following is an abridged version of what he said. D.C

The Christian Churches face a crisis in ecumenism. Before rapprochement with other faiths becomes possible, they must overcome their own differences.

Christianity is a world religion, and somehow there has to be greater recognition at the universal level of the

Churches' collaboration. I would like to see the next Pope calling together the leaders of the main Christian denominations, and on the basis of our *real communion together* - our belief in Jesus Christ, in Baptism, in the Holy Spirit, in the Word of God - to share more deeply and more communally our desire to speak and spread the Word of God.

There is no question that this pilgrimage is in difficulty. In a certain sense we can speak of a crisis. I mean "crisis" in the sense of the original Greek - when things are hanging in the balance, on a knife-edge. This state can either be positive or negative; both are possible. A crisis is a situation in which old ways come to an end but there is room for new possibilities. The crisis presents itself as a challenge and a time for decision.

The crisis of the ecumenical movement is paradoxically the result of its success. The closer we come to one another the more painful is the separation. We are hurt by what still separates us and hinders us from joining around the Table of the Lord, and we are increasingly dissatisfied with the ecumenical status quo.

Unity is still the future ecumenical goal. This does not mean that the goal of ecumenical endeavour has to be understood as the simple return of separated brothers and Churches to the bosom of the Catholic Mother Church. Only the ecumenical endeavour to help the existing, real but incomplete communion to grow into the full communion in truth and love will lead to the realisa-

tion of Catholicity in all its fullness. This is the best reason for continuing dialogue between us.

But what do we do in the meantime? We have to fill this transitional period, of a real if not complete church communion, with real life. The Churches did not only diverge through disagreements over doctrine; they diverged also because of the way they lived, which led to their alienation and estrangement. They need to come closer to each other again in their lives and get accustomed to each other, pray together, work together, live together, bearing the sting of the incompleteness of the *communio* and of the still impossible eucharistic communion around the Lord's table.

The early Christians used friendship to describe themselves. Ecumenism does not make progress principally on the basis of documents and actions, but on the strength of friendship that overcomes confessional barriers. Friendship has a huge part to play in the development of our ecumenical endeavour, and goes much beyond human empathy in creating a climate of trust and mutual acceptance that is very real.

The work of ecumenism is not just our work, our efforts, our cooperation, our prayer, but it is God's work, it is His Grace, it is His Holy Spirit that urges us on. This is the reason we must continue our search for unity, because that is what Our Lord prayed: *May they all be one, Father, as you are in me and I in you so that the world may believe it was you who sent me.*

The closer we come to one another the more painful is the separation. We are hurt by what still separates us

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Keeping the Faith

There was an exhibition recently at the Portrait Gallery in Edinburgh which was called “Keeping the Faith”. It consisted of twenty or so formal portraits of individuals who were doing just that, each in his or her own way. We thought it might be interesting to ask people to write a few words for the Newsletter, exploring this theme. D.C.

For the best part of two millenia there was no choice - if you were born in this country you were a Christian. It might be Anglican or Roman Catholic, depending on the bias of the monarch, but there was no choice for the individual. In fact there were very severe penalties for anyone who didn't conform.

Now there is limitless choice, and not only between the various denominations of Christianity. Now we have

access to all the religions that have ever been practised anywhere in the world. This variety is staggering! And within and beyond the recognised faiths there are unlimited opportunities to follow a spiritual path that conforms to no known pattern at all. The freedom to express one's faith is now a universal human right.

But so much choice can be daunting. We have all met people who drift from one enthusiasm to another, never finding the one that is *exactly* right for them. At some point we have to make a responsible choice and stick with it.

Twenty years ago I made my choice. After a reasonable exploration of the main alternatives I chose Buddhism because it seemed to express most closely my own thoughts and feelings.

I have lived with that choice ever since and have gradually come to realise that Buddhism is a lot deeper than I had imagined. Having started on this path because it seemed the safest I now find that it is leading me into places I never knew existed. The vision grows more splendid as I go on!

Even so there are times when I feel a bit discouraged - there is so much still to learn, so much more to do. But the message is simple.

Avoid the unwholesome,

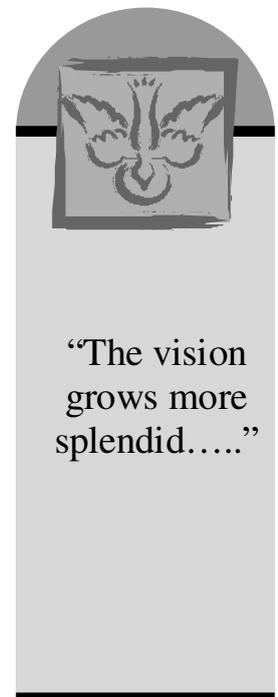
Cultivate virtue

Purify the mind.

This is the teaching of the Buddha.

(Dhammapada v. 183)

Will Mazur



Words that touch

The second of our new series is ‘Words that Touch’, when we invite readers to select a hymn, reading, or whatever which means something to them and to say why. D.C.

Seven or eight years ago I picked up a little book second hand— Daily Readings with Jean Pierre de Coussade . A paragraph from the introduction moved me then and has continued to guide me ever since.

Every moment, Coussade is at pains to remind us, has its unique and special part to play in the unfolding of God's purpose. It may be that it brings with it the impress of God's grace inviting us to some task we had neither planned nor foreseen, and the freedom and flexibility to attend to what the Spirit reveals will be a mask of every surrendered Christian life.

But God's will is equally manifested and fulfilled through our faithful and prompt attention to the obligations of our state. The first calls for a sensitive and gentle yielding to the pressure of God's action, the second for a generous and whole hearted commitment to the duty to be done.

David Rogers

Spirituality in Palliative Care

A two day workshop at St Elizabeth's Hospice, Ipswich

A taster

A taster of what this was like for the participants: disturbance, moving our chairs to one side. Joining in a chant of greeting for each other. Feeling silly. Sitting on the floor, listening to story teller Linda. Kneeling over sheets of paper, taking paint on our hands and freely covering the paper without direction. Feelings of freedom, being a child again. Cleaning hands.

A picture and a story

Standing up, moving around the pictures, choosing one that attracted us. Sitting again, listening to Linda encouraging us to write a story. Ten minutes to write, without prior thinking but with a few simple pointers to get us going. Reading our stories to each other in groups of four, without judgement. Drawing a symbol of each story. Then receiving a "gift" for our story from others. Something that the story needed.

Connections

Sharing together in the full group. Seeing the connections between us, similar things coming out of our stories. Feelings of

acceptance; being in tune with others and unconditional love.

Medicine & Spirituality

We observed by contrast, a power-point presentation by chaplain Marion on the background to medicine and spirituality. She took us through the history of the dominant Western medical model and compared it with the healing model of the hospice movement.

Contrasting models

The medical model is about rational analysis - intervention, change and control of pain with drugs. It can significantly ease human misery, yet the "cure" in this model lies outside the individual sufferer. On the other hand, the healing model sees illness as being that of the whole person where suffering threatens the intactness of the person. This was named "soul pain". In this model "curing" another's pain is not possible but the patient is helped to find healing within his/her suffering. The use of art therapy, music therapy, telling and making stories are key tools to help the patient on this way.

Experiencing

Over the next two days we experienced the different

therapies of the hospice but heard how the medical skills of diagnosis and choice of treatment continue to give people quality of life.

Complementary tools

The medical model still dominates health care, perhaps less so within a hospice than a general hospital. This workshop tended to go the other way to rectify the imbalance. If we look at life in a holistic way then we realise that complementary healing tools are vital but they are not always recognised. This is where active team working is a key to the use of both models together.

Giving of ourselves

As a Chaplaincy Team we are able to offer the gift of "being there" for the other; of listening to their story, of unconditional acceptance of another. The art of "being" is about such things as appropriate touch, allowing our breathing to be in time with the other and being aware of our own heartbeat, particularly in moments of silence. These things help us to listen well and to become a vital part of the healing process. Indeed, although we may not realise it, we bring the "gift" of ourselves to others.

Judith



the gift of
ourselves
to others

Training Session

Monday 20th June at 7.30pm in the Chapel Foyer

Led by the Revd. Canon Andrew Todd

THE OUTSIDERS

Please tell our story

Looking out of my window on a bitterly cold morning in February 2005, to my left is an Israeli settlement called Har Homa, to my right is the war torn town of Bethlehem. We are on the fourth floor of a small hotel which is being rebuilt after being shelled; their last guests left four years ago. There is an entrance but the first three floors are filled with rubble.

Fact Finding Mission

The fact finding mission from the Chaplaincy Department of Bangor University starts at 6.30am. Every day we meet with groups representing the Bedouin people, the Arab Rehabilitation Hospital, women's groups, refugee camps, Berziet University in Rammallah, the Israeli and Palestinian Centre for research and so on.

We had an appointment with the hospital in Nablus but after waiting four hours at the checkpoint we abandon that

visit and move on.

Heartbreaking Stories

Each organisation has its own heartbreaking stories to tell of living in the occupied territories. Israelis and Palestinians both believe they have a right to the land. The international community however has supported Israel. One reason for this is the terrible suffering of the Jews during the Holocaust and as a consequence the International community does not wish to be seen as anti-Semitic. An unwanted consequence of this has been the total absence of human rights for Palestinians.

Hope for the Future

Despite the roadblocks and checkpoints the Palestinians live with a sense of hope for reconciliation and peace. The Bethlehem Arab Rehabilitation Society is a case in point. Despite coming under attack itself it specializes in head injuries, peripheral nerve injuries, fractures and rheumatic

disorders, as well as joint replacement. The clinic runs a crisis intervention programme which gives psychological support to traumatized children and families in the West Bank. Their mission and faith obliges them to refuse no one. Many come in with spinal cord injuries. The crisis team need more social workers and psychologists, the traumas sustained are severe. As a result of gun shot wounds many will not be able to work again or support their families.

What now?

The stories are many. As we leave Palestine we ask what can we do to help. The answer is the same. 'Don't forget us. Please tell our story'.

Barbara Mayhew



Buddha Day

The most important day in the Buddhist year falls on the full moon in May—this year on the 23rd. It is sometimes called Wesak or Vesaka, but more often we refer to it simply as Buddha Day. It commemorates three important events in the life of the Buddha—his birth, his enlightenment and his final passing away.

Liberation from Suffering

The birth of Siddhartha Gautama, two and a half thousand years ago, was accompanied by miraculous signs which suggested he might become either a great king or spiritual leader. He grew up surrounded by luxury and privilege but gradually he became disillusioned with worldly things, finally leaving his home and family and committing himself to

the search for understanding. Sitting beneath the bodhi tree in Bodhi Gaya he achieved enlightenment - understanding the nature of suffering and how it is caused. He also saw that liberation from suffering is possible by following a simple path. For the rest of his life he taught others how to free themselves from suffering until finally at over 80 years of age, he passed on from this life. For most of us dying can be a frightening experience because we have no control over what is happening but an enlightened being is able to make a conscious choice.

Realising our Full Potential

The Buddha was not a god - he was a man who realised his full potential. Through understanding

cause and effect he took control of his life and he showed us that we can do the same. On Buddha Day we honour his achievement and commit ourselves to the same goal. Following his example we realise that enlightenment is not something for oneself alone—it is to be shared, and the practice of sharing is beautifully expressed in a prayer known as 'the Four Immeasurables'

*May everyone be happy;
May everyone be free from misery;
May everyone be established
in the path to everlasting joy;
May everyone have equanimity,
free from hatred and attachment.*

Will Mazur

Summer Parties



9th & 10th July
7 o'clock

Invitations out shortly

Pilgrimage to Israel

The Bishop of Sheffield led 30 pilgrims connected with 'Affirming Catholicism' to the holy sites in Galilee and then Jerusalem over the first week in March. Brief services were held in many churches and in the open air and we benefited from some short and moving homilies from the Bishop.

Present-day Problems

The present day problems of the country became increasingly apparent as we realised that 80% of the water supply depends on the River Jordan (supplying the Sea of Galilee), hence the political manoeuvrings for control of it from the Golan Heights. Later we saw the chillingly uniform and forbidding high grey wall rapidly snaking around the approaches to Jerusalem, together with their checkpoints, official and unofficial, that constantly impede Palestinians in their daily journeys. Beyond delays there are fines and restrictions which tend to rob many of their livelihoods; occupation means oppression and growing poverty.

Modern Excellence

We saw nevertheless some centres of modern excellence. There was a beautiful all-age school in Nazareth (now a large town), which would shame many in this country. The inspiring headmaster teaches the aim of giving out from what one has received, like the always-fresh Sea of Galilee, rather than constantly receiving but

giving nothing, like the stagnant and shrinking Dead Sea. Pupils commute from afar to this school and many fees are waived, as they are also at the impressive maternity hospital in Bethlehem (where normal payment is \$200). Here there are about 8 births a day and about 9 sets of twins a month; much helpful education is also supplied for the mothers. Beautiful gardens enhance these places, part of the philanthropic vision in a dry country where the land is naturally stony.

The Scenery

The scenery is striking, wild and grand by turns. Whereas the Lake and Jordan valley are well below sea-level, one rises very steeply to Jerusalem, the city set on a high rock (where it is much cooler). Teeming, narrow-streets, full of places to worship, especially churches, though Christians now number only about 2%, and all the layers of history. Jerusalem has a sense of speed and urgency, with importunism in the assailing clouds of street vendors and a certain contempt for persons perceived inferior.

Holy Sites

Most of the Christian holy places have been preserved through the efforts and presence of the Franciscans, though some churches are Orthodox (as that of the Nativity in Bethlehem and part of the Holy Sepulchre). From earliest times the continuing instinct to raise churches at all the

identifiable sites of events persisted despite waves of conquest and destruction; the only church not destroyed in 614 by the Persians was left because the 3 (Persian) magi were on the façade! Doubts about sites are inevitable, but the rock of the multiplication of the loaves and fishes (to feed 5000) has been continuously revered since a year or so after the Crucifixion.

Impressions

The land is small; places are close together (walking distance) and people now making their living in small villages around the Sea of Galilee must largely be descendants of those who witnessed the Ministry there. Allusions and quotations fill the mind, but physical details are touching too. The sparrows mentioned a few times in the Gospels are exactly the same as our familiar house-sparrows here, noisily arguing in the dust, as indeed people have done, then and now. These are a few impressions from pilgrimage, but some experiences are too holy to reduce to writing, even for chaplains.

Marianne Atkinson

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Revd David Crawley
Assistant Chaplain:
Mrs Judith Gilbert

LUNCH TIME

FORUM

Interested?

Wednesday 20th July

See attached memo