



Being Alongside

the quarterly magazine of *Being Alongside*
a charity supporting those living with mental ill-health



Happy Retirement to a Great Soul!

Sister Theresa Pountney CA, MBE stands down from her work at St Paul's Church Rossmore Road.

Could any one be any more missed?

We wish you the rest, renewal and joy you so thoroughly deserve.

Well done God's - and ours - faithful servant of the Practical Gospel of *Being Alongside*.

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This is Jim's version of The Lord's Prayer: (see p 10)

*Father and Mother of Us All, Loving God in whom is Heaven,
May the hallowing of your name echo through the universe,
May the Way of your Justice be followed by the peoples of the world.
May your heavenly will be done by all created beings;
May your commonwealth of peace and freedom sustain our hope,
and come on earth.*

*With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us,
In times of temptation and test, strengthen us,
From trials too severe to endure, spare us,
From the grip of all that is evil, spare us.*

*For you reign in the Glory of the Power that is Love -
Now and for ever.
Amen.*

Front Page

Is There a Spiritual World?

Diana Klewin, Member of the BA's National Committee, ponders perhaps Life's Biggest Question. As you will expect, there is no cast iron Yes, or No, however it is a good idea for us all to wrestle with now and then.

The Christian view according to the bible is that God, through the Holy Spirit created the world and provided everything on the earth for our needs.. The belief is that there is a Living God who loves us unconditionally, and that He has the power to heal. There is much belief in some sort of Spiritual World around. Moslems believe in an afterlife which they call Paradise; Hindus and Buddhists believe in re-incarnation, and Mediums from non mainstream faiths claim they can contact 'spirits' on the 'other side'.

A friend told me of their house in London W9; the premises were said to be haunted. She told me that for a while she had sightings of a figure in white which had the habit of passing through walls. Some time later she 'saw' a man in Victorian clothes. When she asked him what he was doing there, she got no reply and told him to go away - which he did - never to return. Later, when the area was re-developed the new residents often experienced 'spirits'.

Another friend, a Christian, felt life was becoming too much and told God so. Subsequently, there was a marked change in her mental state and she felt strong enough to make changes. She is now training at All Nations College to be a Missionary. On two occasions I have come across evangelists claiming they were cured instantly from drug and alcohol addiction after they called upon God for help. I had less physical pain after attending a Healing Service in which I received the 'Laying on of Hands'. I saw others 'healed' too and yet others sensed an improvement in sufferers conditions.

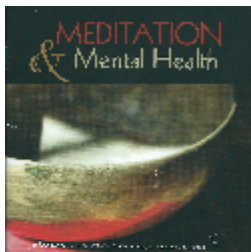
Little wonder, then, that I do believe in a Spiritual World. People's testimonies have re-affirmed my faith and belief in the power of prayer.

Diana Klewin

*I love people who make me laugh.
I honestly think it's the thing I like most - to laugh.
It cures a multitude of ills.
It's probably the most important thing in a person.*

Audrey Hepburn

Meditation: What and How



The following is has been 'ripped' from a most helpful booklet and websites of the WCCM = World Community for Christian Meditation. The booklet is *Meditation and Mental Health* by Jim Green, one of the *Meditation and ...* series. It is available from Medatitio, the publishing arm of WCCM, Tel: 0207 278 2070, email: medatitio@wccm.org. The web sites are www.wccm.org and www.mediomedia.com.

Contact Medatitio if this whets your appetite for Meditation.

Anguish

Mental anguish has been called many things. Depression, melancholy, madness, hysteria, possession, anxiety, psychosis, phobia, addiction, insanity, despair... We are also likely to use terms such as mental health problem or emotional distress - which recognise a range of different causes and the real possibility of recovery - but we shouldn't betray the experience of mental anguish by being too quick to use comfortable language. Many people who have lived through such experiences have described them - not *like* Hell - but as Hell itself. The overwhelming characteristic of such episodes is nearly always described as disconnection and isolation. Above all, our sense of self is threatened. Who am I? Where have I gone? Where is the real me?

These questions aren't only asked by people who have been given a medical diagnosis, the so-called 'mentally ill'. At times of trauma and overwhelming confusion - which come in every life - we all have mental health problems. What is crucial is how we are supported to learn from, and recover through, these difficult times. Whether the crisis is acute or long-lived, the main issues are nearly always about identity. It's often as if the self has been lost, or has never even been found. There is a void and it can feel very frightening. The practice of meditation is a response to these questions. It offers us a way through, towards health, wellbeing and wholeness.

Not in our Right Mind

The fundamental insight of all the world's wisdom traditions is that hardly any of us are ever in our right mind. Because we are attached to preserving our precious self at all costs, we end up running our lives with the exclusive purpose of avoiding pain and gaining pleasure or personal satisfaction.

Taking this kind of self-preservation as the highest good is the sign of our collective and individual insanity. Continuing to act upon it will only drive us further out of our right mind. Acting purely on the basis of what we like and what we don't like ('attraction' and 'aversion') we are condemned to construct a false self. We will not be in our right mind. If you give yourself completely to what passes away - to the unreal - then you will be unreal too. It is this embracing of un-reality which is the most profound insanity.

Yet we all tend to keep choosing this insanity, because it seems somehow safer. This is what happens with the young man in the Gospel of St Matthew when Jesus tells him to let go of his false self, sell all his possessions, everything he desires and give to the poor. The young man chooses not to do it because his attachment and his fear are too great.

Jesus teaches us that it is our grasping and our fear that keep us from eternal life (our right minds). His most frequently repeated words to those that he meets are: 'Have no fear'. Some of the first to cultivate a specific practice in order to follow Jesus' way were the Desert Fathers. They were amongst the earliest Christian contemplatives, living apart from the world in fourth-century Egypt and Syria. Some think of them as profoundly insightful early psychologists. What they set out to achieve through the solitude of their contemplative prayer was a state of *Apatheia*. *Apatheia* is the state of steady, alert, abiding equanimity, in which the mind is not at the mercy of its passions, distractions, habits and obsessions. It is this *Apatheia* at the heart of Christian meditation which promises to free us from our maddening pathology.

The Place of the Ego

The 'self' that it becomes our life-mission to preserve at all costs is sometimes described as the 'ego'. In simple terms we can think of the ego as that version of our self which has been constructed to get us through our lives. The ego is a kind of survival-strategy.

Ego-building is largely an unconscious process. It results from the countless impacts and influences that shape us as we develop. The forces around us are many: social, economic, physical, political, cultural... All of these impact on the form that our everyday self, our ego, will take. But the intimate shapers of the ego are relationships with others, with families and with those from whom we expect care and acceptance as we grow up.

Our basic need as developing human beings is for relationship - relationship which nurtures, affirms and encourages. In such relationship we feel that we are acceptable, valid, valued. In short, we experience love and we learn that we are capable of love. This will lead some of us to develop 'healthy

egos' - a sense of self that will get us more or less efficiently through what we imagine life to be.

Teachers of contemplation and meditation in all Wisdom traditions talk of the difference between the 'conditioned' or 'false' self and the 'unconditioned' Self. They teach that the true identity of each one of us lies in our participation in the Unconditioned Self. It is in our realisation of this that we also realise the Kingdom of Heaven, Nirvana, Moksha, Brahman - 'enlightenment' in many different languages. Here, and only here, are we real. It is the confusion of the 'false' self with the 'true' self which is at the root of all our suffering. This is the 'ignorance' from which the Buddha was determined to find liberation. In Christian terms, this ignorance is the true meaning of 'sin'.

In some senses the 'false self' is the equivalent of the 'ego'. But it's important not to be too simplistic or too mechanical about this. It's a mistake to think that the contemplative route to sanity involves 'losing' or rejecting the ego; that in our meditation we should expose the habits and obsessions of the ego and then decide, with a grim and holy determination, to do the opposite. If we take this route we will find ourselves still trapped within the strategies of the ego. As Krishnamurti says:

In the opposite, there lies no freedom.

The point about the ego is that it is fine as far as it goes. Perhaps one of the gifts of meditation is that it helps us to experience the limits of the ego - where its valid and where it isn't. Meditation invites us into the territory beyond, of which the ego is a vital part, but simply a part. Rather than encouraging us to say, 'False Self = Bad', 'True Self = Good', meditation allows us to put the ego - lovingly - in its place. In the journey to enlightenment, as we begin to realise who we are, we do not reject former, less complete forms of consciousness - we embrace and include them.

Wounding

We are all wounded. The origin of every ego, that edited version of the self, is a wounding. With the experience of our first frustration, our first betrayal - probably very early in our lives - there comes a shock, followed by rage, confusion and sadness. The wounding - and the resultant process of negotiation, compensation and compromise - has begun. Whether this process results in the production of a 'healthy ego' or a constructed self that is fragmented, intermittent or barely functional, is dependent on countless factors and influences. Chief among these, though, is the way in which our wounding is met and responded to. If our early screams of rage and tears of disappointment are somehow understood and accepted; if we experience that, despite our shrieking and storming, someone - or something - stays in

relationship with us, then we can learn to bear our wounds. We have had an experience of consistent love and it is this that helps us to become a functioning 'self'.

If, though, our early wounds are left untended and we feel simply abandoned, alone with the inexplicable pain of our experience, then the wound goes very deep and the shock remains with us. Because we have not been held and accepted - or not in a way that we can completely trust - fear is planted in us, just as deeply as the emotional wound has penetrated.

This buried fear can produce an ego, a sense of self, which is radically disordered. We might even say that all of the states of mind and behaviours that are categorised as mental 'disorders' or mental 'illness' are simply functions of this corrosive fear which has taken root so stubbornly within us.

The fear gives rise to terrible confusion and misdirection. Each of us yearns forever to become as full and authentic a self possible. We strive to become our 'real' selves. In some sense 'mental illness' is the story of us looking in the wrong places for the self. In *depression* there is a grief-stricken sense that the real self is trapped somewhere in the past, taken away perhaps by someone or something, that is lost forever.

In *anxiety* there's a belief that the real self is about to be overwhelmed and annihilated. Or that it lies somewhere there in the future, but hedged around with fearful obstacles and barricades. The impossibility of becoming your real self is confirmed at every terrifying second as the future becomes the past without ever being the present.

Addiction is the acting out of the fantasy that the real self - and the sense of imagined safety that comes with that experience - is located within something or someone: alcohol, drugs, money, sex, status, food, a lover, a spiritual guru, power... The list of possible addictions is endless - and so efficiently catered for by our culture.

In *psychosis*, with its controversial labels of 'schizophrenia' or 'bi-polar affective disorder', a profound fear is at work, creating a kind of parody of the ego - a self which is a world unto itself, disconnected from the risks and the consolations of truly mutual contact with others. And yet, psychosis, like all of those diagnoses (though it might be more helpful to think of them as simply stages of the self in formation) - are evidence of the yearning to grow, to become the unique person that each of us has the capacity to be.

Everything You Want... is the Other Side of Fear

Jim Canfield

Thinking of stages, or parts, of the self also helps us to avoid making another unhelpful mistake. There is often a temptation to make a categorical, fixed distinction between the 'sane' and the 'insane', those with 'healthy' and those with 'unhealthy' egos, Them and Us. Yet, in truth, we are all shifting about on the spectrum of sanity. We all contain parts of the self which are dominated by fear. In these places we are contracted and disconnected. It is where we hide our shame and guilt. Some call this the Shadow. It is that part of us which we judge to be unacceptable. It must never be seen, we have decided, because it will never be understood and accepted. This is where we hide from others and hide from ourselves. We even believe that here we can hide - we must hide - from God.

Meditation: How To

Meditation is a universal wisdom; anybody can meditate. It is found at the heart of all the great religious families. It is not restricted by age, status, class or race. Meditation transcends time, culture and beliefs by opening us to the spacious liberty of our spirit.

Meditation is simple. It does not demand that you master any difficult theory or special techniques. You learn to meditate by meditating.

Choose a quiet time and place and try to ensure you will not be disturbed. Sit comfortably but alert and awake, with your back straight. Close your eyes lightly. Then interiorly in silence, stillness and simplicity begin to recite a prayer word or mantra. You can choose a word or short phrase that resonates with your faith.

Listen to the word as you say it without haste or desire. The essence of meditation is simplicity. Stay with the same word during the whole meditation and from day to day. Don't visualise, but listen to the word as you say it. Let go of all thoughts (even good thoughts), images and other words. Don't fight your distractions but let them go by saying your word faithfully, gently and attentively and returning to it immediately that you realise you have stopped saying it, or when your attention is wandering.

Repeat your chosen word or mantra continuously from the beginning to the end of the meditation period. Meditation is not about thinking but being. It is about paying attention with the whole of your being. Distractions will come, but do not be discouraged. Simply return to your word.

Meditate twice a day, early morning and early evening, for between 20-30 minutes. It may take you a while to establish this but be patient. It is helpful and encouraging to meet other people on this journey and you may wish to join a weekly group or go on retreats.

Jim Green

Is There Life After Diagnosis?

'Most Definitely!', says Jean Marsham, who, having experienced the difficulties of coping with Higher Education and Mental Unwell-ness, suggests B.A. has a role in supporting youngsters through college.

Regular readers of this magazine may remember my earlier contribution describing my life of attempted suicide, diagnosis of bi-polar disorder, going to university, and, at that point considering training as a Local Preacher within the United Reformed Church denomination.

At our recent AGM (see last issue), over lunch I was sitting with a couple of people who seemed amazed that I had obtained both my University Degree and my Local Preaching authorisation AFTER my diagnosis.

Funding in those far off days (1990) was entirely different from what it is today. I had to give up my state benefits and work a fifty hour week in order for my two schoolgirl daughters and myself to survive financially. (Today, any state benefits still have to be forfeited, but there are Student Loans in place.) Luckily, my job enabled me to attend university lectures but such long hours had devastating long-term effects. I didn't get the first degree which had been forecast and which would have enabled me to study for a PhD, and it led to my second breakdown.

My conversation over lunch at the AGM sowed a seed which was discussed at the recent Trustee / Committee Meetings at Turvey Abbey. Why not use some of our funds to set up a Bursary scheme for people who have suffered from mental distress, to have some further education to enable them to change their lives? The idea was greeted positively, so now let the conversation widen!

There would, of course, have to be some constraints:

1. The courses - not necessarily limited to 'university' courses - would need national accreditation;
2. There would have to be age limits;
3. There would have to be a limit placed on the Bursary.

There are likely to be other things mentioned, so suggestions welcomed. Maybe we can have something in place for the next academic year?

Jean Marsham

Jim Cotter 1942 - 2014

Pam Freeman pays tribute..

Jim, a very inspirational priest and author, died in Wales on the Thursday of Easter Week.

He was a good friend to BA, once giving a seminar on his experiences of a breakdown, which culminated in his book *Brainsquall*, a very open and frank account. (cover below)

He was truly alongside others and his writings were so down to earth, so understanding of the human condition and sensitive to others' pain that many were blessed by his words. His network embraced a wide circle of friends - a circle I was proud to be part of.

Jim - rest in Peace.

Prayers at Jim's Funeral 1 May, 2014

We give thanks for the Man of Vision.

*Jim's wisdom in seeing beyond the past,
his gift of interpretation,
his ability to put old wine into new skins.*

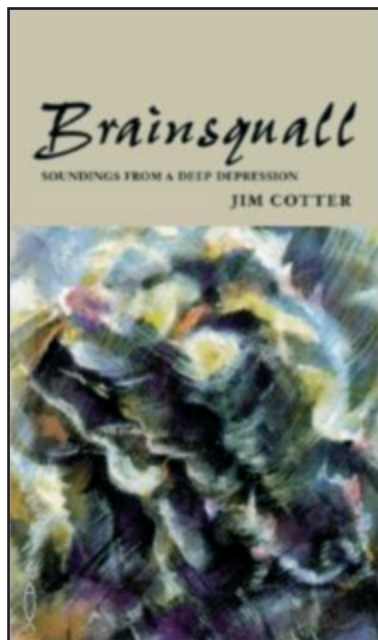
We give thanks for the Man who Cared.

*Jim's gift of being in the present,
his ministry of spiritual accompaniment,
his empathy with the broken and
downhearted.*

We give thanks for the Man of God;

We give thanks for the Human Jim.

Amen



The Dominic Beer Memorial Trust

In the spring we said farewell to Dominic Beer, a valuable supporter of *B.A.* His wife, Naomi, writes on the Trust set up in his memory.

We started the Trust in Dominic's name as he had worked so long in the area of Challenging Behaviour as a psychiatrist that we felt sure he would want to leave a legacy that went on supporting the most severely mentally ill patients in society. Many years ago, as a young consultant he identified a need and together with his close colleagues, he was responsible for developing the first standards of good practice in the field of Challenging Behaviour. He did this by starting an organisation called NAPICU (National Association of Psychiatric Intensive Care Units) - unusually a grassroots multi-disciplinary organisation-that was pioneering in its involvement of patients in the development of services standards.

*Dominic always put patients at the heart of everything he did and was particularly keen to work against social isolation. These are therefore at the heart of the aims of the Trust that bears his name, whether supporting projects such as *Being Alongside* or supporting research that might directly benefit patients with severe mental disorders.*

Dr Naomi Beer

Need Funding? Try:

The Dominic Beer Memorial Trust:

56 Marmora Road, London SE22 0RY

email: contact@dominicbeermemorialtrust.com

web: <http://www.dominicbeermemorialtrust.com>

Don't Take on Too Much?

A letter from Robert Mackintosh expressing perhaps a welcome and needed sentiment that is seldom heard these days? Robert is keenly committed to the work of the Dominic Beer Trust, of which you will probably be hearing a lot more! (Try p11 for starters!)

In view of the wish of the late Dominic Beer and the Trust set up in his memory with the aim of trying to get more churches involved in the care of the mentally ill, I offer the following advice:

As my church (the United Church of Herne Bay, N. Kent) is already supporting a Street Pastor scheme, helping with the local Food Bank, and is struggling to meet its existing pastoral care commitments, there is no way it could help with any long term, regular commitment to the mentally ill.

All, however, is not lost.

I was able to tell various church members about the Open Day of a local horticultural project in Canterbury called *Webb's Garden*. I was a patient there in the 1990s and have kept in contact with them ever since. As a result, three members of my church attended the Open Day and really enjoyed it and look forward to visiting next year as well. (www.facebook.com/WebbsGarden)

That is an example of what can be achieved without making churchgoers, who already have busy, committed lives, and some of whom struggle with their own health problems, feel pressurised.

Robert Mackintosh

Watched by
Miriam Reyes,
Chair Jamie
Summers takes
Brother Herbert
OSB of Turvey
Abbey for a spin
in his new Merc.
Does this give a
new dimension to
Being Alongside?





Golden Celebrations!

L'Arche is entering into its fiftieth anniversary year. It is a time of rejoicing and of thanksgiving for all of us. It all began in such a simple way; I would even say in a chaotic way. I can hardly believe that fifty years have passed since I welcomed Philippe Seux and Raphael Simi, both with quite severe disabilities and no family, into a small house in a little village about one hundred kilometres north-east of Paris. I had discovered, when visiting my spiritual father, Father Thomas Philippe, who was chaplain in a small institution for thirty men with mental disabilities, their cry for relationship and their pain in feeling rejected and put aside, away from their family.

It is when I visited some inhuman institutions in France that I discovered the plight of so many men and women with disabilities. Considered so often as mad, imbeciles, only partly human, many had been shut up in crowded institutions. Parents did not know what to do with their children. There were few medical services at that time. Some people even considered that if a child was born with a handicap it was because the parents or grandparents had committed some sin (see the Gospel of John, chapter 9). Many parents and their children with disabilities felt humiliated. I discovered a world of pain and of suffering.

God's Choice

St Paul says that God has chosen what is weak and foolish in the world, those that are despised, to put to shame those who are intellectuals and powerful (1 Corinthians 1:27). In telling us that God has chosen these people, he is telling us that everybody - yes, everybody - is important in the eyes of God. Everyone is a person, a child of God, loved by the Father, whatever the person's culture, religion, weaknesses or strengths.

I resigned my commission in the Royal Navy to follow Jesus, so I began to look for where Jesus wanted me to be. I discovered through my spiritual father and my visits to various psychiatric hospitals, to parents, to institutions, how these people, the "foolish" and "weak" were being horribly misunderstood, mistreated and often shut up in dismal institutions. I did not feel called to live in one of these institutions and try to reform it from the inside. All I could do, with the help of friends, was to buy an old, dilapidated house and then to welcome a few people from one of these awful institutions.

I was helped by an eminent psychiatrist who vouched for me to the local authorities the necessary permission to begin as a sort of "family placement".

A Place of Joy and Peace

So it was, in August 1964, that I welcomed Raphael and Philippe into adventure of L'Arche! Their parents had died and they had been abandoned because nobody knew what to do with them. My hope in living with them was to give them, as far as possible, an accepting, happy life where they could make choices, grow in a sense of freedom, make friends, help around the house, do some work and discover the good news of Jesus.

The heart of our community life was around the table: to eat together, have fun together, pray together and invite friends. Jesus announces, in Luke 14) the beatitude of eating with "the poor, the crippled, the blind and the lame" We have discovered that it really is a beatitude: a place of joy and of peace where we are all called to greater love.

Jean Vanier's latest book is *Signs of the Times: Seven Paths of Hope for a Troubled World*. (£8.99) code: 105736. Available from Redemptorist Publications by emailing sales@rpbooks.co.uk or calling 01420 88222.

Rogues' Gallery



Some of our National Committee Left to Right:

Marlene Collins (Secretary / Treasurer), Diana Klewin, Pam Freeman, Suzanne Heneghan, Jamie Summers (Chair), Miriam Reyes, Jean Marsham.

The Zen of Sarcasm

You might have seen - and laughed at - these before. You are invited to do so again! (Origin unknown, so if you know the author, please get in touch.)

- (1) Do not walk behind me, for I may not lead, nor walk ahead of me, for I may not follow, nor beside me either. Just pretty much leave me alone.
- (2) It's always darkest before dawn. So if you're going to steal your neighbour's newspaper, that's the time to do it.
- (3) Don't be irreplaceable. If you can't be replaced, you can't be promoted.
- (4) Always remember that you're unique. Just like everyone else.
- (5) Never test the depth of the water with both feet.
- (6) If you think nobody cares if you're alive, try missing a couple of car payments.
- (7) Before you criticize someone, you should walk a mile in their shoes. That way, when you criticize them, you're a mile away and you have their shoes.
- (8) If at first you don't succeed, skydiving is probably not for you.
- (9) Give a man a fish - he will eat for a day. Teach him how to fish - he will sit in a boat and drink beer all day.
- (10) If you lend someone £20 and never see that person again, it was probably a wise investment.
- (11) If you tell the truth, you don't have to remember anything.
- (12) Some days you're the bug; some days you're the windshield.
- (13) Everyone seems normal until you get to know them.
- (14) The quickest way to double your money is to fold it in half and put it back in your pocket.
- (15) A closed mouth gathers no foot.
- (16) There are two theories to arguing with women. Neither one works.
- (17) Generally speaking, you aren't learning when your lips are moving.
- (18) Experience is something you don't get until just after you need it.
- (19) Never miss a good chance to shut up.
- (20) Never, ever take a sleeping pill and a laxative on the same night.

Fancy A Drop In?

This is a brief summary of a leaflet doing the rounds in Westminster. If you know and can recommend other facilities where people are *Being Alongside*, do let the Editor know.

Bloomsbury Central Baptist Church

235 Shaftesbury Avenue, London WC2H 8EP

Bus: 134; Tube: Tottenham Court Road

020 7240 0544 / church@bloomberg.org.uk

www.bloomberg.org.uk

Weekday drop-in for tea, coffee and biscuits Mon-Fri 10am-4pm.

Sunday lunch Sunday lunch from 1pm - 2.30pm at the Friendship Centre.

Tickets are available on a first come, first served basis from 10.15am on Sunday.

On the 2nd and 4th Fridays of each month they host a mental health group between 11am and 2.30pm

Methodist Central Hall Westminster

Emmanuel Room, (Entrance) Methodist Central Hall,
Matthew Parker Street, Westminster.

Buses: 11, 24, 148, 211

Tube: St James's Park, Westminster

In conjunction with the Mental Health Chaplain of the Westminster Diocese, for the last year the Methodist Central Hall, Westminster has been offering a "Drop In" on the **2nd and 4th Fridays in the month 2.30pm-4pm.**

In consultation with professionals, users and volunteers it was decided to provide a safe space for people who were mentally unwell to meet. It is an informal drop in, with lots of tea, coffee and biscuits, and we just let the conversation flow. We are happy to provide the service even if only one person comes and we do not really want a large number as this would change the dynamics. We are blessed with the Chaplain's commitment to come, volunteers from the church and a comfy room to meet in.

The Drop In continues to meet on the 2nd and 4th Fridays in the month and whilst numbers fluctuate there is a good atmosphere however many come. Looked after by Daphne or Beryl and Roy, tea and coffee and biscuits

are provided and the group talks and shares in a very informal way. Rev'd Neil Bunker makes the time to come and it is a good place to be for an hour and a half (2.30pm-4pm).

Sister Denise

For further information please contact Sister Denise on
02076 543871 / denise.creed@mchw.org.uk;

Saint Marylebone Church

17 Marylebone Rd, NW1 5LT

Buses: 18, 27, 30, 205, 453

Tube: Baker St, Regents Park

020 7935 5066 / healing@stmarylebone.org

Meeting with Coffee

on the 1st and 3rd Fridays in the month, 11 - 12.30.

Emmanuel Church

389E Harrow Road, London, W9 3NA(opposite *Iceland*)

Buses: 18, 28, 288; Tube: Westbourne Park

020 8960 4195

Coffee Most Wednesdays 10.30 - 12.30

Need Funding? Try:

Being Alongside's Treasurer:

02033 972497, then select option 1.

And / Or

The Dominic Beer Memorial Trust:

56 Marmora Road, London SE22 0RY

Email: contact@dominicbeermemorialtrust.com

Web: <http://www.dominicbeermemorialtrust.com>

Help is at Hand

Sane: (6 -11pm each night) **08457 678000**

Rethink Advisory Service: **08454 560455**

Young Minds Parents' Helpline: **08088 025544**
for help for young people up to 25. 9.30 - 4 weekdays, free calls

Pastoral Care for Carers (Margaret): **01642 865668**

Pastoral Care for Sufferers (Catherine): **01642 877936**

MIND: (Mon - Fri 9am - 5pm) pastoral help: **0300 123 3393**
legal help: **0300 466 6463**

Maytree: (24 / 7 + answerphone) **020 7263 7070**

If you have found a help resource, please advise so we can share.

The Barnabas Drop - In Sessions

*'Joseph, a Levite from Cyprus, whom the apostles called Barnabas
(which means Son of Encouragement)' ...Acts 4:36*

St. Paul's Community Project is affiliated to *Being Alongside*

Mondays 3pm - 5pm

Plus various activities: Table tennis, dominoes, scrabble, art / craft,
poetry reading, tea / sandwiches / cakes and chat.

Wednesday 10am - noon

A more reflective discussion time with tea and biscuits, an opportunity to all
to share concerns or to receive one-to-one support (by appointment).
Free. All Welcome.

Venue: St Paul's Church Centre, 3 Rossmore Rd, NW1 6NJ
(5 mins walk from Marylebone Station; buses 139 & 189 stop outside)

call: 020 7724 8517

*When he arrived & saw the wonderful things God was doing, he was filled with excitement & joy,
and encouraged the believers to stay close to The Lord whatever the cost. Barnabas was a kindly
person, full of the Holy Spirit & strong in faith. As a result large numbers of people were added to
the Lord.*

(Acts 11:19-24)

The Who & What of B. A.

Patrons:

Bp Stephen Sykes and Professor Andrew Simms.

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'Being Alongside' is the working name for the 'Association for Pastoral Care in Mental Health', (apcmh), a Christian based, voluntary association of individual members and affiliated groups who recognise the importance of spiritual values and support in mental health. It has a network of supporters throughout the U.K. It welcomes and encourages people whatever their faith or belief system. Governed by its National Committee, BA / apcmh is primarily concerned to promote and encourage "being alongside" people experiencing mental or emotional distress.

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The Prime Directive!

The Turvey Monks describe this as their favourite treasure: a palm sized St Benedict, doing what all good *Being Alongsiders* do - Listen!
