

PAFAM

Patients and Friends of Anthroposophic Medicine

Embracing Life



NEWSLETTER

Issue 26 Summer 2017

Dear Friends,

Welcome to our Summer 2017 Newsletter.

The theme in this issue is **Light and Warmth** and we hope you enjoy the articles we have included. We have the new book by Jonathan Stedall 'No Shore Too Far' an innovative article about 'Encounter and the Healing Relationship' from Jane Chase as well as the Weleda articles on Warmth and Light.

There are new initiatives: Elysia Health which will be a benefit for all

users of Anthroposophic Medicine and 'Souls Choice' a workshop led by two of the founder members of Elysia Health, Sebastian Parsons and Melanie Taylor. You can read about these two new and inspiring initiatives in this issue.

PAFAM is holding a One Day Workshop on July 8th led by Adrian Large and Laura Ridolfi at the Elysia Centre in Stourbridge. This will also be the venue and space for our own AGM.

One of our committee members attended the Medical Section

Conference in Stourbridge. Two other committee members are planning to attend the Medical Section Conference in Dornach in September which will include the European Federation of Anthroposophic Patients Associations (of which we are a member) Annual General Meeting. We will report back on these two events in our next issue Winter 2017.

We wish you a warm and light filled summer!

Cathie Green (on behalf of the PAFAM committee).

STOP PRESS:

New Mistletoe Therapy UK website
Mistletoe Therapy UK has just launched
its newly designed website:
www.mistletoetherapy.org.uk

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PAFAM

Patients & Friends of Anthroposophic Medicine

PAFAM is a Friends and Patient Group specifically orientated towards promoting the use of Anthroposophic Medicines and Therapies in the UK.

It aims to support and promote legislation at a national level to achieve this, at the same time as offering a member service that includes information about the availability of doctors, therapists and healthcare in general. PAFAM also provides workshops and retreats, a bi annual Newsletter as well as its distinctive 'Living Will' within the context of its belief in freedom of choice and access to medication, medical treatments and therapies.

For more comprehensive information or to become a member of PAFAM please visit: www.pafam.org.uk

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PAFAM Retreat

Exploring the gestures of the Labiates, the culinary herbs:

(Rosemary, Lavender, Thyme...)

and the umbrella plants of the Carrot family

(Dill, Fennel, Parsley...)



Date: July 8th 2017

Time: 9.30 - 5pm

At The Elysia Therapeutic Centre

52 Bowling Green Rd, Stourbridge, DY8 3RZ

A day of discovery using artistic exercises, contemplation and conversation to explore the gestures of these two contrasting two plant families.

This workshop will be led by Adrian Large and Laura Ridolfi.

£30 per person.

Lunch and refreshments included.

Warmth

When we think of warmth we think of the two aspects it encompasses. On the one hand physical warmth –‘the quality, state or sensation of being warm’ and the spiritual aspect – the warmth of enthusiasm, love and kindness.

Here at Weleda we use differing degrees of warmth in the pharmaceutical processes we use to transform our starting substances, often plant in nature, to a human medicine. In fact, warmth has been used in the process of transformation since ancient times. Just think of the way a substance such as metal or glass changes as it is heated expanding, becoming softer, liquifying and shimmering as it enters the gaseous state. When we look at the different heat processes they range from the mild warmth of Digestio to the intense heat of Ashing with 5 processes (and temperatures) in between these 2 extremes.

Digestio

In this process, the plant extract is kept at 37 ° C – normal human body temperature for one hour. We think of it as directing the plant activity to the human being. The ferns and willows we use in Digestodoron are subjected to this process. Digestodoron helps to normalise disturbed rhythms of the digestive system.

Infusion

Any one for tea? In this process, hot water is poured onto dried plant material and left for a short period of time before straining. Often used for plants rich in aromatic oils e.g sage leaves or chamomile flowers as the very short heat process does not destroy these.

Boiling (Decoction)

Here plant parts are mixed with alcohol and water and starting from cold the mixture is brought to a simmer under reflux. This means that the steam from the boiling process is cooled again and again. In terms of man this process can be likened to a pre-digestion process and plant roots such as Chamomile are prepared in this way. The root living as it does in the cold, dark earth needs to be warmed whereas the aromatic oils mentioned in the previous process already possess the sun’s warmth and

therefore only need the gentler process of infusion.

Distillation

Here warmth is used to separate volatile substances leaving the plant residue behind. We make a distillate of spices including clove, nutmeg and cinnamon together with melissa leaves to use in our product Digestion Calming Drops.

A very special form of distillation is used to transform metals into metallicumpraeparatum, increasing the therapeutic effect.

Tostatio

A roasting process, a dry method using hot air. Green coffee beans are roasted in this way releasing aroma and taste. A potency of Coffeatoستا is used in our Avena sativa compound drops

Carbonisation

The warmth is increasing in this process which involves



from the mild warmth of digestio to the intense heat of ashing

burning plant material without oxygen until only the carbon skeleton remains. This is the process by which charcoal is made. One of our remedies Carbo veg is subjected to this process. Veg is a shortening of 'vegetabilis' (plant material) – often birch is used in this process so it can also be known as Carbo bet where the 'bet' is a shortening of betula (birch)

Ash (Cinis)

The hottest process of all 500 – 700 deg C. The plant material is burnt with air until all that remains is a small pile of ash, containing the plant minerals. All the warmth and light the plant has stored during growth and ripening is driven off. In contrast to carbonisation where the resulting substance is dark and devoid of light, in fact, absorbs light, here the ash encapsulates the light and often colour too.

Just as the phoenix rises from the ashes for a new beginning so too with cinis which encapsulates the life force of the seed condition of the plant

There is no spirit without matter
No matter without spirit

Written by Zoe Smith, pharmacist and former Head of Production at Weleda UK



Warmth in the Weleda Garden

One of the Anthroposophic remedies which we make from the ferns and willows growing in our Derbyshire garden is Digestodoron, which helps to normalise disturbed digestive rhythms.

It is of course important to acknowledge the active pharmaceutical ingredients (API's) when considering the medicinal properties of a plant, but it can also be useful to consider what the plant reveals of itself in terms of habitat and growth habit.

The preferred habitat of ferns is deciduous woodland and it could be said that an intense process of digestion occurs in this sort of environment. The leaves that fall in autumn are full of tough substances like lignin and cellulose, which take a considerable time to decompose. So woodland soil takes a long time to develop from the assimilation of years and years of leaf litter.

Is this part of the reason why Steiner suggested that these ferns would be useful in helping our own digestive processes? It's not hard to see the resemblance in their

distinctive leaf shapes to our own digestive tract:

The Hart's Tongue fern is suitably named, resembling the first part of our digestive tract and the Common Polypody and Male Fern reflect the patterns and huge surface area of the villi in our intestines.

We make three separate extracts from these three ferns, each gently heated to 37°C for an hour, then left to steep. After fourteen days the tinctures are filtered and pressed, tested by our in-house quality control team and then relocated to the tincture store.

These three fern tinctures are then mixed with four separate willow leaf digestions from *Salix purpurea*, *viminialis*, *vitellina* and *alba*. Most people associate the willow tree with the development of aspirin from the salicylin which is extracted from the bark. But we harvest the leaves from this water-loving tree, whose preferred habitat is riversides and damp areas. Willow is very adept at 'water management' and can help to dry out soils that are too wet to use. And this same sort of 'water management' is an absolutely vital component of a healthy functioning digestive tract.

Water and warmth are also two crucial factors when we focus on another example of nature's digestion – the breaking down and building up processes of the compost

there is no spirit without matter

heap. Compost making is definitely an art, which requires the mindful balancing of earthly matter, water, air and warmth. Too much water and the heap becomes cold and smelly, too little water and the heap gets too hot and almost consumes itself.

The Weleda gardeners take great care when building our 'hot heaps', which are given centre stage in our Compost Field. We build each heap in a day, layering up the saved weeds, green manures, grass cuttings, nettles, comfrey, tincture pressings and a bit of cow manure and old compost. We also add the precious biodynamic compost preparations, which guide the heap's life processes. Within a few hours of completion the heap will start to heat up quite dramatically as the micro-organisms get to work consuming the organic matter and giving off amino acids and heat in the process.

Right next to the Compost Field is a small apiary, bringing another element of warmth to the garden organism. The honeybees keep their hives at a constant 37°C throughout the year, whatever the weather and



whatever the season.

How interesting then, that 37°C is also the average temperature of our bodies, and also the temperature to which we heat our 'digestions'. Funny that...

Written by Claire Hattersley who is the Garden Manager at Weleda UK and also leads the tincture making team.

No Shore Too Far by Jonathan Stedall

Sometimes I have a strong urge to be playful, even in areas that are essentially serious like illness, and even death. Recently I wrote this poem, called 'Not Worth Repairing'.

'Not worth repairing',
so they say -
my faithful toaster
and the mower in its shed.
But what of me?
One tooth is cracked;
I need a coat of paint;
I don't hear all that's said.

One day they'll say the same -
'Not worth repairing' -
forgetting that great workshop in the sky,
that's not that far away,

where I myself will one day toil
to make a brand new model,
an improvement on the last -
or so one hopes -
mistakes and faults observed,
some lessons learnt:
a kinder heart, perhaps,
and bigger ears
and smaller mouth
to listen more
and say much less.

Let's try again
to never burn the toast
or cut the grass
when stones are on the lawn.
Let's have another bash

despite that one big snag –
I come without a guarantee!

The poem is part of a collection that is to be published by Hawthorn Press in May under the title 'No Shore Too Far'. Having been a filmmaker for many years, I only began writing poetry after the death of my wife just over two years ago. Jackie didn't share my interest in Rudolf Steiner's work, and we had very different ways of expressing our understanding and appreciation of the great mysteries that surround us. She was increasingly drawn to the silence of a Quaker meeting.

Through what I've written I've tried to share with her, as I did throughout our marriage, my belief that death is not an end, and that relationships continue. I do this in poems like 'One World', 'Immortal Life', 'and in this one called 'In Touch'.

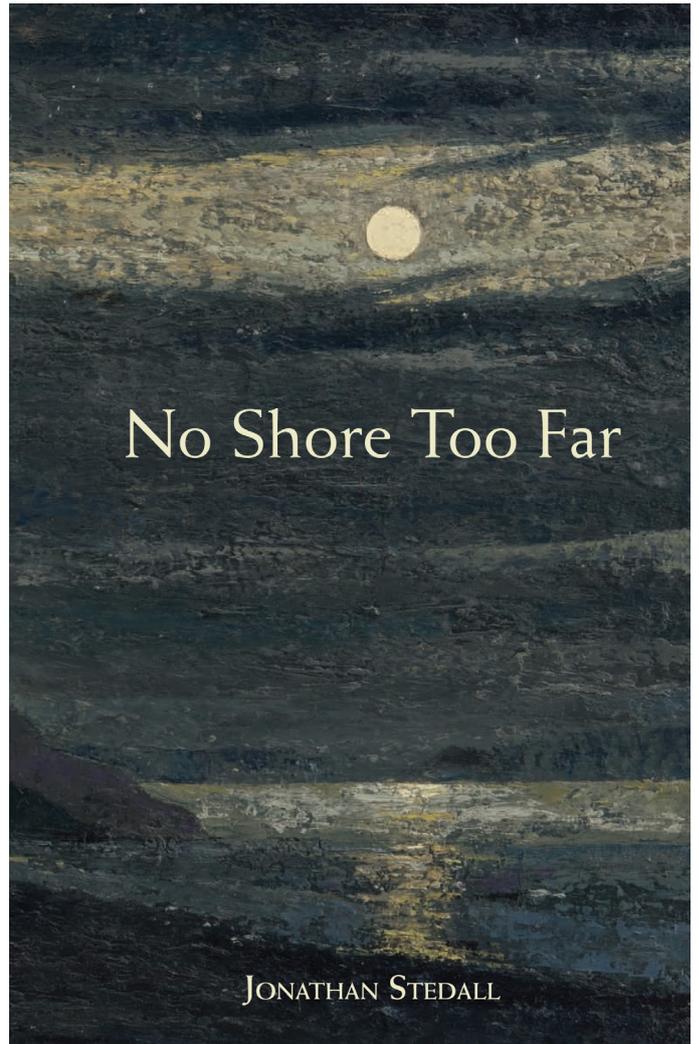
There is no number I can call,
and email doesn't work;
yet where you dwell,
just out of range,
is not that far away.
So, I must make my own device,
and not with bits of wire,
but woven from the love I feel –
a love that flows through all our lives,
in sky at night,
in light of day,
and will do evermore.

In a poem called 'Wings', I then try to imagine her response to my efforts.

'I'm not so far away',
is what she sometimes seems to say.
Or is it my imagination,
my need to feel at peace,
to trust that all is well? ...

How forge those wings, I ask myself, to cross that gulf/
and take me where she is?

'Stay where you are'
her voice calls out.
'Your tasks are in the here and now,
and if you do them well
those wings will grow
and you will fly,



but not to somewhere else;
just closer still
to what is real,
to those you love so much.'

Despite my essential optimism, some of the poems reflect my sadness, and the silence that is often very real and painful, also the inadequacy of what I am trying to do. One verse in a poem called 'Words' expresses both my doubts and my hope.

I'm also well aware
the words I write,
the words I speak,
you neither read nor hear.
But maybe what we feel and think
need neither eyes nor ears.

Many of the poems are expressions of my faith that what takes place in sleep, for example, sustains us emotionally

and spiritually far more than we realise consciously. So, too, in the loneliness that human beings experience as onlookers and outsiders, we are never completely alone. In one such poem, which I've called 'Sleeping Beauty', I also draw on the wisdom that exists in fairy tales, those age-old gifts for which I express my deep gratitude.

... Let's also pray
in years to come,
that someone writes some more:
how Sleeping Beauty
while she slept,
and trapped by all those thorns,
learned what she had to learn,
as you and I must also do,
by sometimes being alone ...

One poem, that is simply called 'Morning', describes my efforts on waking to pause for a while before going downstairs, and to allow what I've absorbed in the night to find its way into my thoughts and plans for the day ahead.

Then down I go,
descending to another day ...
But with me still
the wish, the prayer
to honour and to share
what Dante glimpsed
so long ago –
'the love that moves the sun
and stars,'
and never, never dies.

In the first verse of a poem called 'The Little Death' I also try to link these night-time experiences to what I sense unfolds after our death.

If sleep is what I sense it is,
then when we die,
I like to think
there's no surprise
at what we meet,
at what unfolds
as blinkers fall away.
For every night,
while body rests,
we likewise reconnect
with what it is,

so wise, so pure
that underpins our world.

The final poem in the collection is another playful one, yet explores one of the most profound subjects of all: reincarnation and karma. In it I imagine, as Shakespeare did, the world as a stage, and our lives as plays. At death we then find ourselves offstage 'and thought by some as dead.' There we gather 'to reassess our roles/ the words we spoke/forgotten lines/ the laughter and the tears.'

The final verse of 'Farewell' also touches on a theme that I have explored in a number of the poems: our role as human beings in the evolution, not just of the Earth, but of the Cosmos as a whole. And so, with the help of wiser beings than us, we work away, in preparation for another life/ for yet another play.

We'll write the script,
but just a draft -
there must be space for change.
And let's be bold,
let's not forget -
we creatures on the move -
that we ourselves,
not just the gods,
are destined to create.
So, on we go
to play our parts
in drama's still to come;
and add some lines,
as well as jokes,
as the universe evolves.

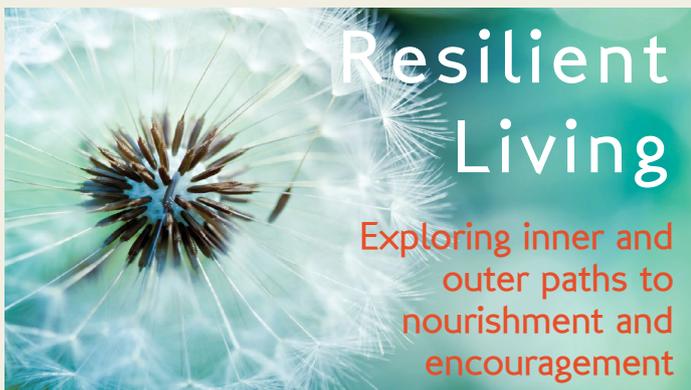
Encounter and the Healing Relationship

“When two people relate to each other authentically and humanly, God is the electricity that surges between them.” — Martin Buber

We are navigating the frontiers of our psyche, our soul, through relationships and the mystery of encounter daily. Giving too much, holding back, when to speak, how to have difficult conversations, striving to be inwardly secure. This is an ongoing process that we are naturally compelled to do in our search for the truth of what we feel and believe in relation to myself, the other and the world. Alongside the longing to reach out is also our drive for a state of

preservation, where we operate from the confines of internal structures that have been established and carefully built over time through our life experiences. When we are confronted to shift the narratives of who we are, we can be overwhelmed by strong emotions, and new stories can be felt as destabilising and even threatening. However I believe we need to develop and deepen our forms of relating that allow for a new consciousness to come about, a consciousness that allows for that which is spiritual and rich in potential from my innermost being.

As soon as we engage with someone we are in relationship, we are already connecting in a variety of ways, and this happens to all of us in a multitude of moments throughout the day. Occasionally a stranger might smile, and depending on the context this could be a heart warming or threatening experience. This threshold towards our inner selves and to the other is complex and intricate. Our individuality by its very nature is designed to be separate. However in order to move beyond our selves, beyond our limitations and into a state of growth we are also compelled to reach towards the other. It is the separateness that I feel which allows me to experience compassion and warmth for another because I am a distinct and individual person.



By being more in touch, present and attentive to what arises within us, we can find our lives to be more nourishing and encouraging.

In this one day workshop we will explore the themes of self care, the difference between emotions and feelings, relationship patterns with their hindrances and potential, and true identity.

The workshop will use creative exercises and dialogue suitable for the general public for personal development and self-transformation.

Saturday 17th June
Stroud, Glos

The workshop is co-facilitated by Jane Chase and Pauline Marksteiner, both BACP counsellors with many years of experience working with individuals, couples and groups.

Venue: St Luke's Therapy Centre
Cainscross Rd, Stroud
Gloucestershire GL5 4EX

Time: 9.30 - 5.30
Cost: £45
Number of participants: 12 maximum

Please contact:
Pauline Marksteiner
Mob: 07981 760 018
Email:
pamarksteiner@googlemail.com

If I look to the outer world, light and warmth are around us given by the sun. If I can have an inner imagination of this and develop a sense for the sun as a warm centre that radiates in myself it becomes a streaming source I feel in my heart. I needed this heart love as a child, but I also need this as an adult as something that helps me grow both emotionally and spiritually. Just as the earth isn't able to live without the sun, I become deprived when I live without warmth from those around me, and I deprive myself if I'm not able to generate my own warmth. I strive to find a source of warmth within myself, and I am also searching for warmth from the other. Light (like a bright idea) gives me a sense of insight and understanding where meaning and a sense for my truth can arise. We find our humanity in these two experiences and neither warmth nor light on their own are enough. We might experience

...let a light enter through the cracks

that light comes to me easily but unless my sparks of understanding are filled with warmth I can be cut off from the world. If I only focus on warmth without light, I can become lost in a merged soup of feeling. My striving is to cultivate both of these forces which form the basis for both love and wisdom.

How do we give ourselves warmth? Imagining and experiencing feelings of gratitude is one way I can allow my heart to be touched. Working daily with an exercise to explore what has touched me, surprised me, and what am I grateful for warms my soul and allows a warmth to flow into me. Likewise my inner light can be kindled and awoken when I cultivate wonder, interest and curiosity. These qualities bring about insight, understanding and meaning. This interest in others wakes me up to new ways of thinking about myself and the world around me. This isn't an abstract thinking about the world, but rather finding myself moved to another position in which to see the world in a new light. Steiner describes something similar in this way: *"the more he (the human being) develops a social interest in the opinions of other men, even though he considers them erroneous, the more light he receives into his own thinking from the opinions of others..."*ⁱ

Warmth and light are central to the counselling relationship and in this person to person encounter these qualities have the deepest effect on change. I carry the following questions into my counselling conversations: Where does this person I am with long to be understood and warmed? What is caught in the dark and needs a light shining on it? How can my 'I', my most spiritual centre of myself, come into relationship with the 'I' of the other? I am also stirred by what I experience from the other and my 'I' warms and stimulates in return we build this new ground together. This activity allows for deeper listening and meeting in this way allows the person I am with to soften, open up, be vulnerable and begin to let a light enter through the cracks of defences.

In the counselling relationship we both agree and contract together that the conversation we are having is taking place because change and understanding is sought. There is a recognition that the stories we know about ourselves are no longer serving us. In this relationship form we are given permission to move away from the idea that a conversation is only about a means to an end where we replay what is familiar. We are invited, even given the remit, to cultivate the unknown between us. Information

ⁱ R. Steiner, The Inner Aspect of The Social Question Lecture 2
2/11/1919

gathering is an important part of understanding but if we can gradually both make the shift to something less familiar then we make the step to an enlivened experience. This allows us to both grow and become different because of the conversation we have just had. This is the change from relationship to encounter where encounter becomes a source of growth.

This turning towards the other happens in the therapeutic relationship, but we can also experience it in our everyday meetings. Steiner describes how we can weave a garment for the world through three human activities: by meeting the world through compassion, wonder and conscience. We can develop these forces when we make a space to sit together in a different way to how we might do with our everyday selves. Here we can invite the emergence of a shifted field which comes alive, is nourished and sustained by our intention to be open and explore together. In this place we consciously take a step to meet each - both contributing and taking responsibility through generating a compassion and love for the other – a gesture of moving beyond myself. I generate wonder, interest and curiosity when I am genuinely prepared to understand or see something I don't already know. To have conscience for what I do, I need to move beyond my likes and dislikes, to overcome my natural urges and care ethically and morally both for myself and the other.

There is a doorway here that we need to be prepared to enter into – the doorway through our feelings. Feelings that are tender and intimate, feelings that are allowed to arise when we can be open and vulnerable where we come closer to the delicate trembling parts within myself. Am I ready to be touched in this way? I may have the urge to want to touch you so I can feel how you are, I want to be near you so we can resonate together, and I want to feel touched by you so I know who I am. Can we bare to have time together in this space of encounter? Am I prepared to be different as a result of our connection? Can I quieten my judgements and fears? If we dare, and if we are able, we invite the unknown into a space between us.

Feelings can be trapped in the experiences of my past - feelings I may not even be aware of. Letting myself be touched in these places by another person's warmth, love and interest, brings light into the dark, distant and maybe long forgotten places. The therapeutic relationship allows for these feelings to become visible through love and acceptance. Feeling this love from another doesn't mean we are protected from pain but maybe we become able

...a doorway we need to enter into

to bare it more easily. Likewise acceptance doesn't mean that it is ok what has happened to you or for what you have done - but you are understood for it. Thoughts and feelings that have been caught and stuck have a light shone on them which frees up forces in the soul that might have otherwise been frozen. This release of feelings become capacities within us allowing for us to be more deeply and fully ourselves.

This meeting is the waking up to a divine Self of the other, accepting there is a profound mystery to the person I am beholding. This sacrament of the therapeutic encounter has the potential to act as a call to awaken our intention and our volition for change. Together we walk around this place; the client allowing themselves to be held and supported by the therapist, and the therapist a step to the side witnessing that which longs to be made known. Val Wosket describes the relating in counselling and psychotherapy as *"...an essentially creative activity that involves processing the moment to moment unfolding of subjective meaning and experience as it occurs between two searching people – one who reaches for the truth of their experience, and the other who bares witness to that truth as it is revealed and brought to life..."*ⁱⁱ

How I develop this activity of tuning in to someone and how the other will feel attuned to will make a real difference to how they will feel about themselves. If this attunement happens well, they will feel met and understood. This generates new pathways of understanding as the client has new and positive experiences within the relationship. This is what a parent will often do naturally with the child – mirroring, reflecting, affirming and containing. How that happens with one person will be different to how that is with another as each communion has its own life, rhythm, and flow and arises from the unique encounter of our relationship together. Just like the sun warms us and relaxes our body in the heat, so does the warmth of genuine encounter relax and open our souls.

These practices are not easy when we live in a world where alienation, busyness and separateness are so prevalent. It is natural to turn away from encounter, especially when we have the feeling we are not being listened to. If we are not attuned to and encounter doesn't happen, we can feel a sense of loss, but it may also feel like relief – I am kept protected and safe and nothing has to change. Meeting openly and vulnerably can be an overwhelming threshold and can often feel too impossible to cross in our daily relationships - including with our partners. The therapeutic relationship offers a practice ground to explore and move

around well established defences gently and slowly over time. It can sometimes feel like a threat and an impossible chasm to navigate but is a continual journey – even for those familiar with the path. The journey closer and closer to the truer, deeper and authentic Self or 'I' grows and changes and fluctuates throughout our life, and different life phases and experiences offer the opportunities to meet the potential for inner shift - stepping over a threshold.

As we become more and more in need of connecting through lived human experiences, people are increasingly turning to counselling and psychotherapy. In this formal relationship we have an agreement from the outset that the client is prepared to change through this work together and there are structures and ethical guidelines to ensure this remains a safe and professional practice. However outside the boundaries of the therapeutic relationship, a potential for healing encounter is possible to all of us through our growing capacity for love and wisdom and the need for what is genuine. We are able to step in to conversations and encounters that can consciously build up new substance between us. Through an agreed way of having encounter - or a 'helping conversation', we can find ways for being there for each other with compassion, wonder and conscience.

Collectively we are very young in this field of relating but daily we have the growing possibility to bring in this deeper level of encounter to the relationships around us. Between 'I and thou' we create a holy vessel, our relationship becomes an experience of sacrament, and conversations have healing potential.

Jane Chase

Further reading:

- Martin Buber *'I and Thou'*
- Athys Floride *Human Encounters and Karma*
- Michael Lipson *Stairways of Surprise*
- Rudolf Steiner *Awakening to Community 1923*
- Rudolf Steiner *Earthly and Cosmic Man. The Mission of the Earth - Wonder, Compassion and Conscience, The Christ Impulse. 1912*

Jane Chase is a Biographical Counsellor working with individuals, couples and families. She has a practice both in Stourbridge and Stroud. janechase29@gmail.com

Soul's Choice

A practical guide to creating a more fulfilling and en-souled working life

There is a native American allegorical tale in which a wise Elder tells an innocent youngster of the two wolves that reside and fight in all of us, one driven by hate and fear, and the other by love and purpose. When asked: "which will win?" The Elder answers; "the one you feed." A powerful answer that resonates strongly.

The Soul's Choice is a 1-day workshop that explores what this might mean for us in every-day life. Asking questions like "where do these wolves come from?" and "how do we feed our wolves, anyway?"

The workshop is experiential, exploring life themes and experiences to help connect the everyday to the deepest universal truths. Touching on questions of freedom, spirit, good, evil and consciousness the workshop opens our eyes to the always present but almost always unconscious choices our Soul is making all the time.

Rudolf Steiner's Anthroposophy is a profound exploration of the nature and working of the Soul, and is a fundamental inspiration and resource to the Soul's Choice workshop. Steiner's insights into freedom, love, purpose, fear and evil resonate with this simple tale and so the workshop also offers a gateway to Anthroposophy.

The choices we make in our daily lives are based on the spectrum between security and freedom, necessity and

purpose. There is a dialogue that goes on between these two polarities which are at work in all of us all the time, sometimes consciously, sometimes unconsciously. We can ask if there is enough of a gap between a survival pattern reaction to events and the ability to pause quietly and think about how we want to live, love and lead our lives.

In Soul's Choice we explore these themes through simple exercises developing a living thinking using observation, art and conversation. The aim is to develop new soul resources that bring life, harmony and a sense of fresh engagement with our life's meaning and purpose.

This workshop is designed to bring greater confidence in taking our unique and individual spiritual resources into the world.

Created from the process of orientating our own work, The Soul's Choice shares the key spiritual insights we have needed to continue progressing – to finding context in a world in ever-growing crisis and to sustaining a sense of hope within it.

To enquire further or book a workshop in your area contact Melanie Taylor on: 07810 048 739 or email melanie@elysiahealth.org or visit our website where you can also book online: <https://oasis.elysiahealth.org/souls-choice/>

Feedback from participants:

I feel a lot of gratitude for inviting us to open our eyes to truths plain and simple. To keep seeing and learning. Thank you.

It has been already helpful, I used [it] in my own workshop almost immediately.

It was an inspiration to witness you alive in exploration, in movement with life. This was so restorative for me!

It has given me a different way to share with my clients what is happening inside.

Elysia Health

Everyone knows that the NHS is in deep a crisis of morale as well as perpetually struggling for enough money. We know that social care has been cut and this is increasing the load on the emergency services. De-prioritising low-level illness saves money in the short-term, but this approach is entirely self-defeating, leading, as it does, to more expensive to manage health crisis.

Mental health is also often de-prioritised in the process of making cuts, which is a double pity as it is already very much the poor relation of “proper” physical illness. Is that any wonder that in a system and science deeply fascinated by the physical-reductive perspective that the mysteries of the body attract more interest than those of the soul?

Anthroposophical health-care has the potential to counteract this imbalance and it is the intention of Elysia Health to try to bring this about. Anthroposophy is rich with deep insights into how the soul is the root of good health and well-being. Using a very different vocabulary and method, anthroposophy is, none-the-less, very much operating in the same field as psychology.

Stress is a major driver of ill-health and dis-ease in the modern world. There is a very great deal of research being carried out, all the time, all over the world, to try to mitigate or manage stress. It is the soul-dis-ease that has been wearily carried through many a journey towards a critical health-care crisis.

Anthroposophical perspective on stress recognises the soul in adversity and initially providing comfort looks to support the soul to meet its torment with courage. Encouraging both an openness to the learning that may fend off the impending crisis, and later, the openness that can come from facing critical moments. An understanding that builds resilience in dealing with stress, and a strengthening of the soul that it may transform. True knowledge of the soul emerges and with it soul-wellness.

Elysia Health is a community initiative – a multiplicity of communities – from centres to connecting centres, from patients to the large community of life. It connects with, connects within, connects to and connects between.

Again, Anthroposophical perspectives help us understand the healing power of connecting, of relationships, which foster meaning. Meaning supports courage and courage is needed if we are to engage. Engaging in our lives generates experience and experience is needed if we are to really understand. Understanding brings with it inner-calm, and inner-calm fosters wellbeing. Wellbeing enhances relationship.

Our own paths towards and through crises, when set in the context of ever-unfolding relationships, take on a deeper and more resonant power for change and growth. We see the interconnectedness of the anthroposophical community-based approach! But times are always changing, and Elysia Health is an expression of this impulse that is designed for the

21st Century. A time when the soul-of-man is in great movement, reaching strongly for freedom, never to be controlled, always to find its own path.

Anthroposophical health has a great deal to offer our social-body, and in a way that is versatile, effective and affordable – at least when compared to the cost of many drugs and modern medical processes. Not that these innovations are not amazing and crucial to surviving our health crises – but the anthroposophical support can help avoid these crisis, can support recovery, can help avoid repetition.

The human being: thinking heads, feeling hearts, willing hands – in conscious and unconscious relationships – impelled to do, buffeted by storms of feelings, yet orientated in our worlds by our understanding.

We, as anthroposophical health practitioners, stand ready to support the human being on their journey! Tending to storm-weary souls, strengthening their capacity to understand, building their understanding, that they may orientate themselves and even take command of their storm-tossed vessel.

Elysia Health has set out to support: training in anthroposophical healthcare techniques; the delivery of anthroposophical healthcare through effective health centres; and by providing advice and information directly to the public.

Elysia Health recognises there are two challenges. The first is personal wellbeing – the caring interplay of healing and learning, physical and spiritual care. The second is organisational wellbeing – the caring support for organisations’ capacity to support the multiplicity of personal experiences that happen when we work together.

And we have three insights to support us in meeting these challenges. We can reach out with information, advice and support training; we can support the systems in which professionals operate; and we can help overcome fragmentation and isolation – we can support community. Elysia Health is not a single organisation, and neither is it the “control station” of a group of activities. It is the conscious collaboration of autonomous organisations that have decided, out of their own freewill, to work together to a

common purpose.

Elysia Health is visible in the world through a website – elysiahealth.org, which is a burgeoning resource for those seeking help from anthroposophical health care. There is a public directory of therapists, treatments and centres. Plus, resources for home-care and access to more information and training if you feel professionally drawn towards care. The Elysia Health website is a public healthcare portal. Visit it at <http://elysiahealth.org>

There are health centres that are members of Elysia Health – for instance the Elysia Therapeutic Centre in Stourbridge. Founded out of the same impulse, the centre shares the name “Elysia”, a word which has its semantic roots in the mystery centre of Eleusis, the ancient Greek healing temple of the ordinary man. However, all centres that share the purpose of Elysia Health are welcome to join.

At the heart of Elysia Health is the Calyx Trust – a charity founded to support anthroposophical health care. The Calyx Trust is fundraising so that it can provide bursaries for trainees and patients, and so that it can provide funds for the Elysia Health communications programme (the website) and the development of anthroposophic health centres, both with grants, and through providing organisational consultancy.

The professional network of therapists connected by Elysia Health are registered with, and can choose to join, the Elysia Health Association. The Association manages both the public portal mentioned above, and another website, just for anthroposophic healthcare professionals: <http://association.elysiahealth.org>.

Whilst Elysia Health supports professional anthroposophic health training, it also connects courses and programmes run for the public. These include the Oasis Pathways programme which has operated successfully for many years out of Stroud, Stourbridge and Hereford. The latest innovation is the Soul’s Choice programme. This is based on 1-day workshops and seeks to orientate 21st Century Souls to their tasks!

Over the coming months and years, we hope that Elysia Health will become a part of many people’s lives! You can expect to hear of our fundraising and promotional activity as we alert the world to the incredible resource that is anthroposophic health.

Sebastian Parsons and Melanie Taylor
5th April 2017 Elysia Health

PAFAM Home Treatment Guide

This fifty paged booklet is packed full of information about common minor illnesses and injuries and how to deal with them at home. It is a really helpful reference guide; for example, not many people know how to make or use a poultice which can be very helpful in easing discomfort.

You can order your copy by sending a cheque to Cathie Green for £4.25 (inclusive of postage and packing) made payable to PAFAM.

PAFAM
Patients & Friends
of Anthroposophic
Medicine

**HOME
TREATMENT
GUIDE**

Information and advice for patients in
dealing with common minor illnesses

Home Treatment Guide

Ointment Cloths

These are used when it is necessary to have an ointment on the skin for a long time, i.e. overnight.

Procedure:

1. Cut a piece of fine cotton to the size of the area to be covered.
2. Squeeze out a portion of ointment onto the cloth and work well into the material with a wooden spatula or knife. The cloth can be placed on a piece of gauze for extra comfort. Fold the cloth and gauze in half and place on hot water bottle to warm through.
3. Place on the area to be treated and cover warmly with a wool cloth or scarf. Leave in place for as long as possible.

**NB For metallic ointments, the layer on the cloth should be very thin and any excess must be scraped off.
Plant ointments in lanolin should be applied more generously.**

If the cloth is used on unbroken skin (kidneys / bladder), it can be re-used with a little more ointment applied.

If the cloth is to be used on a cut or burn, it should be ironed first, to sterilise it and thrown away after use.

Examples of ointment cloths

- Copper ointment, caraway ointment and fennel ointment cloths to abdomen for cramping
- Copper cloth to solar plexus – for bereavement, performance anxiety
- Copper cloth to kidney – for varicose veins, tired feet and recurrent infections
- Aurum / Lavender / Rose ointment cloth to the heart for anxiety, insomnia or grief

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Avon Gorge Herbs

It's now over four years ago that we heard of the imminent closure of the beautiful Herb Workshop in Beannachar Camphill, Scotland. Being therapists ourselves we had benefited from the wonderful oils, ointments and creams produced there, for very many years.

Richard Pethean, who inspired, created and carried this work for nearly thirty years, very kindly allowed us to come and join him for a short week, although at this stage he was already very unwell indeed. With an immense effort on his part – I would guess, being passionate about seeing his precious work, his life's project, continue - he showed us the rudiments and let us peek into his magic workshop – making with us an oil and an ointment, as well as soft soap, in the process responding patiently to all our questions. This very generous sharing continued for months after our return to Bristol, with endless emails flying north and south, nearly up to his sad parting on 29th May 2014. Since then his wife, Elisabeth has continued to give us on-going support by forwarding his valuable recipes to us whenever the idea to venture towards yet another product, arose. She also helped us tirelessly over months to buy, pack and transport both tools and ingredients down south, whilst we grew more and more into our new 'job'. You can imagine how blessed and grateful we feel for the trust, for the gift we have been given – to have the

chance to continue this wonderful and important work.

Initially we thought to make just the Solum oil, our 'favourite', but one thing led to another – and we now have a large range of oils, creams, ointments and bath-milks – and have even started to make our own tinctures.

We try of course, wherever possible to source only organic ingredients, but even more importantly biodynamic, if available. We are still running small scale enough to do most of the work by hand, which seems both rather pleasant for us in the making, but also enhancing the quality of the products.

If you should be interested in what we do and make, with questions and requests, I am more than happy to send you a list of the Avon Gorge Herbs range, accompanied by another list, which 'spells out' what each item could be useful for.

Sibylle and Henk Kort
Avon Gorge Herbs
elisabethkort@yahoo.com Tel: 0117 9148134

Mistletoe Therapy Research: We need YOUR support

After 4 years of preparation, we are very pleased that a pilot randomised controlled trial for mistletoe therapy in the UK has been given the go ahead. Given the lack of research into mistletoe therapy in the UK and the consequent difficulties encountered by patients wishing to access the therapy, this is particularly good news. Research trials funded by organisations with an interest in promoting mistletoe therapy, such as manufacturers or providers, have in the past been criticised. To counter this, it is very important that we show strong public support for research into mistletoe therapy.

To help demonstrate this we have launched a fundraising page for this trial. This is a unique opportunity to show your support for mistletoe therapy research.

Please take a few minutes to:

- Make a donation towards the trial - no donation is too small! Click on the link to donate <http://uk.virginmoneygiving.com/fund/mistletoetrial>
- Share this email as widely as possible and encourage others to consider donating.

The number of people showing support is as important as the donation itself.

Thank you for your support!

Dr Stefan Geider
CWT Clinical Lead

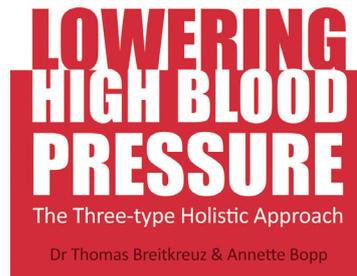


**PAFAM is donating £1000.00 to this
innovate and necessary work**

PAFAM Living Will

The Living Will is a document in which you may indicate what medical care you wish to receive or not to receive should a time come when you can no longer express your views personally. The Living Will bears the same weight as the Last Will & Testament. It is an important document for those who wish to continue taking responsibility for their wellbeing - even when they themselves can no longer communicate it.

For your own Living Will document (which fits into your purse/wallet) please send a letter with your request to Cathie Green with a cheque for £3.50 made payable to PAFAM. Please also enclose your name and address.



Lowering High Blood Pressure

We highly recommend this book to you even going so far as to say it is a *must have* and a definite *must read* for everyone, as it shows you how to make changes to enable a healthier lifestyle on all levels. It will make a wonderful gift for friends and family.

This book is available from Floris Books (www.florisbooks.co.uk) at £9.99 or from PAFAM for £9.50. Please add your own address details when sending cheques (payable to PAFAM) and mail to Cathie Green (contact details on the front page of the newsletter).

A Training for Nurses, Carers, Health Care Assistants, Parents etc. in

ANTHROPOSOPHIC APPROACHES TO HEALING

This 2 year part-time modular training leads to:

- A Self-Regulated Qualification (SRQ) level 4 Diploma for registered Health Care Professionals
- A Certificate of Attendance for HCA's, Carers and other non-professionals

The course covers both principles and practice of anthroposophic approaches to care and healing integrating theory, practical skills (including 'nurses massage' and external applications such as compresses, footbaths etc.) and self-development.

This is an Emerson Course accredited with Crossfields Institute. The stand-alone Introductory Module may be attended during the week of 16-20 October 2017 or 12-16 February 2017 with the Foundation Course beginning 11-15 June 2018.

For further information please visit
www.emersoncollege.org.uk/courses or
contact course facilitator Frances Tagg
E: frances_tagg@hotmail.com



International Forum for
Anthroposophic Nurses

Light And Warmth

In cheerful faith that fears no ill
The good man doth the world begin;
And dreams that all without shall still
 Reflect the trusting soul within.
Warm with the noble vows of youth,
Hallowing his true arm to the truth;

Yet is the littleness of all
So soon to sad experience shown,
That crowds but teach him to recall
 And centre thought on self alone;
Till love, no more, emotion knows,
 And the heart freezes to repose.

Alas! though truth may light bestow,
Not always warmth the beams impart,
Blest he who gains the boon to know,
Nor buys the knowledge with the heart.
For warmth and light a blessing both to be,
Feel as the enthusiast--as the world-wise see.

Friedrich Schiller

PAFAM
Patients and Friends of Anthroposophic Medicine
Embracing Life

