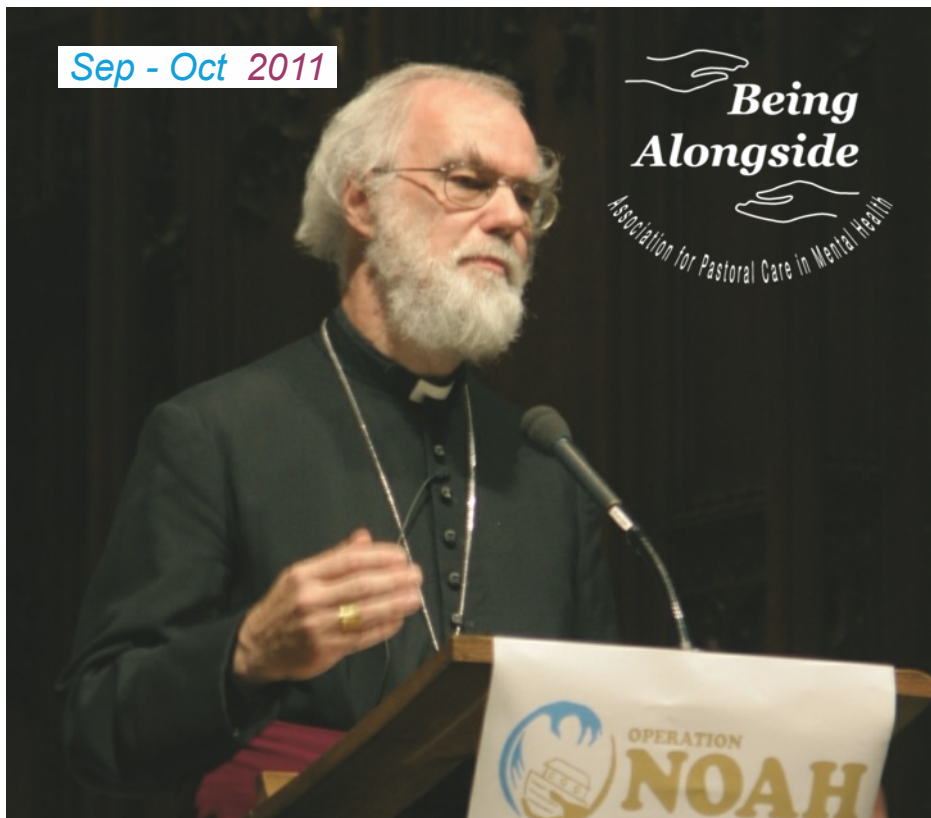


Sep - Oct 2011

*Being  
Alongside*  
Association for Pastoral Care in Mental Health



*I believe good religion is good for people because it teaches us to be repentant, to believe our actions are always fallible and resting on mixed motives, that we continually need grace and mercy.*

*Bad religion tries to persuade us that God is invariably and automatically on our side.*

*Time magazine, June 2007 photo: sep.*

## *Being Alongside*

The Bi-Monthly magazine of *Being Alongside* / apcmh

# *Help is at Hand*

**Samaritans:** 08457 909090

(national number which will put you through to your nearest branch)

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

**Rethink Advisory Service:** 08454 560455

**Young Minds Parents' Helpline:** 08088 025544

(9.30 - 4 weekdays, free from mobiles and landlines)

**Carers in the Community:** 01642 818332

(led by Edna Hunneysett. This is her home number)

**MIND:** (Mon - Fri 9am - 5pm) 08457 660163

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

## **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 in partnership with BA / APCMH**

***Mondays 2pm - 5pm***

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

***Wednesday 10am - 12pm***

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

Free. All Welcome.

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

call: Sister Theresa: 020 7724 8517

*'When he arrived and 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)*

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**St Marylebone Mental Health Support Group**  
meets on the 1st and 3rd Fridays of each month.

Welcoming Cuppa at 10.30am

Meeting begins 11am & ends about 12.30

## *Front Page*

with  
Pam Freeman.

One recent Sunday, I went to a Tea Party held by Mind in Merton.

We had a lovely afternoon with a very sumptuous tea, music played on a keyboard and a good raffle. There were several volunteers and Members of the Mind Committee in attendance. In all, it was a very successful occasion.

I had some contact with the group as they had for many years allowed BA / apcmh in Merton to use premises for their meetings, parties and training, but I little knew what invaluable work the group do in the community.

Due in part to the commitment of Sheila Knight, the Chief Executive Officer and her colleagues, many initiatives have taken place; I will list a few of them below:

Help for Carers - providing individual counselling and group support for carers and people with dementia;

Gym & swimming festival;

Drop Ins;

Creative writing and Poetry Groups;

And recently a befriending scheme for people living in the community who no longer have the support of the Community Mental Health Team.

It was an eye opener to me that so much was being done by a local charity and I thought it important to draw readers' attention to this work as there may be areas in the country where other Mind Groups are providing services for people experiencing difficulties in their community.

Now we come to the problems and worries that many charities are being faced with and Merton Mind is no exception, ie the possible reduction in funding due to government cuts. It needs concerned citizens to lobby their local Councils and Members of Parliament as to the importance of these essential services for vulnerable people in the community. If carers do not continue to get support, will they be able to continue indefinitely? If vulnerable people without many resources are no longer having services in their community for them to access, will it affect their health adversely?

I applaud the work that Sheila and her team have done - and are doing - and the other many volunteer groups throughout the country who give their time and energies to support those who have mental health problems and their carers. They are truly Being Alongside and their zeal and dedication should be applauded and recognised by the community at large.

Every effort should be made to keep the services they provide ongoing. We would be very interested to hear from readers about work being done in their areas by charities and voluntary groups.

Please send contributions to Steve Press, editor of *Being Alongside*.

*Pam Freeman* National Committee Member

Contact Sheila Knight of Merton Mind via:

Merton Mind, The Vestry Hall, London Rd, Mitcham, Surrey CR4 3UD

T: 0208 648 6565 E: [merton.mind@virgin.net](mailto:merton.mind@virgin.net)

## HOW TO LISTEN TO CARERS

### Our definition of a Carer is

*'One who carries the burden of responsibility for the welfare of another'*



### WHO IS THE COURSE FOR?

This short course of two sessions of two hours is designed for those who find themselves *listening to Carers*. To some extent we can all find ourselves in the caring role; when we do something, however sporadically or permanently, for anyone whose needs are temporary or permanent.

The course is for those who listen to anyone carrying a burden of responsibility for the welfare of another e.g. a long term medical condition, or visiting a housebound person once a week or month.

This course is designed for those who have little or no previous listening training, or as additional units for those who have completed Importance of Listening, Learning to Listen, or Called to Listen.

### HOW IS THE COURSE TAUGHT?

The Course is led by trained Christian Listener tutors. The teaching method is interactive.

More info? email: [info@acornchristian.org](mailto:info@acornchristian.org); tel: 01420 478121

# *Laughter is the Best Medicine*

***suggests Robert Mackintosh***

Over the years because I have suffered quite severely from depression, I have had great difficulty with various statements from church, and church people. One saying, by example, was being lectured along the lines of if I really appreciated how much God loved me, I would put a smile on my face, and not to be so ungrateful and unappreciative. Yet I have found out that if people can laugh, they can end up feeling more positive about things in general.

I belong to a drama group made up of service users, volunteers and a dedicated band of professionals who, at the moment, give their time for nothing while we are trying to get funding.

With others, I am in the process of trying to write sketches, and silly, ridiculous sketches which make people laugh, are far more effective than lecturing people about how much God loves them. I find through writing these sketches I am making a real effort to help people feel more positive about themselves rather than just leaving it to God. And I am sure God appreciates the efforts involved.

*Robert Mackintosh*

Sad to say, this is an oft repeated story which needs to be taken seriously by any religious believer who seeks to help others find God. If closeness to God is conditional upon any kind of 'performance', or observance of rules, then there may well be large sections of the community who are put, by who they are, 'beyond the Pale'.

If we believe, for example, in a God of Grace, who forgives 'seventy times seven', who offers reconciliation before it is asked for, who seeks forgiveness for his executioners, let us be very careful before we urge others to do better, have more faith and pray harder.

It may be that God's Love doesn't work like that, and some people can't.

*editor*

# Spiritual Journeying Group

*Are you curious about the meaning of life? Are you looking for something a bit different?*

## 'Glove in the mud: Coincidences'

Tuesday 30<sup>th</sup> August,  
7:30 - 8:45pm, St Mary's Church

Wednesday 14<sup>th</sup> September,  
1:00 - 2:15pm, High Cross



The Spiritual Journeying Group is for those of us who sometimes find our daily lives difficult and challenging. It reaches out to anyone who asks questions about the meaning of life and wants to explore their own spiritual dimension. A knowing, caring God is at the heart of our themes but no-one is expected to view things in any prescriptive or fixed way. We expect and encourage differing perspectives of faith. It is an open group to which people are invited as and when they can come.

It would be lovely to see you there!

### Evening Sessions

**7:30-8:45pm**

**St Mary's Church**

Park Road, Camberley

GU15 2SR

26<sup>th</sup> Jul

- Recognising our -  
Own Goodness

30<sup>th</sup> Aug

- Glove in the mud: -  
Coincidences

### Afternoon Sessions

**1:00-2:15pm**

**High Cross**

Knoll Road, Camberley

GU15 3SY

10<sup>th</sup> Aug

14<sup>th</sup> Sep

For enquiries please contact Jennine Thomas on  
07505477457

Supported by:  **Surrey and Borders Partnership  
NHS Foundation Trust**

**Surrey and Borders Partnership  
NHS Foundation Trust**



## Jesus as Liberator

There's much suspicion about religion, and, sad to say, some of it is deserved. There's little more evil than bad religions bringing forth blind faiths. Some of our readers have met - suffered - from both.

At best, religion is empowering, assuring, comforting, esteem raising, liberating. Do not listen to the 'floggers of faith' who tell you that you are wrong / sinful / inadequate; listen to those who tell you that you are loved, welcomed, accepted; that God wants us to allow him to be alongside, and that some kind of healing happens in such closeness. Here's a piece from the daily web meditations of Richard Rohr, an American Benedictine Monk, which hopefully puts religion (in this case Christianity) in a better light. (It has been slightly abridged for space). <sup>(see p 6)</sup>

*Jesus liberated us from the conventional social order. Jesus chose blue-collar workers as followers and leaders. Was that just*

*accidental? Why didn't He go to Jerusalem and pick doctors of the law? Why didn't He pick scholars? Why didn't He pick lawyers? Those would have been the ones who would have given him kudos.*

*Jesus chose the uneducated and the little ones. Is that not a liberating concept to all of us?*

*Jesus, more than anything, came to liberate us for God.*

*By idealizing those who were not worthy - the sinners, the drunkards and the tax collectors - Jesus is the most unlikely historical founder of a religion. Brothers and sisters, we should all be breathing a great sigh of relief. Jesus came to preach the good news to the poor, to the little ones.*

*With this freedom nobody has the power to defeat us or*



*Jesus liberates us for God, for the gospel, to integrate our humanity with our divinity, and for a friendly universe. We don't need to be perfect.*

*Richard Rohr*  
[info@cacradicalgrace.org](mailto:info@cacradicalgrace.org)

email:

to subscribe.

At this point I think I had better refer to Rowan Williams's comment on the front page, which, superficially, might seem the exact opposite to Richard Rohr's thinking.

The background to the quote is the heated debate at that time about homosexuality in the Church of England in the run up to the 2008 Lambeth Conference. He was trying to prevent serious splitting.

Some factions (on both sides) in the debate were standing upon strongly held convictions that could only result in painful division; Williams was offering the insight that any conviction which damages and divides is like medicine that ends up more destructive than the disease.

Perhaps the issue is the nature of 'conviction' and where it resides. The conviction that God is with Us, if it resides in the heart, is up building and positive for it leaves genuine space for the experience, thoughts and feelings of others, and indeed, is capable of leading to equal, creative, affirming, two sided relationships. And all because the sense is that God is with us all.

But 'convictions' that reside only in the mind are analytical, cold and exclusive resulting in stances, sometimes spoken, that God is with Us - but not with you; (or, you are not with God.) Such 'conviction' derives from, and develops, a sense of separateness.

If as a species (let alone economic units), we are interdependent, any

*Steve Press*

## *Ride Out with the Devil?*

This is an account of one of those beautiful moments when heart touches heart, when the everyday struggles can be seen against a backcloth of hope, and authenticity can be shared.

One grey Thursday in August I was 'on assignment' for The Guild of Health ([www.gohealth.org.uk](http://www.gohealth.org.uk)) attending a Guided Walkabout in Whitstable, North Kent. My rendezvous point was the train station and there on the platform I met the Devil.

Before you zoom off pondering my mental and spiritual states, or wrestling with theological concepts of evil, I must say that 'the devil' was a quiet, composed, carefully if 'alternatively presented, youngish man.

Seldom passing up a 'grab shot', I asked if I could take his photo, to which he readily assented and put on an appropriate pose in response to which I snapped off two frames. He gave me his contact details so I could send him a copy for approval.

We had a brief email exchange in which I explained about our newsletter and readership. He was quite happy for his picture to appear, yet asked, understandably, to see the context first. I did offer the caveat that it was quite an 'edgy' image and might not, on reflection, be appropriate to include.

And it was then that things 'got real'.

This is the original caption I was going to include with the photo:

*This is model actor Diablo Delenfer sitting on the platform waiting for the train to take him to a 'try out' for MTV.*

*What a Devil!*

*Yet just like lots of us?*

*Looking for work,*

*looking a bit like us,*

*looking to make the best of the cards he's been dealt,*

*looking scary to defend against a scary world....*

*Wanting to be understood yet in the attempt, scaring us.*

*Lots to understand, but perhaps not a lot to really fear...*

On reflection, partly due to what appeared as a such a realistic rendition of 'Old Nick' thanks to facial sub-dermal implants, tattoos, modification and metallic jewellery, I chickened out of including the photo for fear of frightening or offending readers. But I think 'the Devil's' response meant that there something far more worthy to be aired and shared.

In reply, he wrote:

*Strangely your concept is closer to home than you may ever imagine. I'm honoured to be portrayed in that way, as I myself have suffered with depression, anxiety, and confidence issues and also dark imagery. I've learnt to live with this, but realise what a daily battle this can be.*

As our email exchanges continued he wrote of:

*... one of my very best mates, was hit by a car when he was 15 and suffered head injuries, and subsequently suffered with mental health problems and has lived in hospital and in residential or assisted living all his adult life. And I know first hand his struggles. But he is the best friend I could ever have.*

Some 'Devil' this... who has experienced - and offered - being alongside in a suffering and supporting, context.

Are there lessons here about stigma, acceptance, courage, creativity, individuality, personhood, encountering evil - whether without or within - and all the other great themes we humans wrestle with? (Rhetorical question..., but responses welcome!)

Thank you for all your contributions - they are essential really!  
Don't be bashful about sending material. See p19 for 'How to'.  
Next BA due out 1 November. Material to the editor by 21 October, but asap is always more helpful & inclusion of submissions more likely.

[www.beingalongside.org.uk](http://www.beingalongside.org.uk)

# *Poem: Being Small For God.*

by Simon Gregory Partridge

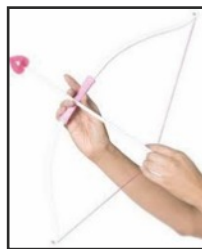
In the small moments comes the inspiration.  
In the river you will find currents  
Rivule; watery; explanatory Like keys for a new door  
Tumbling; spinning; opening Your mind scene in tao  
In line with Lao's languid figures That slowly etch a character  
For the old cathedral of ideas For you; for flame; your peers  
Catching the love that is there Is what; is this; is where  
The words set themselves To an Heavenly scale -  
Like spare halos on a rail.

You can pray however small.  
Spectral towers however tall Iconify before the words' soft fall  
Embedding meaning in the prayer.  
My life; my God; my castle in air  
Seeking my heart like an arrow As it beats like a warrior.

A tinkering of strokes so tiny-housed  
That the heart rejoices in its winey laws Responding to the quiet breath  
That sometimes carries the intent Of our doe-like steel archer's bent  
The little things mirror the high Intent of the causitry that cries  
This is my prayer; my word; my ply;  
And double fletched the arrow to the heart Double drives the fleche apart  
So all your prayers become twice Remembered and twice again  
Till they built a ladder in the sky So you can climb little by little  
On the rungs that intentions make For the flaming of the hearts' sake.

Two things I ask of prayer That it be gentle as a spear  
And that it brings you where  
- As high and deep as fear -  
There is love in the atmosphere.

Like a small dove  
We breathe in and imitate the prayer above -  
With the chemistry of love.



*Simon Partridge*

Occasionally, a trusty companion draws alongside: this book is one such, and no apology will be offered for the space taken up!

## *Book Promotion 1.*

***Spirituality, Values and Mental Health:***

***Jewels for the Journey***

Eds: Mary Ellen Coyte, Peter Gilbert and Vicky Nicholls  
Jessica Kingsley 2007; 336pp; ISBN: 9781843104568; pb  
£25.00. [www.jkp.com](http://www.jkp.com); 020 7833 2307.

Spirituality, religious belief and inclusive faith communities are important for mental well being but mental health practitioners have few guidelines for acknowledging these issues when working with service users. *Spirituality, Values and Mental Health* gathers together personal and professional contributions from mental health professionals, carers and mental health service users and survivors.

It addresses the stigma that can surround both mental health and spirituality and explores the place of the spiritual in mental health care, teasing out implications for research, education, training and good practice.

This book is a welcome source of ideas and common-sense that is essential reading for mental health practitioners, carers and service users, chaplains, faith leaders, faith communities, as well as students and professionals working in the field of spirituality and mental health.

**Mary Ellen Coyte** has been a consultant researcher and trainer in health and mental health for 9 years, specialising in user involvement, service development and spirituality. She is a lay mental health chaplain and community dance leader.

**Peter Gilbert** is professor of Soda! Work and Spirituality, Staffordshire University. He has been a social work practitioner for 13 years, and was Director of Social Services for Worcestershire Council. He is the NIMHE Lead on Spirituality and Mental Health.

**Vicky Nicholls** is the joint coordinator of the Social Perspectives Network for Mental Health and a freelance trainer and researcher in health and social care, specialising in spirituality and mental health. She was

previously Spirituality and Mental Health Project Coordinator for the Mental Health Foundation where she coordinated a series of user-led research projects.

All are survivors of mental distress.

**Contents:**

*Foreword.* John Swinton, Professor in Practical Theology, University of Aberdeen.

**Section A: Context.**

1. *The Spiritual Foundation: Awareness and Context for People's Lives in Britain Today.* Peter Gilbert, Professor of Social Work and Spirituality, Staffordshire University.

2. *Values-Based Practice: Help and Healing within a Shared Theology of Diversity.* Bill (K.W.M.) Fulford, Professor of Philosophy and Mental Health, University of Warwick and Kim Woodbridge, Milton Keynes PCT.

3. *Spirituality and Mental Health across Cultures.* Dr Surnan Fernando, Honorary Senior Lecturer, European Centre of Migration and Social Care, University of Kent, and Honorary Professor of Applied Social Studies, London Metropolitan University.

4. *Loss and Grief: Spiritual Aspects.* Professor Neil Thompson.

**Section B: Diverse Perspectives.**

5. *Through a Glass Darkly: Looking for My Own Reflection.* Sarah Carr, Research Analyst, the Social Care Institute for Excellence, London.

6. *A Journey - with Faith: Complex Travels with Islam through the Mental Health System.* Mariyam Maule, Premila Trivedi, Andrew Wilson and Veronica Dewan.

7. *Connecting Past and Present: A Survivor Reflects on Spirituality and Mental Health.* Vicky Nicholls, The Social Perspectives Network for Mental Health.

8. *Who Am I?: The Search for Spirituality in Dementia. A Family Carer's Perspective.* Barbara Pointon.

9. *A Chaplain's Own Story.* Paul Chapple, Honorary Chaplain, St. George's Park.

10. *Keep Up Your Spirits: Run for Your Life! A View of Running as a Spiritual Experience.* Peter Gilbert.

**Section C: Good Practice.**

11. *Spiritual Assessment - Narratives and Responses*. Wendy Edwards and Peter Gilbert.

12. *Spirituality and Psychiatry - Crossing the Divide*. Dr Andrew Powell, Chair, Royal College of Psychiatrists.

13. *Spiritual Competence: Mental Health and Palliative Care*. Rev Cameron Langlands, David Mitchell and Tom Gordon, Chaplain.

14. *Working with Qi (Chi) to Help with Mental Health Problems*. Nigel Mills, Hereford PCT.

15. *Spiritual Practice Day by Day - Conversations with Those Who Know*. Mary Ellen Coyte.

16. *How Different Religious Organizations Can Work Constructively Together*. Azim Kidwai and Ali Jan Haider.

17. *Organizational Health - Engaging the Heart of the Organization*. Sarajane Aris and Peter Gilbert. .Section D: Education and Training.

18. *A Plea for Broad Understanding: Why Mental Health Practitioners Need to Understand Spiritual Matters*. Christopher MacKenna, Director, St Marylebone Healing and Counselling Centre.

19. *Promoting Spiritual Well-being in the Workplace - Training and Support for Staff*. Frances Basset and Thurstine Basset.

20. *Awakening the Heart and Soul: Reflections from Therapy*. Brian Thorne, Professor Emeritus, University of East Anglia, and Professor of Education, the College of Teachers.

21. *Mental Health Care: The Ultimate Context for Spiritual and Pastoral Formation*. Julia Head, Specialist Chaplain, and Mark Sutherland, Chaplain, South London and Maudsley NHS Trust. Section E: Research.

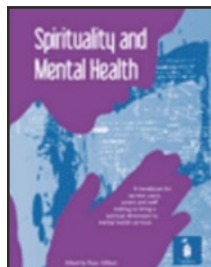
22. *Researching Spirituality and Mental Health - A Perspective from the Research*. John Swinton.

23. *Researching the Soul: The Somerset Spirituality Project*. Rev Canon John Foskett, the Somerset Partnership Social Care and NHS Trust, and Anne Roberts, the Ammerdown Centre, Somerset.

24. *Concluding Thoughts*. Mary Ellen Coyte, Peter Gilbert and Vicky Nicholls.

The Contributors; Subject Index; Author Index.





## *Book Promotion 2*

### ***Spirituality and Mental Health***

Edited by: Peter Gilbert

Pub: Pavilion Publishing, Brighton, 2011

0844 880 5061 / [www.pavpub.com](http://www.pavpub.com)

isbn: 978 1908 066008

Containing 23 chapters - outlined below - on aspects of spirituality and mental health written by experts. It promotes an understanding of people's belief systems rather than a mechanistic approach to mental health services, and proves the increasing importance of spirituality in health and social care.

Understanding mental health and spirituality: *Peter Gilbert*

Researching spirituality: evidence and practice: *John Swinton & Madeleine Parkes*

Spirituality and mental health services: *Peter Richmond and Peter Gilbert*

The service user view: *Peter Gilbert with Jo Barber and Madeleine Parkes*

The only verity is my soul - the carer's view: *Barbara Pointon, with Jaqui Miller*

Professional attitudes: *Madeleine Parkes and Jo Barber*

Ethnicity and spirituality: *Hari Sewell*

Faith perspectives on mental health, and work with faith communities: *Arthur Howes and Qaisra Khan*

Psychological approaches to spirituality: *Sarajane Aris*

Assessing a person's spiritual needs in a healthcare setting: *Sarah Eagger and Wilf McSherry, with Peter Gilbert and Steve Wharmby*

Children and young people's well-being: *Rebecca Nye*

Dementia and spirituality: a perfume always remembered: *Ben Bono, Susan Benbow and Kate Read*

Mental health, dignity and palliative care: *Andrew Goodhead and Malcolm Payne*

Death - the ultimate challenge: *Margaret Holloway*

Educating for spiritual care: *Bernard Moss, Janice Clarke and Ivor Moody*

Valuing staff and training for spiritual care: *Katja Milner and Julian Raffay*

Equality and human rights approaches in the NHS: making spirituality in mental health care count? *Ranjit Senghera*

Mental health and the sexual, religious and spiritual identities of lesbian, gay, bisexual and transgender (LGBT) people: *Sarah Carr*

Mindfulness-based stress reduction in mental health care practitioners: *Julian Bowers*

Reflective practice - the 'soul' of professional engagement in relationship  
*Joy Gaud*

Chaplaincy and mental health: *Andrew Wilson and Rob Merchant*

Recovery and spirituality: aligning ourselves with ourselves: *Tanya Kennard-Campbell*

Historical, spiritual and evolutionary approaches to suffering, compassion, caring and the caring professions: *Paul Gilbert*

Vital information for students and academics, practitioners and service providers, service users and carers.

## *In Search of Silence*

*Beyond the storm,  
Where Blue sky  
Still cradles  
The morning sun.*

*In the clearing,  
where shafts of light  
Hold back the shadows  
Of the ancient wood.*

*Beyond conflict and pain  
And the inhumanity of man.  
Beyond duty  
And this journey  
That has seemed so long.*

*Chris Roe,  
from his anthology of the  
same.*

*More details:  
[chrisroe@tiscali.co.uk](mailto:chrisroe@tiscali.co.uk)  
[www.silntflightpublications.co.uk](http://www.silntflightpublications.co.uk)*

# *Poem: Finding Yourself*

by Simon Gregory Partridge

Where am I? Where are you?

Look for yourself in the sifting sands of the desert,  
In the ever changing wavelets of the sea.

Be proud to live on this planet, To turn your hand to prayer  
Praise the Almighty, Take part in his work:

Take a stone; Look at its surface.  
Softly undulating ridges Like the buzz of life  
Hard corners to puzzle on.  
If you cast the stone You will have to follow it;

Similarly if you make a prayer And offer it to the heavens  
You will follow that prayer to heaven.  
Soft as solace; hard as hope Till the new day dawns  
And the sun breeds new prayers  
From the seeds of the prayers  
That have gone before.

Be of good hope; Strong as the rosary -  
Nestled in God's hand.

## *Sit Vac*

### **Croydon Association for Pastoral Care in Mental Health**

seeks to appoint a new coordinator to manage and support the work of the Association following the retirement of the current post holder. The post becomes vacant at the end of November.

APCMH is a voluntary organisation of Christian foundation that supports the spiritual needs of people living with mental distress in a variety of drop in clubs and creativity based groups.

The post is for 25 hours per week with flexibility to cover some evening and weekend working.

The actual salary for 25 hrs per week is £17,360 per annum.

The appointment is for 2 years in the first instance.

An enhanced CRB check is required for this post.

For further information please contact Sue Albery:

0208654 4010

[admin@croydon-apcmh.co.uk](mailto:admin@croydon-apcmh.co.uk)



# *The Who & What of Being Alongside*

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[www.beingalongside.org.uk](http://www.beingalongside.org.uk)

*'Being Alongside' is the operational 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 United Kingdom and it welcomes and encourages people whatever their own faith or belief system. Governed by its National Committee, BA / apcmh s primarily concerned to promote and encourage "being alongside" people experiencing mental or emotional distress.*

UK Registered Charity: 1081642

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All submissions welcomed by the Editor.

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Views in *Being Alongside* are not necessarily those of the organisation.

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Retail Therapy?.... Does my head in!