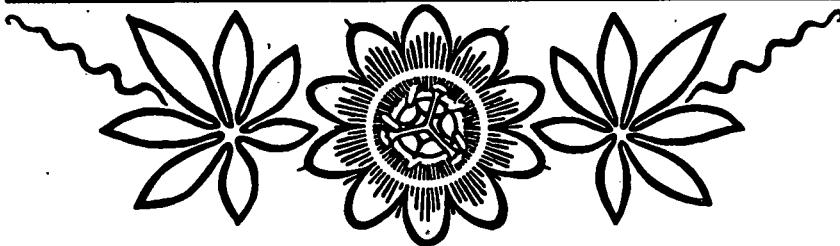


THE  
**JULIAN**  
MEETINGS

*Magazine*



**August 2005**  
**£2.00**



I spun my web around the arms of God,  
My best my perfect pattern  
Drawn from my innermost self.  
A gift to One whose arms seemed weighed  
with care,  
His burdened shoulders needing me to share  
With Him my plan of prayer.  
I was afraid that careful human might  
come by  
And send my spinning all awry  
And say "This is no place for spiders webs."  
They would not know  
My web was my own patterned prayer  
To show the Figure hanging there  
Something of my love and care..  
I wonder how humans plan their prayer.

# **Editorial**

Welcome to this Summer edition of The Julian Meetings Magazine, which I have produced as Acting Editor. I would welcome your comments about its contents and/or layout.

I am also happy to receive articles for possible inclusion in future issues. Please could you acknowledge the source, if it is not your original work, and any copyright involved

## **Editorial Team**

The JM Advisory Group is considering having an editorial team, rather than a single person being wholly responsible. This could include people to monitor content, suggest themes, commission articles, edit articles as necessary, assist with layout, and with arranging printing. We already have a very good distribution team, for which we give thanks.

In addition to one or more of the skills listed above, those on the editorial team would need to be familiar with the Julian Meetings, and have access to e-mail as much of the work would be done electronically. This would allow for participation by people worldwide. Please contact me (see last page for details) if you are interested.

## **Learning and doing**

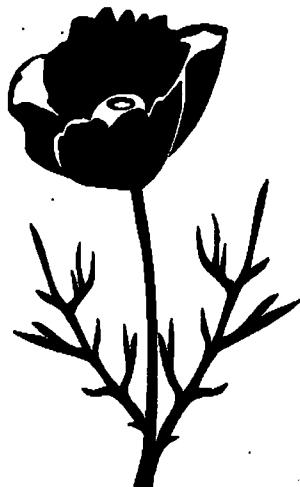
I assume most of our readers are members of a local Julian Meeting, and as such will be familiar with the purposes of our meetings, as shown inside the back cover. In line with these purposes I would welcome hearing about courses on Christian meditation, or of teaching material about this. While Jesus' words 'Come and see' probably represent the best way to introduce contemplative prayer to others, we also hope that our booklets, for which an order form is enclosed, may be of help. If you do not belong to a local Julian Meeting I hope that you will find encouragement and inspiration in these pages. If you would like to contact a local meeting please see the list of JM contacts on the inside back cover.

*N.B. I use JM in this magazine to represent The Julian Meetings.*

# Poppies

Growing in the wrong place!

I didn't plan you,  
Or plant you.  
You grew all by yourself -  
I suppose you ought to be a weed.  
You pushed your way in,  
Non-productive,  
Amongst the worthy beans and leeks.  
But I allowed you space to grow  
And to become.  
And now,  
As summer days unfurl,  
You grace us with your beauty:  
Blushing in silken humility,  
Yet pushing strongly through the clay  
And bushing out defiantly.  
I see life and death dance  
Hand in hand,  
Blooming and falling,  
Bud and seed.  
Yesterday, today,  
Forever.  
And so may I grow too,  
Gently tenacious,  
Rejoicing on the breezes of the moment.  
Letting go with no regrets.  
Head bowed  
But heart on fire,  
The love of Christ  
Branded in my flesh.  
Living worship.



*April McIntyre*

## Like a Child

We have news from Australia of a programme to teach meditation in primary schools. The author worked as a student counsellor in a Christian school for ten years, and is currently the Co-ordinator for the Christian Meditation community in South Australia. This is how she describes it.

Many children seek not to just learn about and think about God, but to experience God as the ground of their being. Meditation is one way of experiencing the presence of Jesus within. Meditation provides children with an opportunity to undertake a journey of silence and stillness as one way of helping them cope with the pressures of life.

During the school day, I spent my time listening to what the children were saying and I realised that they didn't want merely to learn about Jesus and God in their religion lessons: they wanted to experience God in their heart. I believe that Christian meditation provides children with an opportunity to undertake a journey of silence and stillness where they experience the presence of Jesus within.

The Like a Child books are a product of my own meditation and my experience as a student counsellor in a Christian school. Children have a yearning to experience God within them, but often they do not have the words to voice these desires. The natural spiritual awareness of the children convinced me that they had the natural ability, even a longing, to meditate. In his introduction to the books Fr. Laurence Freeman says 'Children are born contemplatives and so contemplation is not only the goal of the Christian life but in a sense its starting point too.'

Children have a natural ability to meditate and they meditate very easily. The teachers at Emmaus Catholic School in South Australia found this to be true when they piloted the Like A Child programme. The children liked meditating so much that after the first day of meditating, they asked if they could meditate every day. Here are some comments from a few students who participated in the pilot:

*I felt like I was in Jesus' house. (yr.1), I felt God inside my heart (yr. 2)  
It is good to meditate every day (yr.3) When we meditate we are with  
God (yr 5) When I meditate I become calm and still (yr.7)*

Another who has witnessed the ability of children to meditate is the Archbishop of Canterbury, Dr. Rowan Williams. In his book, *Silence and Honey Cakes\** (page 113) he wrote, "There are few sights so wonderful as a school hall with three or four hundred children sitting in complete silence and learning the first steps in meditation - I have seen it and it can be done : They have been told, 'You have room just to sit and breathe in God's presence.'"

Like A Child is a series of 7 books - 1 for each of (Australian) years 1-7 - which contain a simple to use programme for primary school teachers to teach their students to meditate in the Christian tradition. The programme consists of reading a story and information on how to meditate followed by meditation using a Christian mantra. The length of the programme takes between six and twelve minutes depending on the age of the children. The programme was piloted in an Australian Roman Catholic primary school. Each primary school teacher has a book for the level he/she is teaching which contains : information on how to run the programme; five short stories that are age and year appropriate and that promote Christian values in the classroom; scripture references; information and resources on Christian meditation.

Two CDs are available that teachers may wish to lend to specific children. Each CD has a story with music leading into meditation. The CD 'My Calm Heart' is about angry feelings, while the CD 'My Joyful Heart' is about sad feelings.

Christian Meditation as an organisation always uses a mantra, so in that respect is different in approach to contemplative prayer from the Julian Meetings. Nevertheless this sounds a useful resource.

The Like A Child books were produced in Australia, however the programme is relevant to children in primary schools all over the world. Further information, the books and CDs are available from the author:

**Barbara O'Halloran 45 Gully Road, Seacliff Park SA 5049 Australia. Phone: 61 8 82961179  
E-mail: cmc\_sthau@hotmail.com**

**Editor's notes: We would be very pleased to hear from any teachers who have tried teaching meditation in school. Write to the editor at the address on the inside rear page.**

# Using silence

*'In quietness and in trust shall be your strength' (Isaiah 30.15).*

*'For God alone my soul waits in silence' (Psalm 62.1).*

*'Come away to a deserted place all by yourselves and rest a while' (Mark 6.31).*

There is much in Scripture about God coming to people in stillness. Our difficulty is that modern life tries to keep us constantly on the go, and we are in the habit of filling our airwaves with noise. We have to make a conscious effort to get away from life's muzak and listen. When we do that, we discover another problem: we don't always want to engage in stillness because we fear what we may discover about ourselves. We have to remember that God knows us in the depths of our being, and loves us as we are: 'You are precious in my sight, and honoured, and I love you' (Isaiah 43.4). That doesn't mean that we don't need to change, but that we don't need to wait until we have before we can enjoy God's company. If there are areas within ourselves which need to be dealt with, it may be wise to wait until we can work with a trusted guide.

Stillness and silence are states we have to learn to relax into, rather than screwing ourselves up to find them, and there are various techniques which may help:

- Find a place where you can be relaxed, yet alert. Some people find it helpful to have a particular place in house or garden which they regard as their prayer place.
- Decide how long you are going to spend in this way of prayer.
- Light a candle, play some music, use a relaxation exercise to help mind and body to settle.
- Read a short passage of Scripture, select a thought or phrase from it; or use a sentence from a hymn or a prayer. Repeat the phrase gently, in time with your breathing.
- Let yourself become still; let God hold you in love.
- When thoughts do wander, gently re-establish the phrase (or 'rhythm prayer' as some people call it) and allow yourself to become still again.

Don't worry if your thoughts wander off. We are usually not very good at concentrating in the normal course of events, and we don't suddenly change when we decide to pray. Wandering thoughts are not something to feel guilty about.

- At the end of the allotted time, gently bring yourself back to awareness of what is around you. (You may need to set a timer or an alarm, but put it in another room, so that it doesn't jolt you back into ordinariness.) Perhaps play some music again, to help you adjust.
- Say a brief prayer of thanksgiving for the opportunity to be still, and for God's presence with you.

Don't worry if nothing much seems to have happened. Prayer is God's gift to us: what we have to do is open ourselves up to the possibility of receiving the gift, and leave the rest to God.

## Disclosure

Prayer is like watching for the Kingfisher. All you can do is Be where he is likely to appear and Wait.  
Often, nothing much happens; There is space, silence and Expectancy.  
No visible sign, only the Knowledge that he's been there And may come again.  
Seeing or not seeing cease to matter, You have been prepared, But sometimes, when you've almost Stopped expecting it A flash of brightness Gives encouragement.

*Ann Lewin.*

***From : Words by the way - Ideas and resources for use throughout the Christian year : Inspire (MPH) 2005 £8.99 (ISBN 1-85852-278-1) Copied by permission of Methodist Publishing House :***

## Psalm 139

God,  
You have searched me and know me.  
You know when I sit down and when I rise up;  
and know all my thoughts from afar.  
Whether I am active or resting, you know me;  
You are acquainted with all my ways.  
Even before a word is on my tongue,  
O God, you know it altogether.  
You enfold me on all sides  
and lay your hand upon me.  
Such knowledge is too wonderful for me,  
it is too high, I cannot attain it.  
Where could I flee from your spirit  
Or where could I escape your presence?  
If I ascend into heaven, you are there,  
if I make my bed in the underworld, you are there also.  
If I take the wings of the morning,  
and dwell in the uttermost parts of the sea,  
even there your hand shall lead me,  
and your right hand shall hold me.  
If I say, Let darkness cover me,  
and the light about me be night,  
even the darkness is not dark with you;  
the night is as bright as the day.  
For darkness is as light with you.  
For you formed my inward parts,  
You knitted me together in my mother's womb.  
I praise you, for you are fearful and wonderful,  
Wonderful are your works

*Gerd Theissen*

*From: The Shadow of the Galilean SCM Classics 2001  
(ISBN 0 334 02852 3), pp 206-7: copied by permission*



## **Surrounded by God**

*When the advisory group meets there is always a time of silence. At one of these meeting Deidre Morris read the following as a 'lead in'*

We can never know God by seeking to grasp and manipulate him, but only by letting him grasp us. We know him not by taking him into our possession (which is absurd) but by letting ourselves be possessed by him, by becoming open to his infinite being which is within us and above us and around us.

*John Macquarrie, Paths to spirituality.*

With this reading in mind I later produced this picture:

**The light of Christ within us  
The blessing of the Father above us  
The enfolding arms of the Holy Spirit around us.**

*Anne Stamper*

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**I pray that your inward eyes may be enlightened, so that you may know what is the hope to which he calls you, how rich and glorious is the share he offers you among his people in their inheritance, and how vast are the resources of his power open to us who have faith.**

*Ephesians 1:18 - 19*

# Stillness and Silence

As I grow old I realise how much more I value stillness – stillness of spirit. (For someone who talks too much and proffers opinions too readily that would come as a surprise to those who know me.) And silence, as a mere freedom from noise does not always engender stillness. And can one achieve that stillness without silence?

The dictionary speaks of silence being “the absence of noise”, but true silence is more than that. Stillness is defined as “the absence of movement” but it can also be “freedom from agitation; tranquillity”.

The sung Offices of the Benedictine convent at Stanbrook Abbey where I have been on retreat, flood me with tranquillity. I am enabled to pass through the sound of the chants, hymns and psalms to a true silence.

Occasionally in a silent Quaker or Julian Meeting, I experience very little stillness. I may be sitting still and the room is silent, but my mind, heart, spirit are in a perpetual fidget, longing for the hour to finish, unable to lose thought until perhaps the last few minutes when – “like a child upon its mother’s breast; my soul is quieted within me” (Psalm 130).

Sometimes it is not until I am jolted into activity or noise that I realise by contrast how tranquil I have been. Twenty years ago my husband and I walked the Offa’s Dyke path. I had imagined that it would be an opportunity for much deep thought, conversation and discussion. Instead, for twelve days we mostly walked in companionable silence, the physical activity an almost mindless delight. It was only when we boarded the train at Prestatyn, and felt we knew what the first passengers in the Rocket had experienced for the speed seemed horrendous, that we realised how quiet and rested we were.

The trigger for these random reflections is that we recently watched an Iranian film: *Through the Olive trees*. We have seen several films made by Abbas Kiarostami. Simple of story, the director takes time, so much time. The shots are lingering, the facial expressions are allowed to develop, words are few.

The last scene of this particular film gave us a long view down a hill, through olive groves, across several fields. A young girl walked determinedly through the trees and on through the landscape, a young man ran from the top of the hill to catch her up. Their figures grew smaller and smaller until the white of her headdress and his shirt were pinpricks in the far distance. Then... but I will not spoil the ending. There were no words, just a little music and flickers of birdsong. That scene lasted four whole minutes.

The film ended, we changed channels: the news, staccato Western speech, noise, rapid images were almost painful. The film had indeed "quieted" our souls within us.

Richard Rolle in the fifteenth century said all this better than I:

As far as my study of scripture goes, I have found that to love Christ above all things will involve three things: warmth and song and sweetness. And these three, as far as I know from personal experience cannot exist for long without there being great quiet.

(From *The Fire of Love*)

***Janet Robinson***

*Many have found inspiration in the works of Henri Nouwen. The Henri Nouwen Society publishes by email a daily and a weekly meditation (free) taken from his books.*

*The address is*

**[www.HenriNouwen.org](http://www.HenriNouwen.org)**

*or specifically for a daily/weekly meditation*

**[HenriNouwen.org/home/free\\_eletters](http://HenriNouwen.org/home/free_eletters)**

## An Hour to Pray

'Could you not keep watch with me for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing but the body is weak' Matthew 26: 40-41

Some spiritual guides recommend that we spend an hour a day in prayer - to which the horrified response is often 'where on earth do I find an hour and if I did what would I do with it?' Other guides suggest that we make the most of fitting in what we can manage according to our circumstances. The JM booklet Some Basics of Contemplative Prayer suggests twenty minutes twice a day.

A few months ago I was invited to join a home group which regularly meets for Bible study and includes a time of prayer, which usually means praying aloud for those who are absent and each other's families with thanksgiving and praise. There are natural, brief prayerful silent breaks between spoken petitions. Recently we devoted a morning to exploring praying for an hour. The hour was divided into five minute periods, each devoted to different aspects of prayer. Each five minutes started with a passage from the Bible and a brief introduction to each aspect. This became both an exercise in praying for an hour and an opportunity to sample praying together in different ways.

We started with Praise: recognising God's nature (Psalm 63:3) 'Because your steadfast love is better than life I will praise you.' There was time for whoever wanted to speak a few words of praise. This was followed by Waiting: silent soul surrender (Psalm 46: 10). 'Be still and know that I am God...' in other words contemplative prayer. Next came Confession: 'temple cleansing' time- (Psalm 139:23) 'Search me O God and know my heart; test me and know my anxious thoughts.' One or two people prayed aloud briefly; there were also a few anxious thoughts in the silence that followed, some of which were later shared.

Among the different themes for prayer two more - watching (Colossians 4:2) 'Devote yourselves to prayer, being watchful and thankful' and listening (Ecclesiastes 5:2) 'Do not be quick with your mouth, do not be hasty in your heart to utter anything before God...therefore let your words be few' - were also silent.

Other examples included Intercession : remember the world (1Timothy 2: 1-2); Petition: share personal needs (Matthew 7: 7) Meditation: reflection and exploration of a spiritual theme. This was the thinking type of meditation and was contrasted with 'waiting.

'Scripture praying" involved being prompted by scripture to pray for specific needs, turning the words of the scripture passage (or several passages) into a specific prayer. We finished as we had started with a time of Praise, again linked to a verse from a Psalm.

Thinking back over the experience I wonder if it could be a good way of introducing contemplative silence to a group experienced in praying aloud together, especially if this praying was normally in the context of Bible study. The Bible quotations helped to ground what we were doing in a way that a group used to reading the Bible together would find helpful. The variety of speech and silence meant that everyone remained comfortable but was given a gentle introduction to new ways of praying.

There are dozens of potentially helpful alternatives to the verses we used. Similarly the way the hour is divided up could be varied e.g. six ten minute slots. Because of the need for introducing or explaining each aspect of prayer, an 'hour' of prayer needed between one and a half hours and two hours.

We each left, feeling we had shared something important and exhorted to try the prayer plan - with a 'health warning' from our leader for the morning to apply it with spiritual liberty rather than regimented legality so that after a few days or weeks our own pattern would develop. It would be useful for any groups trying this to share feedback in a subsequent session.

The person who led the session I attended was prompted by *The Hour that Changes the World*, by Dick Eastman. (Baker Book House, 1979)

***Gail Ballinger***

*Every effort has been made to trace and acknowledge all relevant copyright holders of any items previously published items included in this magazine. We apologise for any inadvertent errors or omissions that may remain, and would be happy to publish acknowledgements in future editions.*

## **Life Journey – A call to Christ-centred Living**

**Mary Fleeson**

**Eagle Publishing, 2004, £14.99**

This book glows with its own beauty. It is a book where looking is as important as reading. Mary Fleeson is a calligrapher who lives and works at the Lindisfarne Scriptorium on Holy Island where she is following the traditions of Eadfrith, who in the early 700s produced the Lindisfarne Gospels.

It is a book to be taken slowly. The vibrant illustrations, following the Celtic tradition, reveal layers of detail as you look at them, complementing the text. Each chapter contains a poem, design notes, a suggested activity, a prayer and in many a meditation and Bible quotations. Each chapter is a Call – to follow, to believe, to travel.....

The design notes help you to look at the illustrations more carefully and appreciate the thoughts of the artist as she drew them. Eagle Publishing have produced a quality hard back book worthy of the artistic work contained within it. It would make a lovely gift.

*Anne Stamper*

## **A Pilgrim Way**

**Ray Simpson**

**Kevin Mayhew, 2005, £10.99**

*Having a pattern of life helps us to be actors rather than reactors. It helps us to secure a balance between work and leisure, church and community...It encourages us to have a structure that frees us from the tyranny of pressure or personality. (Peter Stephens in The Methodist Church Westminster Newsletter, November 1998)*

A Pilgrim Way introduces us to the Community of Aidan and Hilda and the ten elements of its Way of Life, encouraging us to develop a rule of life based on them. Sub titled 'new Celtic monasticism for everyday people' it draws inspiration from Jesus and from the Celtic saints. I found much in it that is genuinely new and challenging, covering topics like a rhythm of prayer, work and recreation; openness to God's Spirit: prophecy, silence, listening; simple lifestyle . Useful alike to seekers and those who accompany and encourage others in their seeking.

*Gail Ballinger*

## **Songs of the Isles**

**Kathleen Jones**

**Canterbury Press, 2004, £12.99**

In the late nineteenth century Alexander Carmichael collected songs of the Hebridean islanders – songs which, until then, had existed purely as an oral tradition. His collection was called the *Carmina Gaedelica* and gave a vivid picture of all aspects of the islanders' life.

In this new selection Kathleen Jones discusses the provenance of the songs, prayers and blessings, which are a "deep look at a deep past" (Esther de Waal). She evaluates Carmichael's work and methods, putting forward a robust defence of him against the attacks of modern critics. She gives a clear exposition of the Hebrides from pre-Christian times to the Reformation and explains how she has analysed and translated the songs for a modern audience.

The songs are divided by subject - the powers of heaven, the croft and family, work, special occasions, the sea and more. Through them one can see how religion was woven into life; how the singers saw God in everything from the mundane to the sublime.

I found the book more valuable for the historical and literary content, and not least for the presentation of the critical studies of Celtic Christianity, rather than for a specific aid to prayer and meditation. However, with prayerful reading, the songs remind one that the world is impregnated with the presence of God.

*Janet Robinson*

## **Pilgrims in the Kingdom - Travels in Christian Britain**

**David and Deborah Douglas**

**BRF, 2004, £12.99**

*You are here to kneel where prayer has been valid. (T. S. Eliot)*

This was the spirit in which the authors, who are American, spent a sabbatical year visiting Christian sites in Britain. Their vivid and heartfelt writing not only introduces readers to various places of pilgrimage but also enables us to share in the experience and to enter into the spirit of the places they visited.

This is not a travel guide (though the appendix gives useful travel information) but an inspiring read which takes the reader on an armchair pilgrimage to such places as - to name a few - Iona, Little Gidding, Coventry Cathedral, St. Beuno's, John Wesley's Aldersgate Street and Fox's Pendle Hill. Some readers will no doubt want to go and see for themselves.

*Gail Ballinger*

**Silent Strength**

**Pat Marsh**

**Methodist Publishing House 2005 £5.99**

This is Pat Marsh's second book of poems and those who enjoyed "Whispers of Love" will be delighted with this new collection of over 50 poems. As the author says in her introduction, her poetry is born from prayer and this new anthology deals particularly with times of stillness and emptiness. Other themes explored are trust, resurrection, Christ in me and love without end. These poems enrich our own personal journey by touching deeply our own experiences of the absence and presence of God in our joys and our struggles. I have used several of the poems as lead-ins to silent prayer and readers of this magazine will find food for reflection resonating with our own experience. An anthology to be read slowly and prayerfully – a copy should be in every retreat house.

*Yvonne Walker*

**Words by the Way - Ideas and resources for use throughout the Christian year**

**Ann Lewin**

**Methodist Publishing House, 2005 £8.99**

A treasure trove and bumper bundle (233 pages) of ideas, resources, liturgies and poems for a wide range of occasions throughout the Christian year. Worship leaders will find a richly varied collection of prayers and meditations for use with congregations and groups. Much of the material is an invitation for creative reflection and can be used for personal devotion. There is also a very helpful section of material for a workshop on ways of praying. This could equally well be used in a house group or Lent study course.

This anthology is much more than a collection of imaginative liturgical material, there are practical suggestions and themes for several Quiet Days: A day to let God love you; A day with Julian of Norwich; A day for carers and suggested themes for use in a Quiet Garden. Just the material to encourage people to be creative and to explore new ways of being open to God in personal prayer, in worship and in groups.

This is a practical resource of spiritual treasures to inspire and encourage creative approaches to waiting on God in prayer and worship. I thoroughly recommend it.

*Yvonne Walker*

**The Green Heart of the Snowdrop**

**Kate McIlhagga**

**Wild Goose Publications, 2004, £12.99**

Kate McIlhagga's husband has lovingly brought together in one generous volume a collection of poems and prayers for all occasions expressing particularly Kate's passion for the integrity of creation. The author was a URC minister, a member of the Iona Community, retreat leader and spiritual director who fought a twenty year long battle with breast cancer. Kate was a member of the Julian Meetings so there are a number of poems on waiting and silence and themes on a mothering God. The book is divided into nine sections covering the church's year and themes on social justice, pilgrimage, endings and blessings, many reflect Kate's love of the north east coast, Lindisfarne and the Northumbrian saints. The deep insights of pain and joy and the awareness of God in all things speak to us at a deeply spiritual level. A rich anthology for personal devotion and liturgical worship.

*Yvonne Walker*

**Grove Booklets** are 28 page explorations of Christian life and ministry published in various series such as ethics, spirituality, worship. Each series has a new title every quarter. They are available in Christian bookshops or post free from Grove books; it is also possible to subscribe to a series and receive each title as published. The following were published recently in the spirituality series.

## **Approaches to Spiritual Direction**

**Anne Long**

**Grove Books, 4th ed. 2005, £2.75**

This is a concise introduction to spiritual direction. Simply and clearly it takes away the mystique and suggests how Christians of any tradition might find value and support through finding someone who could share their pilgrimage, listen and advise. She points out that we all need to engage honestly with others in order to grow in faith and she offers, using pertinent quotations, ways of doing this. She also includes a chapter for those who feel that they themselves might be led to become directors in either informal or more formal ways.

It is an essential reference and starting point on the subject

*Janet Robinson*

## **Sculpture, Prayer and Scripture**

**Liz Culling and Toddy Hoare**

**Grove Books, 2005, £2.75**

Liz Culling and Toddy Hoare introduce themselves: "We are two parish priests, a married couple, who are trying to pray and to help others to pray in a busy world where it is difficult to make space to allow the scriptures to grip us and enter our imagination afresh."

Toddy is a trained sculptor and the couple have used his sculptures as a focus for Quiet Days. They explain that "Using sculpture to evoke a response in prayer is not to replace words with something else, but to compliment that part of the mind which responds to words."

The second part of the book comprises a series of photographs of sculptures. The reader is invited to look at these and see how they can stimulate imagination and suggest passages from Scripture. The comments from some of the participants of the quiet days are then given followed by the sculptor's comments.

After reading this book I used an 18 inch high sculpture as the basis for a meditation with a group and found that this was indeed a good focus, and a real 3 dimensional object was more valuable than a photograph. Julian Meetings may well find the same.

*Anne Stamper*

**Simple Tools for Stillness - Following the way of Jesus**  
**Wanda Nash**  
**Grove Books, 2005, £2.75**

Stillness is the word Wanda Nash prefers to use for what we often call contemplative prayer. Here she gives a simple and short but comprehensive introduction to the prayer of stillness - 'the word used in Scripture'. We learn what stillness is and why this is a good way to pray, looking at Jesus and his priorities and other Biblical patterns of prayer. The author also shows how to make the best use of human energy and the physiology we are working with - in prayer as at other times - with reference to the demands made on us in 21st century living. Here we explore how to use the tools available to us of body, mind, heart and spirit. This is a practical book and an excellent account recommended to all Christians.

*Gail Ballinger*

*The Grove Books website [www.grovebooks.co.uk](http://www.grovebooks.co.uk) is a source for further information*



# **The Julian Meetings**

**FOSTER the teaching and practice of contemplative prayer in the Christian tradition**

**ENCOURAGE people to practise contemplative prayer in their daily lives, and explore ways of doing this which are appropriate for them**

**SUPPORT the individual ecumenical Julian Meetings – groups whose members meet regularly to practise Christian contemplative prayer together.**

The views expressed in this magazine are those of each writer, and are not necessarily held by the Editor or the Advisory Group.

The Editor is always pleased to receive original articles, short meditations, stories, poems or artwork for use in the magazine. Book reviews for publication should include date, publisher and price.

Contributions for the next magazine should be sent to the Editor by 1 October 2005. Please type, or write clearly, on one side of the paper. Contributions by email are welcome.



The image consists of a series of horizontal bars of varying lengths and positions, rendered in black on a white background. The bars are irregular and do not form a clear, readable text or a standard graphical representation. They appear to be a digital signal or a heavily processed image, possibly a scan of a document with redacted text.