

CR Review

NUMBER 456

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QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION



Picture Prayer Meditation



The Starlight Night

*This picture, by Welsh artist **Claudia Williams**, hangs in St. Beuno's Jesuit Spirituality Centre in North Wales, and takes its name from the poem of the same name, written by Gerard Manley Hopkins during his time there studying theology.*

This time last year, I spent five weeks at St. Beuno's being guided through the Exercises of St. Ignatius of Loyola – an extraordinary interior journey of the heart, touching the mystery and meaning of God's intimate relationship with his beloved creation. Baptism by total immersion! I recently spent another two weeks there, this time immersed in the practice of accompanying others on the spiritual journey. It was during this second stay that *The Starlight Night* found me.

Praying with a painting or image can help us to be present to ourselves and God in ways that go beyond thinking. We can become wholly engaged and affected, so that prayer becomes a tangible movement in us. I could spend a long time telling you what *I* see in this picture and how it prays me but, better than that, I would like to invite you to pray with it yourself.

So come apart for a while and be still with this picture. Be present to yourself, noticing how you are. Listen to your breathing. Let your eyes rest on the whole picture, taking it all in. What do you see? Move slowly round it, resting wherever your attention is most drawn. Where are you wanting, or not wanting, to dwell? Where would you like to be in the picture and why? Take your time doing this, there is no need to rush.

Notice how you are feeling as you contemplate the picture and how the subjects – the colours, patterns and textures – the landscape – the light – are all affecting you. Imagine the story that the picture tells. What has happened and what might happen next? Does a word from scripture or a line from a poem come to mind? The picture already has a name but perhaps you would want to give it another name.

Speak with God about what you are experiencing as you look. How might God be looking at the picture and at you? When you are ready to end your time of prayer, gradually disengage from the picture. Come back to the present, notice your breathing again and before you go back to the day's tasks, give thanks for this encounter.

Barbara Clarke, Associate CR

In the tender compassion of our God, the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.

Luke 1. 78-79

CR

Epiphany 2017

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Prayer – coming down the gum-tree



Praying with the Church: *Adoration of the Name*, by El Greco

There are two ways in which today it seems to me that we are up a gum-tree with prayer. First, there are many people who struggle with prayer, whether lay folk or clergy – simply saying 'you must pray' is not going to help them much. Then, secondly, there are many Christians who are keen and energetic and want the Church to flourish, and can't understand why our efforts often have disappointing results. Despite all our good ideas, why do many congregations continue to shrink? With the first, something is getting in the way of prayer, while with the second, it is given a lower place below human striving. One advantage about having monastic communities around is that they are able to stand back from the life of the Church and see it a little more from outside; from this vantage-point what we see is a Church without a proper inner life – it seems to be in fragments – not everywhere, and not with everybody, but it is clear the Church has heart trouble. The inner life of the heart is anaemic. There is a lot of just criticism today of forms of Christianity that are inward-looking, but we have to say too that there is a right form of inward-lookingness that has

been more and more watered down. Part of this is a loss of what you could call overall coverage: a shared sense throughout the Church of what we are about in prayer, and a shared commitment that is specific and definite. We used to have it, but have lost it. Two contributors to this loss were the Enlightenment and the Industrial Revolution. Going back before them to the Church of England of, say, 250 years ago, we see a range of things that people took for granted when they prayed, whether they were workers on the land or university professors. These things were simply second-nature. There are five of them that are particularly important here, things at the heart of the gospel – we have lost them and they need to be recovered, a quintet of realities essential to the following of Christ.

1 – The Church: Today the Church tends to be looked on as a human institution, a body in which individual believers come together to pool what they've got, with a hope of receiving through that a shot in the arm. It's as if God works separately with each individual, and then the Church is useful for bringing them all together so that what he has given can be shared with others. This view sees the Church as a merely human organization like a machine – sometimes it needs a bit of tinkering with to make it work better (so we hear of endless reports and strategies, all of which still leave the Church gently sinking). It is high time for us to return to the truth, that the Church is a divine Mystery greater than us. The Body of Christ has everything to teach us, and is the fountain of all well-founded Christian life. This sense of Holy Church was once common to both protestants and catholics, and only was weakened in protestantism as a result of the eighteenth-century Enlightenment.

What does this mean for prayer? First of all, that we are never alone when we pray. There are countless multitudes of people all over the world praying with me as I pray. They extend to all the People of God on earth and in heaven, with the saints and Christ himself. As members of the Church we are *in Christ* (see Galatians 3.27f), caught up in the Mystery of the Church that is spoken about in Ephesians 5.32. Once we are aware of this, we will realize that my prayer doesn't depend on my feeble efforts – it is a great song always going on by day and by night, rising to the throne of God (see Revelation ch.19). It is like an escalator that we just have to step onto. This sense of 'praying with the Church' can not but be a huge encouragement to us. However, in order to be able to know this in our prayer, there is something else that needs to be said.

2 – The Tradition: if you imagine a tree, solid and rooted, but always growing and changing, you have quite a good image of the Christian tradition. A living tradition is a treasure-house of good things from the past, while always pressing forward into the future as it continues to change and grow. Some traditions,

like the changing of the guard at Buckingham Palace, have got stuck and are no longer living traditions. Others, like the English language, or the life of the Church, never stand still, but, while building on all that has been received, continue to develop. We can't understand the Church without the Tradition – both are like two sides of the same coin. When in past centuries Anglicans learned by heart the collects of all the Sundays and feasts (which used to be a general custom), they prayed them daily with an innate sense of taking seriously the Mystery of the Church and its prayers, and innately people will have sensed that these prayers were old and holy, and represented something bigger than themselves, from which they had much to receive. In this taken-for-granted practice of praying out of the Book of Common Prayer there was something that goes right back through the history of Christianity to the early Church, and before that to the Jews. This tradition now needs to be taken up again and carried forward into very different times, changing as it goes. Without a proper sense of the Church and its living Tradition, Christian prayer will always be superficial, with a tendency to wilt.

3 – Worship: as a general rule sustained Christian personal prayer draws its life from worship together, especially the Eucharist and the daily prayers of the Church. Public worship can mistakenly be seen as the pooling of all the private prayers of the gathered worshippers, when the main flow is in the other direction. It is because of the worship that we are able to go away and pray. Worship, especially the eucharist, is the foundation of all prayer. Of course there are non-worshippers who pray, one famous example being Simone Weil, and there are moments when prayer can come spontaneously out of anyone, but in general prayer seen as something completely distinct from worship is hard to sustain, and impossible to defend. This is because we are empty vessels, and any spiritual gifts we have are there because we are in Christ, in his Body, the People of God. So public worship is the fountain of all individual prayer. My own prayers are a take-away, if you like. So, in order to pray we need to be regular in our participation in worship.

4 – Personal prayer: if the life of faith is to engage with us as persons, then personal prayer is also necessary. We are called to be intimate with God, and to connect our Christian faith with the inner truth of who we are, if it is not to be hollow. This personal journey of prayer is like breathing – and it presumes an innate sense of the Church and of the Tradition, and faithful regularity in worship. There is plenty of material in the Tradition for our prayer, but we also need forms and practices for today that take the tradition forward into our contemporary culture. Whatever form it takes, there is a crying need for the

Churches to establish forms and practices to which we can all commit ourselves, knowing that they are shared and common, with a sense that 'if you are a Christian, this is what you do'.

5 – The World: Christian prayer reflects the world in which it is set and it is motivated by it. We all need to be aware of the situation of our current world, not least the troubles that plague it. This should drive us to prayer if nothing else does. The world needs in its midst a Church that is strong, and such a church will be a Church that prays. If you struggle with prayer, then turn your eyes to the world, and see how much the Church, as a body of faithfully praying people, is needed.

All these five marks are interlocking – it is difficult to consider one without the others. What I have said is not a conundrum to puzzle us, but simply a way of describing what quickly becomes innate in any person who learns to pray within a church whose life is healthy. It is not rocket science. These five elements should need no setting-out – through most of Christian history they have simply been there in the life of the Church, imbibed as if with our mother's milk. It is a telling sign of our situation that they need spelling out. Hold all five together, and you should be away.

The churches of our time, even the Roman Catholic church, are not holding this before everybody as our indispensable common way of life, and this is a very strange thing. From the failure of the leadership of the Churches to ensure that all of this is our common enterprise, flow many of the current difficulties of the Church and also people's problems with prayer. This leads me to think there probably needs to be a sixth element: a common, shared sense in the whole Church that 'this is what we do'.

Prayer is an absolute requisite, like breathing, but it is always felt and breathed as part of an interlocking dance in which the *worship* of the Christian community is innately there like the foundations of a building, and the whole activity is understood less as a personal quest for support, and more as a soul-and-body participation in a great and entrancing Mystery which is part of the daily life of the whole Church on Earth and in heaven, and a living of its forward-flowing tradition, populated by a multitude of people and saints, the Scriptures, truths, dramas, discoveries, visions, books, poets, music, sacrifices, acts of selfless service, an unfinished symphony which simply requires us to pick up our instrument and join in.

George Guiver CR

Who is my Neighbour? Where is my Home? (Part 2)

Claire Foster-Gilbert continues her exploration of human responsibility for the well-being of the planet, in conversation with *Laudato Si'*. Part 1 appeared in the Michaelmas issue of the *CR Quarterly Review*.



III Our Cartesian Selves

Descartes cannot be blamed for the state we are in. He was writing only 300 years ago and humans have been around for a lot longer. But he articulated the mindset we now labour under, and which has helped to escalate the problem of human damage to the planet. He asserted the so-called ‘cogito’ self, the self which stands detached and distinct from the object of its perception. The Cartesian person, says Hannah Arendt in *The Human Condition* (1958), “carries his certainty ... within himself.” Such certainty of selfhood, to quote Descartes, makes it possible to attain knowledge that is very useful in life and ... we may find a practical philosophy by means of which, knowing the force and action of fire, water, air, the stars, heavens and all other bodies that environ us ... we can in the same way employ them in all those uses to which they are adapted, and thus render ourselves *the masters and possessors of nature* (my italics).

Arrogating such power to ourselves helped the industrial revolution, and is deeply embedded in Western consciousness. The Cartesian thinks he or she is powerful and responsible. She sees the world and even her own body as an object to be managed, and tamed. The problem is not technology itself but the mind we bring to the powers that we have, what Heidegger calls the ‘essence of technology’, the attitude that treats everything as a thing to be used. Pope Francis in *Laudato Si'* called it the technological paradigm; a utilitarian world in which ‘we know the price of everything and the value of nothing’, as Oscar

Wilde put it. We do not seem to know how to do things differently, just at the moment when it becomes imperative to do so.

The only really intelligent thing to do now is to campaign for population reduction. What began as understandable self-defence against harsh environments and other predatory species has become monstrous as humanity becomes the rogue species, rapacious bipeds destroying everything in our path.



IV Metanoia

I do not have answers to our fatal conundrum. But I do have these convictions. That, first, we have to understand what is happening and repent. Second, we have to attend, with our newly humbled minds and hearts, to the vital task of working towards a compassionate world.

Even though we never intended harm we must realise the mistake and take responsibility for it. We must understand that the mistake is perpetuated by terrible arrogance. Only then can we be properly penitent. Without penitence, there is no possibility of undermining the self who is sure she has to sort everything out and cannot afford to confess that she does not know what to do. That very self-who-has-to-sort-things-out is the cause of the problem. Without penitence, there is no possibility of redemption.

“Out of the deep have I called unto thee O Lord. Lord, hear my prayer.”

Penitence makes possible a change of heart. Only then can we see things differently. Repentance, metanoia, turning around, seeing as God sees, not as we see ourselves. We are forced to wait upon God: all we know is that we do not know - who we are or what we are to do.

In this spirit of penitence, we can hear afresh ancient Biblical and Christian teaching, as a way of guiding our response to the environmental challenge. Not so much answers, as new perceptions, from which our behaviours may flow.

The first ‘priestly’ biblical account of creation, in which humanity is given the task of dominating and subduing nature, was used by Victorian industrialists to give them the right to make the earth serve human needs, and it has been blamed by environmental commentators such as Lynn White for the mess we are in today. Contrast this account with the account in the second creation story in *Genesis 2*, known as the Yahwist account, because God is called Yahweh. Here, creation takes place in arable land, a garden watered by streams. The man (*adam*) is created out of the dust of the earth (*adamah*), in the same way as the creatures that follow him. Thus humanity is identified with all growing things,

THE NAME ADAM IS BELIEVED TO HAVE ORIGINATED FROM THE HEBREW WORD FOR EARTH, 'ADAMAH'.



produced out of the same arable soil. *Adam* is given the role, not of dominating and subduing, but of tilling (*abad*) and keeping or guarding. Elsewhere in the Hebrew scriptures *abad* is used to express service. It is the same term that God uses to describe *Adam's* work after he is expelled from Eden (*Genesis* 3.23), it is the word used to describe the servitude of one people to another (*Exodus* 5.9), and it is the word used to describe Israel's worship of God. In a sense, we can think of *Adam's* work of tilling and keeping as his liturgy.

This role of service resonates with the suffering servant in *Isaiah*, model for the Christ. Dominion and kingship are turned on their head as the Son of God himself comes as a servant. *Adam* is a creature from the earth like all the other creatures. There is no whisper here of domination or subjugation, but rather of service and recognition. *Adamah*, the word for the ground out of which *adam* was formed, is the female form of *adam*. The human and the land are a couple.

The second, Yahwist account of creation and the human being's role in it conveys a sense of the vital power the land has over its creatures and of human submission to that power in the act of farming. The first, priestly account views the human as master of the earth, while the Yahwist sees him/her as its servant.

Christians have looked to their immortal souls, their own personal morality, and where they have sought to serve the world, that service has extended no further



than the human family. In separating ourselves off from the earth, divorcing *adam* from *adamah*, and turning *adamah* into a possession, we have failed to see the wide world living by God's breath, And yet, for Christians above all, matter should be revered, because the Word became flesh. Christ identified with the whole cosmos, and the whole cosmos is caught up in his atoning sacrifice, which was for the healing of the whole earth (*Colossians* 1.16-17).

Christian theology can also provide the basis for perceiving the interdependence of all things, through the concept of 'covenant'. God's covenant with Noah was not just with human beings but with all creatures, the web of relationships that makes our living planet. "This is the sign of the covenant that I make between you and every living creature that is with you, for all future generations... . When the bow is in the clouds I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." (*Genesis* 9.12,16).

The Hebrew word for covenant, *berith*, is like the word used for divine creative activity, *bara*. The root of these words conveys the sense of binding. Creation is bound to the invisible God and to itself in a web of interrelationship. Sever one part and every other part is affected. Sever enough parts and the whole web falls apart. The interdependence of all things includes humans. *Adam* was called to 'till and keep'.

Christianity perceives a sacred creation. It and we are given life by the Holy Spirit. God is creation's true being. No part is without God's presence. There is no 'away' where we can throw things, no 'other' whom we can exploit. How violently we have been used to behaving. You know what it is like when you are in a hurry? When everything that is not necessary for your journey is an obstacle?



And in a bid to free ourselves from our Cartesian addictions to doing, solving, and seeking satisfaction in things, we can observe the Sabbath: Satish Kumar's suggestion of fossil-free Sundays or Caspar's of a weekly Sabbath from IT.

Having sought to be rid of our addiction to possessing things, which really are interdependent



parts of a beautiful creation in which we ourselves participate, having taken our place within the network, we then must attune our minds to the good, even as we do not know what that good is. Technology cannot be left in a morally indeterminate space; it must be consciously given simple tasks with good goals, and humanity has to identify those goals and those tasks.

The response is not one of fear: that if we do not change our lives the world will come to an end and it will be our fault. It is one of love: we love the earth as our very selves, it is our home. I simply do not believe that these brilliant brains, these skillful hands, and these loving hearts, put at the service of the planet, cannot find ways for us to live that restore rather than harm. Under God, through Christ, with the energy of the Holy Spirit. Energy which is completely clean and - infinite.

Claire Foster-Gilbert,

Director, Westminster Abbey Institute

Tariro Chickens

Anyone who goes to Zimbabwe finds that chicken and pork feature strongly on the menus. Chickens and pigs therefore become part of our Christian mission and part of Tariro's concern to help the young people of Zimbabwe.



The mess the government has made of agriculture has made other kinds of meat expensive and hard to find. So for some years now Tariro groups have raised chickens, either to make a small income or to supplement our own children's diet. However, raising chickens successfully is not easy. They are inclined to get infections, lie down and die, or do other stupid things. The profit margin is small and you need every one of your baby chicks to survive if you want a profit.

Tatenda Maphosa is a somewhat goofy looking young man from our children's home at St Augustine's. He passed nothing at school and learned

very little English. After school we sent him for a course on chicken-rearing and he turned out to be excellent at that. He has now had 4 batches of 100 at a time and brought them through with all the care of a mother hen. The time has come to expand. Tariro has invested in a proper chicken run and bought Tatenda 500 chickens to start a business. The chicken run remains our property. The profit from the chickens will be his. He will have to raise them and market them and deal with vaccinations and further purchases. He will also have Alban, another of our unsuccessful school leavers, to help him and learn the trade.

Zimbabwe is desperately short of food, even when we do not have a drought. This means that most of it has to be imported, using up foreign exchange and inflating prices. The government, in their stupidity, are unable to recreate the agricultural industry they destroyed. The only answer then is for Zimbabwe's small farmers to fill the gap. This little project needs to grow and make its small contribution to feeding the country. We will also be growing maize using a new method which greatly reduces labour and increases yield. Once the chickens and the maize are flourishing we will look into pigs and maybe bees as other tried and tested ways of increasing our profits and making it possible for more of our un-academic youngsters to find a job. That is essential. Unemployment will be a feature of Zimbabwean life for ever. The idea that jobs are waiting for all school leavers is a fantasy and will remain so. We have to give our youngsters a means of feeding themselves and their families and making a small income to pay for extras. This does not mean simply reverting to peasant farming which is hard and dull. New ways of farming are being developed which are less work, more successful and, very importantly, environmentally friendly.

It is hard doing all this, but it is also exciting. Finding new and productive ways of growing maize makes one feel a little that we are sharing in God's creative activity, which we are. Seeing young people with hopeless prospects find a way forward in life also makes us feel we are bringing them to life. This project will keep Tatenda and Alban and some other young people working on St Augustine's Mission and so they will stay connected with the Anglicans they





grew up with. They will be more likely to become solid members of the Christian congregation. It is also a small but practical way of working for the environment. Locally grown food is better, cuts out transport costs and helps the local people. Bees and pigs help the environment recover. The kind of maize farming we are doing does not destroy the land but improves it. God's wonderful world needs to be cared for; so do his people, as Pope Francis keeps reminding us.

At the same time it will be good for St Augustine's Mission, hitherto identified almost entirely with a very successful but very academic school, to have an agricultural project which will draw in young people from round about and make Christ better known as a God who cares for all young people, not just for the clever ones.



Would you like to help us? 100 baby chicks cost about £80.00. Vaccines, food and other things needed cost about £160.00. We need to start another project like this in Shurugwi where our young people live on wretched food because the land is so poor. We really would like to make a difference to their lives and feed them better.

Nicolas Stebbing CR

The Second of Two CR Anniversaries

The First World War produced many casualties not least among those who were serving in the battlefield or as chaplains in the forces. Cowley lost one of its lay-brothers; Kelham had several casualties among the Anglican Religious orders who sacrificed their lives - some of these were novices. Mirfield had lost one of its Fathers serving as a chaplain in Salonika. It is 100 years since his tragic and sudden death.

William Henry Freestone was born in Nottingham on 14 May 1882. Educated at Nottingham High School he received a scholarship to Keble College, Oxford where he graduated with honours in Natural Science in 1905. After teaching Science at Sutton Valance Grammar School, he was ordained deacon in Advent 1907 by Edward King, Bishop of Lincoln, and licensed to a curacy at St. Faith's Church, Lincoln. He was ordained priest the following year. On the Feast of the Epiphany 6 January 1913 he arrived at the House of the Resurrection, Mirfield, with the hope of joining the Community. He was elected as a Probationer on 14 February and admitted as a Postulant the following day.

During the summer of 1914 he attended a course of lectures at Marburg in Germany. When War was declared between Germany and Russia, he decided, along with a few others, to return to England. Unfortunately they were arrested as German spies by a posse of Dutch soldiers, on the assumption that Freestone had handed a Norwegian lady some money, two of his friends were carrying cameras and one member of the group had kept a diary in which reference was made to the unsettled state of Germany and Holland. After much negotiating with a Dutch officer who spoke English, their case was handed over to the police and then to a Burgomaster. Depositions were taken from each member of the group separately and eventually they were released after three hours and allowed to travel to Rotterdam where they caught the last boat headed for England.

Having returned to Mirfield Freestone was engaged in writing a book entitled



William Henry Freestone



British forces at Salonika



RAMC 37 General Hospital Salonika

The Sacrament Reserved which was a history of the practice of Reservation of the Blessed Sacrament, though he would not live to see it published. In June 1916 he enlisted as an Army chaplain and sailed for Salonika. He was attached to the General Hospital no. 37, Salonika Forces, which he had described as a 'backwater'. After a few weeks he asked to be transferred so he could be up near the front line with the combatant troops, but his request was put on hold since he was doing such an excellent work where he was. But by November his request was granted and he transferred to the 83rd Field Ambulance RAMC. Two letters by William Freestone written on 25 July and 9 August were published in the Michaelmas number of the CR Chronicle in 1916. His letters offer a vivid account of life in the Salonika Forces, from the intense heat of the weather, to insects and snakes that are harmless but the centipedes and scorpions are tiresome biters. Macedonia is also home of a poisonous lizard.

He speaks..

of climbing the high mountains and exploring all sorts of flora and fauna, and of making friends with the Serbs, but is somewhat critical of their music which he describes as wild and strange. Physically William is much thinner as he is a little tired of chlorinated water; every cup of tea is a baby gas-attack. The French swear by permanganate of potash for sterilization and are converting our staff to its use. This makes the water less unpleasant to drink than the bleaching powder does. Letters are very precious out here and posts grow more and more irregular. We have been nearly 12 days without mails from England.

The next five letters appear in the Christmas number of the Chronicle written in September and October. Speaking of the casualties of late:

We have already many Serbian sick and a few wounded, and have to handle the work with a sadly depleted staff. Several officers and a number of men have already gone either to Malta or England. Naturally the care of these Serbs is no easy charge; few of them speak any language other than their own, and they



RAMC at Salonika

are many of them so worn out that recovery is slow, and there have been several deaths. For many of them, sheets and good beds, soft foods and medical attention are new and bewildering experiences.

The Serbs in hospital receive the ministrations of the Revd Fr Popovitch, who is now attached to the hospital. He does not speak English, but is desirous of learning, as I am (occasionally) desirous of learning Serbian. The Church tent I have offered him for use whenever he wants it, and he is going to use my gear; except that I lack the 'spear' and the 'tongs', my equipment for the Holy Communion Service - which is to all intents and purposes that provided by the War Office - is all that he needs.

Popovitch, the Serbian priest, and I are great pals, in spite of our language difficulties; and I hope shortly to send you a photograph in which the re-union of Anglicans and Orthodox is foreshadowed. He generally comes to be present at the Holy Communion, and I attend the Serbian Liturgy, which is celebrated on Sundays at 9.30. Very glad to have good news of Cuthbert; please give him my love. Lady Dorothy tells me that Temple Newsam is not to be a hospital again—at least, not yet awhile. When you write to the brethren at the Front please remember me to them, especially Frs Charles, Guy, Keble and to Frederick.

His next letter home is dated 16 October 1916:

Although at least a month has passed since I sent the last home-letter, there is not much to tell of what goes on — one day is much the same as the next. I have just come from night-prayers. We have them in the Church and Recreation Tent — of



RAMC Royal Army Medical Corps Red Cross



South Wales Borderers at Salonika

which I sent you a photograph the other week — every evening at 9.00. There are always some of the lads on hand ...

The R. F. C. still holds my affections, We have begun mid-week services there on Wednesday evenings. The other night we held the service in the open air under a brilliant moon — A good number of men “cleaned themselves up” and came.

We had no books, but sang the hymns we knew by heart and I preached for about 20 minutes. I am much impressed by the admiration of and love for the Common Prayer that exists beyond our borders. Next to preaching the Gospel and administering the Sacraments and discipline there is no more useful work than of explaining our principles and rites to other Christian men. I am trying to do this with the Presbyterians and the Non-conformists and am also making a rough rationale of our Communion Service for the Serbian priests hereabout. One of the interpreters helps me. I enclose a copy of part of the service, which you may perhaps give to Br Irenaeus, and ask his opinion on it.

This would be the last letter William Freestone would send, for the editor of the *CR* had inserted this note:

Father Freestone has, we hear, very recently been sent up to the Front; and as we go to press, we learn that he has been killed. May he rest in peace!

Father Freestone who was about to celebrate the Holy Communion had stepped out of his tent and was killed by shrapnel from a bomb dropped by a Turkish plane when he went out to cheer up a very nervous, sick soldier. He was buried at Stavros Naval and Military Cemetery, Salonika, Macedonia, Greece. A plain wooden cross marks his grave. Hundreds of Letters of condolence for the young chaplain were received by his parents including those from the Brethren of the Resurrection, the Lord Mayor of Nottingham and King George V and Queen Mary expressing deep regret and true sympathy.

He was never professed as owing to the outbreak of war he felt bound for family reasons to postpone his full profession until after the war. Keble Talbot



A Salonika local



Sisters Mess Hut, Salonica 1916.



Salonika town

CR who was serving in France had written on New Years' Eve: "and now all that we can do to fulfil his wish and intention is done in unanimously counting him amongst our number as if his formal profession had actually taken place".

His last piece of work, his legacy to us, which he left to answer the call of his country, has formed a memorial of his love of research and of his patience — a new volume on *The Sacrament Reserved* which was published posthumously by the Alcuin Club in March 1917.

Sydenham Hoare and William Freestone aspired from the start to become professed members of the Community of the Resurrection. That was their desire and intention which never wavered. Death prevented them from making their solemn profession in the company of their brethren, but nevertheless all agreed that they would be professed posthumously as true sons of the Resurrection.

Steven Haws CR

Being a Companion



We have some friends who live in Italy in the foothills of the Apennines, not far from Ancona. There is a famous local character who lives near them alone in a cabin in the woods. There is no road, no running water or electricity; he forages for food and speaks to no-one. On his birthday, however, he appears, ragged and ripe, in the town, sits in a bar, orders a pizza, checks the fortunes of Lazio football club, and at dusk returns to the forest whence he came.

He is a hermit, that rarest of creatures in our gregarious age, but he is not alone. I have a friend who is a sort of freelance hermit. She lives in Galloway's Empty Quarter, that part of lowland Scotland between Dumfries and Ayr, in an old shepherd's cottage inaccessible by road. It is a desolate, treeless spot, surrounded by tussocky moorland which deters even the most intrepid rambles. Her nearest town is twenty-five miles away and she can go for six weeks without seeing or speaking to a living soul. She has no television, no radio, no phone, only email to keep up with her children, her friends, and to order deliveries from Tesco.

In our crowded, noisy world silence and solitude is now so marginal to most people's experience that hermits seem as incomprehensible as Vestal Virgins (unless, of course, you have solitude forced upon you by age or infirmity). More and more of us live in towns and cities, constantly bombarded with noise. I never used to notice the ceaseless commentary on trains or the Underground, nor background music, nor the rising volume of cinema and

television soundtracks - but I now find it more and more discomfiting. Perhaps my growing intolerance arises from the same impulse that drove my hermit friend into the wilderness?

In a way, she said, but her principal reason was not to escape, but to embrace. Embraces, you might think, would be hard to come by in the wilderness. Embracing is an activity normally undertaken in company, surely? That depends, my friend replied, on what, or whom, you want to embrace; hermits in the Christian tradition, and many other religious traditions, frequently say they choose the wilderness not to escape the world but to engage with it, finding in silence and solitude and austerity an encounter with reality so vivid, so profoundly transforming, that it makes the crowded, noisy world the rest of us live in, with all its distractions and diversions, seem as insipid as a cup of camomile tea.

I know what she means because, although hardly a hermit, I was a kind of paramonk in my two years at the College of the Resurrection, formed by the liturgy, challenged by the community, saved by the practice of getting up early and spending time in silence in front of the sacrament before Mattins, and the same before Evensong. I was often alone save the supine and in fact ashen company of Walter Frere and Charles Gore, the founding fathers of the Community of the Resurrection.

Charles Gore was, I think, the more complex. He was Bishop of Oxford, wrote *Lux Mundi*, one of the great works of modern Anglican theology, and the worst table grace ever composed: 'Forgive us, Lord, for feasting while others starve' (try it at a wedding). He was a strikingly mournful looking monk, but had a wonderfully jolly motto: He is risen! Alleluia!

Gore's credentials as a hermit, however, are actually rather feeble, for although he founded one of the most famous Anglican monastic communities he spent very little time in it, drawn all too easily from the quietness of its cloister to become bishop of Worcester first, then Birmingham and later Oxford. The Community to this day finds it almost impossible to maintain itself in seclusion, partly because of its commitment to social action, and also because of the theological college it founded and continues to run.

Was it ever thus? Was solitude as elusive for the founding fathers of monasticism as it is today? Anthony of Egypt, a man of famous austerity, lived for twenty years in an abandoned Roman fort in the desert. He ate only bread, which was poked to him through a crevice in the wall every six months or so, and wrestled frequently with the devil. But he too, in spite of his efforts to find solitude in the desert, attracted followers, and the faithful would queue up at the crevice to seek his counsel, no doubt driving him mad. A Mirfield monk remarked to me that one of the ironies of the monastic vocation is that just at

the moment you think you have finally escaped the world, the world comes rushing back in. This, I think, is not only external – the endless stream of visitors to Mirfield would have fatigued even Anthony of Egypt – but internal. All Christians, not only those called to be monks and hermits, experience, I think, a tension between withdrawal and engagement. This is prefigured, like all authentic Christian experience, in the life of Christ himself, who emerged from desert solitude to be baptised by John and to begin his ministry among us; but I wonder if he would have sympathised with the monk of Mirfield whose counsel I sought at a particularly trying time during my training. You don't have a hermitage here, do you?, I enquired hopefully. Alas, no, he said, and if there were you would be at the back of a very long queue.

Not long after I discovered that for me longed-for solitariness was in fact short-lived. Like many people I find I seek both seclusion and engagement, and the tension between the two is so familiar to me now I regard it as a daily reality. Engagement now is not difficult, seclusion much more so, but through being a Companion I connect to the life of the community, its steady pulse, its serious engagement, and through observing the rudiments of its disciplines, even in the most hectic of times, find the essential wilderness within.



Reverend Richard Coles

Companions CR

Recently Admitted: Anne Robinson

Rest In Peace: Joan Bithell, Tom Bithell, Kathleen Blackman, Fred Gould

CR Festival Day 9 July 2017

This year's CR Festival Day will be on **Sunday 9 July**. It will include the re-hallowing of the Community Church as the culmination of a weekend of celebration of the Community's 125th anniversary. We will welcome the Bishop of Norwich – also our Visitor – to lead the service.

Festival Day is preceded by a study day for the Companions of CR on Friday 7 July and a day for CR's supporters and wider family on Saturday 8 July.

Following a midday service and lunch on the Saturday, there will be an opportunity to hear from brethren and others what the future holds for the Community, and our guests, and for the site as a whole.



All are welcome to come along to these events, and there will be the opportunity to stay overnight. Details of the weekend are being finalised and will be available on the Community's website in the next few weeks. Please put the dates in your diary, and invite your parish and others who might be interested to join us – particularly for Festival Day.





*Brothers on the Community gardening
morning 6th December 2016*

A Letter ...

To the Community of the Resurrection at Mirfield,

Your Community was very much in memory yesterday as we came to the end of the Jesuit Institute two-year training of Spiritual Directors, for two different and yet inter-related reasons.

Back in 1999 Fr Andrew Norton CR came to visit the newly formed Vuselela Ignatian Spirituality project, which was funded by the South African Jesuits, and run by two young lay Catholic women (of whom I was one and Annemarie Paulin-Campbell the other). He persuaded us that what the country really needed was a training program for Spiritual Directors.

cont ...



Now almost 17 years later we (our little lay-run project was incorporated in 2006 into the Jesuit Institute) have just finished running a training in Spiritual Direction at St Peter's in Rosettenville for an amazingly diverse group.

We have Catholics and Anglicans, Methodists, Evangelicals, Presbyterians, and people from the Gereformed Kerk (Dutch Reformed Church) and Mosaiek (a mega-church) all learning, sharing and training together to become spiritual directors, in a wide variety of contexts, from rural Lesotho to Cape Town.

I thought you may like to know that the work your Community did in the country still continues to bear fruit.

Trevor Hudson, who was one of the three trainers, told us the story of how he got into Ignatian Spirituality. He had had a crisis in his personal life and was at a cross-roads, and someone he trusted sent him to Andrew to make the Spiritual Exercises. He said he always remembered Andrew's comment that day, "What's a high church Anglican priest going to do with a low church Methodist minister?"

I would like you to know that your Community remains in our thoughts and prayers, especially as we walk around the St Peter's courtyard.

With love and thanks

Frances Correia

Book Reviews

Logos Maggie Helass. HelassInk PO Box 117, Sandgate, Queensland 4017, Australia. 2016. Isbn 978-0-646-95786-9. Pbk. 407 pages. £20 (Amazon)



Maggie Helass was a good friend of our Community in Johannesburg in the late 70's, early 80's. She now lives in Australia. *Logos* is presented as a novel but is really a memoir with names changed to preserve anonymity. It covers just a few years from the time Maggie arrived in South Africa with her German shipmate with whom she had sailed for some years. It ends about 1981. In those few years Maggie moved from being a very secular child of the 60's to a deeply committed and very sensitive Christian. Sadly her shipmate, even after marriage did not move with her and the book narrates the break-up of their relationship.

Maggie's conversion, under God, was deeply influenced by our Brother Jeremy (called Br Alfred in the book) as he guided her through experiences, reading, personal disasters and occasional highs. The book consists almost entirely of letters she wrote to him at the time and journals which seem to have been written largely with Jeremy in mind. It is not clear how much of that was fact or fiction (or rather fact written up much later!).

Maggie describes the central character Amy (herself) as “an immature, self-absorbed young woman, who still believes the world revolves around her.” That is true but she writes beautifully and sensitively about herself and those around her. The book is easy to read and shows a soul moving very quickly into deep water and getting into difficulty because the water has got too deep and the soul has not yet learned to swim very well.

Those who remember Jeremy will find the picture of him particularly interesting. Jeremy was delightful, charming, charismatic, passionate about the poor, and utterly infuriating as he tried to drag the Community into his ways of thinking. Here he appears rather sage-like, always wise and sensible, though somewhat at a distance. Others who know CR or the sisters' communities of OHP and CSMV will occasionally recognise other friends who briefly cross Amy's path.

It was a time in South Africa when politics was very exciting and political change was pressing violently on our lives. Amy is aware of this (as Maggie certainly was) but not a lot of it appears in the book. In some ways that is a pity as

it was a fascinating and stimulating time and would have contextualised Amy's personal story better. Maggie hopes to complete a trilogy telling that larger story. *Logos* is a lovely piece of writing with that promise of more to come.

Nicolas Stebbing CR

Fresh From the Word A preaching companion for Sundays, Holy Days and Festivals, years A, B, C. Rosalind Brown. Canterbury Press.

434 pages. Paperback £19.99. Kindle £18.99. iBooks £14.99.



The problem with *Church Times'* commentary on the Sunday readings is that by the time it is delivered on Friday, any reasonably conscientious preacher should at the very least have started on their preparation for the following Sunday's sermon. It is therefore useful to have Rosalind Brown's thoughtful introductions to the Sunday readings for the full 3 year Lectionary gathered together into a book.

It seemed sensible to begin by reading her commentaries on the Sundays during the period I had the book for review as these, along with the sermon I had heard, were fresh in my mind, but I did also read several of the other entries to get an overall flavour of her work. I can certainly relate to many of the ideas she discusses in these brief introductions, and were I to be preaching on a regular basis I am sure I would find it a useful resource in getting my thoughts started. Indeed some of them could almost be used as brief homilies as they stand, though the author rightly warns against that as a congregation deserves something specific to their concerns rather than a generic off-the-shelf sermon. Indeed, she did not always use them herself while preaching during the period she was writing them.

The author has completed the book by adding in Sundays that did not occur during her tenure at *Church Times*, or were superseded by Festivals, as well as adding other Saints' Days and Festivals that may occur. Major festivals that many churches transfer to Sunday (e.g. Epiphany, Ascension and All Saints' Day) are provided for, but helpfully so are the Sundays that are needed in churches that keep the major festivals on their traditional weekday. The readings for Lent are thankfully treated with integrity and not interrupted by the quasi-liturgical celebration of Mothering Sunday, and the only (relatively minor) omissions I could spot are commentaries on any of the readings for Harvest or Dedication Festival.

The author asked that the Collect for the Sunday be included with her Church Times column, which was fine as they were written for both a liturgical Proper and a specific calendar date, but in Ordinary Time at least this now presents a problem, as whenever you use these commentaries it is unlikely that the same combination of Collect and Readings will occur – indeed she uses more than half of her Introduction explaining this issue and I cannot help feeling that it would have been better simply to omit them.

Finally it is worth noting that she uses the Track 2 Old Testament Readings in Ordinary Time, which makes her task easier in drawing a common thread between the readings as at least two of them are related, but if your parish follows Track 1 it may make the book slightly less useful.

A penny shy of £20 is not too much to ask for a book of this size with a potential three year shelf life, and while E-book pricing is notably fickle, at the time of writing the eBooks edition offers a useful saving, though the Kindle edition is hardly any cheaper than the physical book.

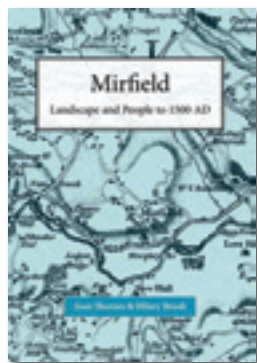
Bruce Carlin

Volunteer in the CR Shop

Mirfield. Landscape and People to 1500 AD. *Joan Thornes and Hilary Brook.*
Ash Tree Publications; Amadeus Press, Ezra House, Littlewood Drive, West
Yorkshire, BD19 4TQ. ISBN 9780951722282. 2016, pbk. 124pp. £9.00.

*Obtainable from Mirfield Library, Lenscape Mirfield, and from The Shop. Community of the
Resurrection, Stocks Bank Road, Mirfield, WF14 0BN. Theshop@mirfield.org.uk*

As the usual publishers' blurb is missing, we asked the authors to introduce themselves:



It was in the early 1960's that our paths first crossed but not until nearly 30 years later that our common interest in the past brought us into contact again. Joan was then working for an MPhil at the University of Sheffield and Hilary became involved in helping with some of the field work. Conversations during field walking turned to the possibility of writing a local history of Mirfield based on the landscape and how human presence had utilised and adapted the natural features that attracted the first settlers. After many years of research and landscape investigation that book is finally published.

Joan taught history and archaeology and Hilary, who has lived in Mirfield for nearly 50 years, had been Assistant Curator firstly at the Batley Museums and then at Dewsbury Museum. Whilst working in Batley Hilary developed a particular interest in the Birstall clay tobacco pipe industry, a subject on which she has published several articles.

The authors have taken the jigsaw origins of this one parish from the beginning, and put it together, clearly, precisely and succinctly, with brilliantly clear and professional maps and diagrams. If you live in or about Mirfield, this is your book. If you want to know the origin of place and street names, the different areas, what was there before, who were the leaders and how they fitted into national and European history, the real difference between coney and rabbits, this is your book. [Many of an older generation will know the word Coney from the authorized version of the Bible, Psalm 104:18, but this is a different animal, the Hyrax, or Rock Badger]. Details are given not only of agriculture, but the beginnings of industry. Would that the whole country could be covered by books such as this one!

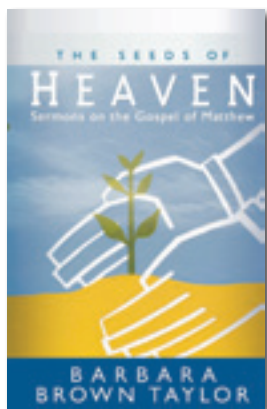
Why did an earthwork and timber castle appear on its low ridge above the river Calder not long after 1066? And why did the Community of the Resurrection chose to move to its new home immediately above the river in 1897? May be there is something strategic about the place!

Antony Grant CR

The Seeds of Heaven: Preaching the Gospel of Matthew

Barbara Brown Taylor. Westminster John Knox Press.

126pp. ISBN: 978-0-664-22886-6



The latest edition of this resource for preaching Matthew's Gospel is a worthwhile and timely read at the start of a new lectionary year. Preaching, Brown Taylor suggests, should be "[An] event... a three-way encounter between a sacred text, a preacher and a congregation." Thus she provides fifteen short exemplars of such 'events' she originally broadcast on radio in summer 1990. With explanatory titles such as, 'The Extravagant Sower', and 'Once more from the Heart', the reader may easily locate the part of the Gospel under examination throughout each chapter. Being someone who titles his own sermons to aid their

focus, I found this an appreciable point of style.

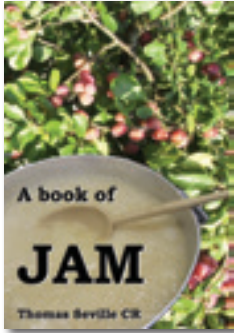
Furthermore, Brown Taylor writes in a highly relational way. She enjoys her task, it appears, and it is easy for us to imagine listeners to the North American equivalent of *Premier Radio* enthralled by this original series of broadcasts as some of Matthew's apparent hiddenness is decoded. The evangelist speaks of, "Scribes [bringing] out of their treasure what is new and what is old." (*Matthew* 13. 51-3) The Christ portrayed in *Matthew* is an orthodox Jew speaking to his fellow Jews; yet he is simultaneously their Messiah come to them, embodying Torah by the offering of love. As a 'scribe' in His kingdom, it seems important for Taylor that her hermeneutics remain, like St. Matthew's, grounded in the everyday, the identifiable and the relational. For it is in these vessels, she suggests, that "God has hidden... treasure in plain view... in the humdrum and ho-hum of our days."

At times, whilst her sermons are consistently insightful, one finds oneself needing to process a typically North American idiom in order to sympathise with Brown Taylor's anecdotes. For me, this proved mildly irritating. However, theological quality and a passion for faithful evangelism must win out stridently over personal prejudice. Her deployment and rationale for anecdotes remains thoroughly consistent and wisely ordered, book-ended by social context.

Importantly for radio audiences as for conventional congregations, we are better able to engage when the preacher involves and links us to the story: when they successfully place us in the frame of the Gospel narrative. Brown Taylor achieves this, ensuring that 'you' are clearly and regularly addressed and clarifying that all of us are connected to the narrative through Christ's parables and his citing of these in the warp and weft of daily things: seeds, bread, fish, and yeast. (A point that Matthew's selectiveness bears out well.)

We are left with a highly workable picture on completion of this book. Brown Taylor conveys that Matthew's account is not necessarily the abstruse puzzle of the Kingdom we might think on surface reading, but more likely the place in which we already find ourselves. The evangelist essentially presents our humanity. For me, this extends to the kernel of the preacher's task: what we present should seek to enable. 'Seeds of Heaven' are liberally scattered by Brown Taylor in this book, and ought to enable many - both to preach and to hear - in this Gospel year of *Matthew*.

Marc Voase novice CR



A Book of Jam. *Thomas Seville CR.* Mirfield Publications. Spiral binding. 62pp. Illustrated. ISBN 9780902834422. £5.00

Our guests have always enjoyed Father Thomas' jams and jellies, and lavish pictures will revive that experience. There are unusual recipes here such as Spicy Apple and Dandelion jams and Hedgerow jelly, even No added sugar Blackberry jam.

The author is not a professional, which means his directions are easier to follow. The book is for kitchen use, large type and spiral binding so it lies flat.

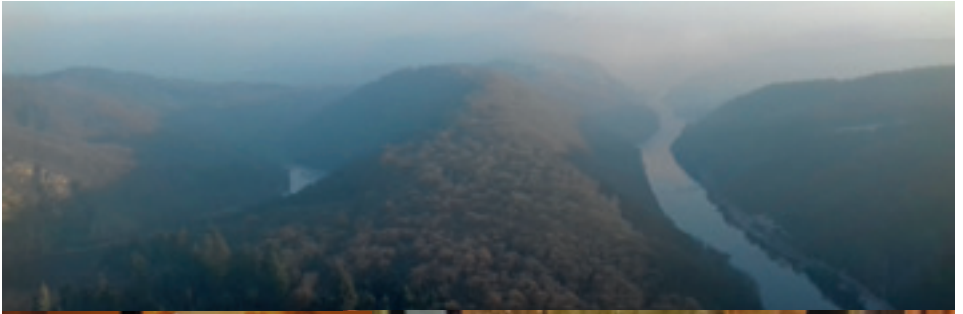


Anglican Abbot: Dom Denys Prideaux. *Aidan Harker*, sometime monk of Nashdom Abbey. Edited by *Michael Yelton*. Anglo-Catholic History Society, 2016. £15.00. Isbn 9780956580. 197pp. Fully illustrated. Pbk.

This is an advance notice. We hope to include a review in the next issue.

Obtainable from Mirfield Library, Lenscape Mirfield, and from The Shop. Community of the Resurrection, Stocks Bank Road, Mirfield, WF14 0BN. Theshop@mirfield.org.uk





Above and opposite top: George, Simon, Nicolas and Marc visited our linked Abbey of St Matthias Trier at the beginning of December. It co-incided with the celebrations for St Nicholas' day.



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Please send articles for consideration for the CR Review to the editors at least 5 weeks before the issue date.

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Planned monthly giving enables budgeting for the future and over a period can add up to a significant sum. Using Gift Aid enables the Community or College to claim an extra 25p from HMRC for every £1 given by a taxpayer.

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Leaving a Legacy

A gift in your will to the Community or College will help support the future development of the Community or College and their work.

Plans for the Future

The Community has exciting and far-reaching plans for the future at Mirfield, including providing a new monastery and refurbishing the House of the Resurrection to provide improved facilities for retreatants and guests. Please do be in touch if you would like more details.

Standing Order and Gift Aid forms are available on the Community's website – www.mirfieldcommunity.org.uk – together with more information about legacies / bequests and other tax-effective ways of giving. If you would like more information, please contact:

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