

**THE FELLOWSHIP OF SILENCE,  
BEING THE EXPERIENCES IN  
THE COMMON USE OF  
PRAYER WITHOUT WORDS**

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The fellowship of silence, being the experiences in the common use of prayer without words by  
Various

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**THE FELLOWSHIP OF SILENCE**



SAN PIETRO MARTIRE.

(R. Museo di S. Marco, Firenze).

# THE FELLOWSHIP OF SILENCE

BEING EXPERIENCES IN THE  
COMMON USE OF PRAYER WITHOUT WORDS

NARRATED AND INTERPRETED BY

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TOGETHER WITH THE EDITOR

CYRIL HEPHER



WITH A PREFACE

BY THE

LORD BISHOP OF WINCHESTER

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## P R E F A C E

By THE RIGHT REVEREND  
THE LORD BISHOP OF WINCHESTER

THE Editor has asked me to write a few words about this book. I can do so readily and with pleasure.

I am convinced, as perhaps we all are, by personal experience and observation alike, that there is too much talk and stir, and too little thought and quietness amongst us.

I am sure, in the same twofold way, that there is a great lack of the lifting up of the soul in quiet waiting upon God.

I think too that a large number of our people feel, and rightly feel, some lack in our Church Services. They keep us occupied, if we respond to their guidance: it is their strong point that they invite throughout the active par-

## The Fellowship of Silence

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ticipation of all worshippers. But, except in the quiet spaces at the time of Holy Communion, which all have not been trained to use, they do not perhaps leave us freedom enough.

Such a reverent, faithful use of "silence toward God," and of silent fellowship with others, in the holy place, is an expedient which may well be welcomed for wider use when recommended by those whose experience has proved to them its value.

Such silence is often spoken of as "Quaker silence." It is, we know, characteristic of the "Friends." Their use of it belonged to a passionate desire to part with everything—art, music, vesture, ceremony, even ordered speech—which might come between them and God. It was a reaction, with some of the unwisdom of reaction, in setting aside the organized religious experience of the generations. But the desire was a noble desire—and in a degree the method justified itself, both by the

## Preface

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testimony of those who used it, and by the rare fruits of a Spirit-led moral vigour and moral tone in "Quaker" life.

We may learn from it, without unlearning our love and reverence for older, dearer, and more sacred things which not a few "Quakers" by origin have come to value and seek.

I believe with strong conviction that the Church of England, if her life is to grow in strength, and warmth, and richness, and if she is to gather in, increasingly, into her unity the religious forces of the land, must be ready to learn as well as to teach; must frankly and lovingly recognize and absorb into her own practice and use things which she finds outside herself: it may be in other forms of religious life, it may be in ways still more distant from her own of working for the great aims of justice, mercy, and love.

None of us regret that the Church did this in the instance of the Methodist hymns. Few, I hope, would deny that