

The Christian Community
Perspectives

The Light of
Conscience

March April May 2007

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It is always interesting to see what our authors make of the requests we put to them. *The light of conscience* was the theme that emerged from the articles our authors submitted for this Easter issue of *Perspectives*.

We are glad to be able to report that *Perspectives* is back in the black. Last year we were able to repay the loan we took out in 2005. We are selling more copies, and more articles are coming in. We would like to thank all our readers for their support, and invite you once again to send any comments and suggestions. We are always looking for book-reviewers.

Above all, if you enjoy *Perspectives*, as many of the notes you write on your renewal forms suggest, please tell others who might be interested, or indeed send them a gift subscription (details on last page).

THE EDITORS

Breaking Open the Gates of Hell

Julian Sleigh

It must have been very uncomfortable for Satan and for the Prince of Hades in the hour of their gleeful celebration to be jolted by the sound of powerful battering at the gates of their domain in the underworld:

Open hell gates anon, you princes of pain!

All the inhabitants, nay, the prisoners in hell rejoice, for they know the prophecies. There among them are Adam himself, Seth, Isaiah and a myriad more of worthy souls. Satan exclaims:

What is this? Out, alas. Saw I never so much bliss!

and he knows

Yonder a stubborn fellow is, my masterdom now fares amiss

Satan is hurled from his throne:

Out alas! I am shent (ruined), my might fails verament (truly). This Prince that is now present will spoil (rob) from me my prey.'

The Son of God enters through the battered gates 'that he may fulfil his intent'. He takes Adam by the hand, tells Michael to lead him and all the others 'to joy that lasteth ever'. Michael accepts the task and tells Adam, 'My Lord upon the reed-tree your sins hath forbought (atoned for)'. So Adam and all the saints are led out to Paradise.

How do we know about the descent into Hell by Christ during the forty hours between the death of Jesus in the afternoon of Good Friday and his resurrection early on Easter Sunday morning? The canonical gospels do not refer to this event. There are some indications in the Old and the New Testaments but there is nothing approaching the drama of the mediaeval Miracle Play of the Chester cycle called the Harrowing of Hell, from which the above quotations are taken.

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The full description of this happening is found in the apocryphal book called variously the Gospel of Nicodemus or the Acts of Pilate. Little is known for sure when this was written or what its connection to Nicodemus or to Pontius Pilate could have been. But undoubtedly it is of great antiquity and has, in other respects, a close relationship with the canonical gospels.

The descent into Hell also found its way into the Apostle's Creed, although how this happened is a mystery. Yet there are the various quotations from the Bible that point in some way to this event.

In Psalm 24 verses 9 to 11 there is this call:

*Lift up your heads, you gates
lift them up, you everlasting doors,
that the king of glory may come in.
Who then is the king of glory?
The king of glory is the Lord of Hosts. (NEB)*

In the first epistle of Peter (1 Pet 3, 19) it is written

*In the body he was put to death; in the spirit
he was brought to life. And in the spirit he went
and made his proclamation to the imprisoned spirits. (NEB)*

and in Matthew's gospel (Mat 27, 53)

*And coming out of their graves after his resurrection they
entered the Holy City, where many saw them. (NEB)*

Undoubtedly the clearest and fullest indication of the descent into the underworld is found in the Gospel of Nicodemus. A chapter 16 conveys the drama and force of this apocryphal writing:

CHAP. XVI

***Christ's arrival at hell-gates; the confusion thereupon.
He descends into hell.***

*And while Satan and the prince of hell were discoursing thus to
each other, on a sudden there was a voice as of thunder and the*

rushing of winds, saying, Lift up your gates, O ye princes; and be ye lift up, O everlasting gates, and the King of Glory shall come in. When the prince of hell heard this, he said to Satan, Depart from me, and begone out of my habitations; if thou art a powerful warrior, fight with the King of Glory. But what hast thou to do with him?

And he cast him forth from his habitations.

And the prince said to his impious officers, Shut the brass gates of cruelty, and make them fast with iron bars, and fight courageously, lest we be taken captives.

But when all the company of the saints heard this they spake with a loud voice of anger to the prince of hell:

Open thy gates that the King of Glory may come in.

And the divine prophet David, cried out saying, Did not I when on earth truly prophesy and say, O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

For he hath broken the gates of brass, and cut the bars of iron in sunder. He hath taken them because of their iniquity, and because of their unrighteousness they are afflicted.

After this another prophet, namely, holy Isaiah, spake in like manner to all the saints, did not I rightly prophesy to you when I was alive on earth?

The dead men shall live, and they shall rise again who are in their graves, and they shall rejoice who are on earth; for the dew which is from the Lord shall bring deliverance to them.

And I said in another place, O death, where is thy victory? O death, where is thy sting?

When all the saints heard these things spoken by Isaiah, they said to the prince of hell, Open now thy gates, and take away thine iron bars; for thou wilt now be bound, and have no power.

Then there was a great voice, as of the sound of thunder saying, Lift up your gates, O princes; and be ye lifted up, ye gates of hell, and the King of Glory will enter in.

The prince of hell perceiving the same voice repeated, cried out as though he had been ignorant, Who is that King of Glory?

David replied to the prince of hell, and said, I understand the words of that voice, because I spake them by his spirit. And now, as I have above said, I say unto thee, the Lord strong and powerful, the Lord

mighty in battle: he is the King of Glory, and he is the Lord in heaven and in earth;
He hath looked down to hear the groans of the prisoners, and he set loose those that are appointed to death.
And now, thou filthy and stinking prince of hell, open thy gates, that the King of Glory may enter in; for he is the Lord of heaven and earth.
While David was saying this, the mighty Lord appeared in the form of a man, and enlightened those places which had ever before been in darkness,
And broke asunder the fetters which before could not be broken; and with his invincible power visited those who sate in the deep darkness by iniquity, and the shadow of death by sin.

From *The Lost Books of the Bible* Meridian 1963.

This narrative helps us to understand the words that we hear in the new Creed of the Christian Community.

‘In death he became the helper of the souls of the dead who had lost their divine nature; then he overcame death after three days.’ Herein we can begin to understand in a Christian text the meaning of the descent into ‘hell’. For here we have a central aspect of the deed of Christ on Golgatha: that in overcoming the death of Jesus, Christ overcame death for mankind by restoring the divine nature of the soul. The natural process of death in the body no longer carries the death of the soul: the soul does not become fettered in a gloomy satanic underworld, but becomes free to celebrate and enhance its spiritual nature: consciousness of earth becomes consciousness of heaven: that is the redemption of death.

The harrowing of hell was a turning point in the state of the human being. It happened once, and for all. But this still leaves us free to harrow our own hell, to break our gates and fetters to enable the light of the resurrection to drive out the darkness that we harbour. We can ask ourselves: ‘How divine is the nature of our own souls?’

When we go through the outer stillness of Holy Saturday we can recall the drama that took place on a deeper level that day. We can experience the archetypal picture of the events of Holy Week: being held captive by the forces of darkness, and being united with the prince of hell. Through contemplating the entry of the King of Glory into our own souls we can feel the discomfort of our darkened self. Then we feel also the flooding in of the light and power of redemption.

Truth and the Individual— a Unifying Spirituality

Deborah Ravetz

We must not forget that when every material improvement has been effected in prisons, when the temperature has been rightly adjusted, when the proper food to maintain health and strength has been given, when the doctors, chaplains and prison visitors have come and gone, the convict stands deprived of everything that a free man calls life. We must not forget that all these improvements, which are sometimes a salve to our consciences, do not change that position.

The mood and temper of the public in regard to the treatment of crime and criminals is one of the most unfailing tests of the civilization of any country. A calm and dispassionate recognition of the rights of the accused against the State and even of convicted criminals against the State, a constant heart searching by all charged with the duty of punishment, a desire and eagerness to rehabilitate in the world of industry all those who have paid their dues in the hard coinage of punishment, tireless efforts towards the discovery of curative and regenerative processes, and an unfaltering faith that there is a treasure if you can only find it, in the heart of every man, these are the symbols which, in the treatment of crime and criminals, mark and measure the stored up strength of a nation, and are sign and proof of the living virtue in it.

Winston Churchill, 1910

Last year, Lord David Ramsbotham gave a lecture in Stourbridge on the state of the prisons in our nation. He delivered an in-depth analysis of the situation. He was made Inspector of Prisons (1995–2001) and was given his remit

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not from a particular party but from parliament. This meant that he felt justified in telling the plain truth about what he discovered, rather than saying what a particular politician would have wanted him to say. The overall themes of the talk can most simply be summed up in the subtitle of his book, *Prison-Gate: The shocking state of Britain's prisons and the need for visionary change.*

I had no idea, when I went to this talk, that something as specialized as the state of prisons would touch any chord in my life. Lord Ramsbotham began his talk with the quotation I have placed at the beginning of this article. Towards the end of the quotation Churchill calls on 'An unfaltering faith that there is a treasure, if you can only find it, in the heart of every man.' He speaks as well of the constant heart searching and tireless effort needed in order not only to punish but also to rehabilitate and to discover curative and regenerative processes for those in prison. Churchill, and through him, Lord Ramsbotham, go on to make a very serious claim. That is, that in as much as these two qualities are either present or missing in a nation's treatment of prisoners, we can assess 'the stored up strength of a nation'; they are in fact sign and proof of, 'the living virtue in it.'

Lord Ramsbotham told us about the situation in the prisons and about the need for practical compassion and understanding in such a way that all the clichés regarding this theme fell away. The complexity of the situation and its claim upon the conscience of those listening to him meant that we were changed by passionate but objective concern.

This article is not about prison reform. Anyone interested should read Lord Ramsbotham's book. I would like, rather, to use some experiences around its themes to explore the issue it raised for me. This arose out of a question that was put to Lord Ramsbotham after his lecture. He was asked to express an opinion on the government's foreign policy. To my astonishment he said that he thought the government had no policies about anything.

Lord Ramsbotham is no young hot head. He was a general in the British army and is now a member of the House of Lords. The fact that he could say something like this from his position had a huge impact on his audience. It was quite clear that it was not a question of one party or another being right. Rather he explained how the fact that politics has come to be seen as a career rather than as service has created a climate where politicians motives are no longer clear. Many people go into politics wanting power rather than wanting to serve people out of a vision arising from their life experience and a wish to serve the greater good.

Lord Ramsbotham was not hopeless, however. In fact, his passionate and objective concern was inspiring. He described the enormous contribution made by the voluntary sector and how the purpose of his disclosure regarding the present situation in prisons was indeed to 'arouse the strength and virtue of the public at large, encouraging them to challenge their elected representatives to take their protection seriously by ensuring that imprisonment was properly administered and decently conducted.'

Later, in conversation, I asked Lord Ramsbotham what the source of his idealism was. He cited, among others, one of his school teachers, a man who believed in telling the truth and in the value of the individual.

In the same year as we were able to listen to Lord Ramsbotham, I read about another person concerned with prisons and the treatment of prisoners. The article was about a man called Bill Wiseman*. The story of this man's journey seemed to bear out everything that Lord Ramsbotham had told us not only about prisons and prisoners but also about the lack of vision in career politicians.



Bill Wiseman

In the early seventies, Wiseman was a representative in the government in Oklahoma. He had not believed in the death penalty before entering politics, but he supported it because only by this support was he able to remain in politics. Furthermore in order to prevent new legislation against the death penalty which was being challenged as a cruel and inhuman punishment, outlawed by the Constitution of the USA, together with a medical examiner he invented

and had accepted a cocktail of drugs that purportedly offered a more humane way of killing—the lethal injection. This new method of execution made it much easier to condemn people to death. Bill Wiseman was warned of this possible outcome but chose to ignore it because he loved his career.

Later it transpired that the injection may actually be very painful, the pain only being masked by the first part of the cocktail of drugs injected, which paralyses the prisoner so he or she cannot move and show feeling.

Bill Wiseman is now an Anglican priest working against the death penalty. At the time that he was involved in politics and directly involved with the issue of execution, 90 people died through his invention, and he considers himself responsible for every death. He describes the moment he chose to ignore warnings about the danger of making something inhuman easier to do in the following words, 'So what did I do? Nothing. I was enjoying the momentum and the fame and the clips on the Today Show too much. Everybody liked me.'

The lobby against the death penalty is gaining ground, becoming effective because it had begun to stress how often its victims were in fact innocent and only condemned because poverty meant they had poor representation. Bill Wiseman says, 'I am opposed to the death penalty

because of what it does to us... How it changes and identifies us as a society when we make a corporate decision to take a life... We must not do it because it eats away at our soul.'

Both of these stories point to the individual and their responsibility to the wider community in every sphere of life. The intense fragility of a self that can ignore its conscience for the sake of the affirmation of fame and a successful career is all the more shocking in the case of someone such as Bill Wiseman, because he had the power of life and death over a large number of people. He knew nothing about drugs and yet he was able to promote a cocktail of drugs that was accepted as the legal and humane way of taking the life of another human being.

After the First World War a painter named David Bomberg said:

We have no need to dwell on the material magnificence of man's achievements, but with the approach of scientific mechanisation and the submerging of individuals we have urgent need of the affirmation of his spiritual significance and his individuality.

This was the chord that Lord Ramsbotham's talk touched in me: the urgency of building one's character, of becoming a person of substance, worthy of trust. The story of Bill Wiseman illustrates in a most terrifying way what can be the consequence if other, less challenging values become more important to us. At the heart of our society, it seems, we need a question: what do we need as teachers, parents or leaders, what do we need as individuals to foster those qualities and build those kinds of selves that would never allow another infinitely precious human being to suffer for our vanity?

This surely is the true question of any spiritual path, one which transcends the boundaries of race, creed or colour. The search for values, for what it really means to be a responsible human being, can unite us all. Our deepest concern must surely be to understand these questions and to shape our lives and institutions so that these values can take root in our hearts and inform our actions.

* Guardian Weekend, Saturday September 23, 2006

How like an Angel came I down ...

Kevin Street

The legends surrounding Siddhartha Guatama (the Buddha) are many and well known. He was brought up surrounded by incomparable luxury, protected from all suffering and need. However, despite the best efforts of his father, Siddhartha Guatama finally experienced poverty, illness and death in the people he saw as he rode out from the confines of the royal palace, and this prompted a stream of questioning that led to him escaping his royal destiny.

Whilst her upbringing was in no way as luxurious as the Buddha's, Camila Batmanghelidjh also experienced an sheltered and affluent childhood in pre-revolutionary Iran, chauffeured by police bodyguards between her palatial home and her father's luxury resort. Yet in the midst of this affluence, by the age of nine, Camila had a powerful drive to care for less privileged children, and was teasingly dubbed 'Mother Theresa' by her family.

How this drive might have manifested without the intervention of the Islamic Revolution in Iran is interesting to debate, but at the age of fourteen Camila found herself stranded in an independent girls' school in Dorset where she had been sent for private education. Very quickly she came to experience the anguish and turbulence that is the hallmark of the lives of many of the thousands of children and young people she has since helped. At a stroke, her wealth and privilege was lost—her father was arrested, assets seized, all childhood possessions destroyed by the Revolutionary Guards, and, horribly, her elder sister who was studying at Manchester University, committed suicide.

Through being plunged into this nightmare reality, Camila was pushed into a life that did indeed involve the care of other children, but from a position of peril herself, when any future study had to be self supported, and one in which the support of a close family was lacking—again, not unlike the trauma faced by many of those she works with today.

Had Camila chosen to work with abused but photogenic third world orphans, or even suitably cuddly endangered species, then her mission might have been easier, but instead she has espoused

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the lot of the least lovely in our society—that gang of hooded and menacing youths lurking aimlessly and dangerously on broken down estates, or their waiflike sisters, prostituting themselves for their next fix.* Work as a nursery nurse, qualifications in psychotherapy and counselling were markers on the path that led Camila to found her first charity, The Place2Be, at the age of 25. Her funding was not a bank balance from her wealthy past, but the courageous decision to stop her mortgage payments. A sympathetic judge stopped repossession, and since then the modest flat has been twice remortgaged to help fund Camila's second charity, Kids Company.

Set up in 1996, Kids Company offers emotional, practical and educational support to thousands of young people who would otherwise be drifting into lives of drug ridden crime and prison. Its work is seen as a model of its type by government agencies, yet apart from some very modest short term funding, Camila has to go knocking on doors—large and small—for funding. She has so far raised £20m for this work.

From 'Mother Theresa', Camila has now been dubbed 'The Angel of Peckham', named as Social Entrepreneur of the Year in 2005. She won the UK's Women of the Year 2006 award. So—how did Camila come to spend valuable time talking to an audience at The Christian Community in Stourbridge, with such a demanding schedule, which sees her working 12 hours a day, seven days a week? Although the closing collection was generous, and although a few people locally have found ingenious ways of raising donations to send to Kids Company, the overall total is a tiny drop in the ocean of need. Nevertheless, we felt that we saw a key to Camila in this visit. She told us that she tries at least once a month to speak to a small group (as opposed to the conferences of 2,000 or so that form her speaker's staple diet). She believes that such groups can fructify her work in ways that might not be immediately obvious.

A social worker colleague of mine who had heard Camila on Desert Island Discs questioned her 'goodness' with a degree of weary cynicism—what is Camila in it for?

I also worry about Camila. I worry that one day she will fall victim to a drug crazed adolescent she is trying to help. I worry that her health will finally buckle under her punishing lifestyle. I worry that her well being will be compromised by the endless battles she wages with bureaucracy and state inertia. The afternoon I spent with her in Stourbridge, she was in frequent phone contact with a desperate teenage girl who had become so dependent on her that she needed constant reassurance that Camila was still 'there' for her. Camila is fully aware of the dangers of such work. The

staff at Kids Company have generous annual leave, and are constantly supervised for signs of stress that see them moved away from the 'front line' for a time to recharge their batteries. But who looks after Camila? Is her selflessness to be viewed with suspicion? Or should we rejoice that such people do still exist, and are not legendary figures but a reality in an otherwise rocky social landscape?

Recently the government published a green paper *Care Matters*, looking at ways in which 'the system' can be transformed to improve the lives of children in care—and to prevent them from entering care in the first place. It tilts admirably at the windmills of established practice, and more than adequately lists the shortcomings of procedures that, at the end of a long road see one quarter of the adult prison population having themselves been 'in care.' Somewhere amongst all this paper is the voice of the child—but listening and acting on its pleading are people such as Camila Batmanghelidjh, who basically just get on and do it. So, what is she in it for? How sainted is she, when she can say

I had to decide whether I was going to deliver this level of emotional commitment to my own children or other children—I was very clear that I would not be able to do both.

Camila has been dubbed an angel, and we can only conclude by musing on what does 'come down' with us, on what a nine year old experiences, and how turns of destiny can divert the surest of futures. The nastiness of the urban ghetto, the desperate struggle of survival for far too many children and young people, the huge social costs we pay when that struggle is lost—that this should be the constant backdrop to anyone's life is a wonder, but perhaps not a complete surprise. The Life of the Buddha, the startling work of Victorian prison reformers, the realism of Sir William Booth—all form a continuum on which today we can see the work of Camila Batmanghelidjh, hearing, somewhere in the backs of our world weary minds 'In as much as you did it for one of these, you did it for me.'

* Many of the young people with whom Camila works suffer from a condition known as Attachment Disorder. This was first identified in the 1950s, but it is only in the last decade that its significance has been more readily acknowledged as an altered physiological state in the brain development of those who suffer from it. Over aeons of human evolution, nature has developed a blueprint to enable us to flourish, starting at

conception and moving to the earliest days after birth. This has been intuitively grasped by different cultures. Such intuitive knowledge can still be found around the world today in cultures that see the newly pregnant mother nurtured, supported. She in turn sings to her unborn, looking forward to the birth. Afterwards she is looked after by her 'support group', enabling her to bond further with her baby. This all promotes the release of those hormones within the baby that give it the best possible chance to learn, and to develop the best possible neural pathways in its brain to maximise future potential. Consider now the lot of the young single teenage mother on a sink estate, struggling still with her own identity; her own brain is still in the process of development. Throw in fear, substance abuse and isolation, and the unborn is cruelly compromised already, and born with abnormal levels of the stress hormone cortisol, rendering it a 'twitchy' baby, of itself difficult to nurture because of its stressed state. The worst case scenario then sees a totally inconsistent pattern of nurturing, when the close bond between mother and baby is never established, and its needs go unmet—or worse, the baby experiences the trauma of actual abuse. The infant learns very quickly that the only person it can trust is itself, and that the world is a place of danger and fear, fear delivered at the hands of others. The neurological development of such children is demonstrably different from that of children living in a stable and loving family. The growing child trusts no one, and seeks everything in its power to remain 'in control', through defiance of the adult world and increasingly sophisticated manipulation of all those around. Healthy neural development is lost, and brain scans now reveal a significant difference in the way these young people think. The end result is a young person who lacks empathy and conscience, who is unable to reflect on past actions and who is only concerned with what they see as the way to stay in control of their lives, by avoiding any emotional commitment to another. They are so programmed that they will challenge and try to disrupt any attempts to get close to them, lest they have to 'lose' control of their world. Attachment Disorder is a particular problem with many looked-after children, but extends much wider into those areas where dysfunctional parenting has been at a level that is not extreme enough for the child to be taken into care, but has left the child exposed to a nasty, inconsistent and frightening world. For these young people, the 'respect' agenda with its attendant 'anti-social behaviour order' currently in vogue in British social policy are treatment comparable to slapping an elastoplast onto gangrene, and wondering why the leg still drops off.

Eduard Lenz

A Life of Creative Resignation

Peter Allan

Eduard Lenz (1901–1945) was amongst the youngest of the men and women who in 1922 became the founders of The Christian Community as a movement for religious renewal. The unassuming ways of this founding priest hid depths of spirit which were illumined now and then by his flashes of humour. He was the last born child of a Catholic family from Bavaria, born only weeks after the family had moved from the South to the Northern part of that region. His father worked as an inspector of taxes, his mother devoted all her care and time to the family. This was the first among many such moves, that brought a challenge to the free spirit in Eduard, but also opened doors to the future.

Skilled workmanship played a great part in the farming world of Eduard's birth. He could go into the smithy or the wheelwright's yard and watch men shaping wheels for carts or wagons and forging and repairing the implements which were in use on the farms. From then on the ring of hammer on anvil and many other sounds of daily work will have stayed in his mind; likewise lasting memories of the surrounding fields and woods. Although as a boy Eduard found a place within all these doings, he and his family were looked on as

outsiders, simply because they had come from somewhere else. This awareness of being an outsider stayed with him throughout his life.

In his tenth year this sheltered world was left behind. The family moved to Erlangen, a town with new industries, a choice of schools and a university. As a pupil he was beginning to show promise and later that year he gained a free place in the gymnasium, the town's Grammar School. When his schooling began there, the outbreak of World War I was only three years ahead.

Since the new century began, traditional paternal authority in middle Europe had been challenged by the young people of the Wandervögel (wanderbird) Movement. Their urge to break free from old ways grew stronger and stronger. They would set out at weekends and holidays singing and talking together and seeking answers to their questions in nature. The outbreak of war did not stop this, but it did make everything more difficult. For Eduard, family life ended in 1916, when his father moved to work elsewhere. He stayed at the same school, boarding with another family. His wish to decide the pattern of his life for himself put him in touch with members of the Erlangen Wandervögel group. Soon after that his future friend Wilhelm Kelber, also a founding priest of The Christian Community, returned to Erlangen and became once more a pupil at Lenz' school. Kelber was already an active Wandervogel, but more than anything it was the friendship that grew up between the two which brought a spirit of initiative to the group as a whole. The

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more spacious home of Kelber's family provided a meeting place.

As the end of the war drew near, the wish of these young people for a new way of life grew more intense. Plans were made for a meeting of all the Wandervögel groups in Bavaria. Four hundred or more young people responded, gathering in August 1918 on the open heath not far from Regensburg. Among them were those who longed for the rebirth of their fatherland. Others including Lenz and Kelber had hopes for a much deeper understanding of life. At this gathering there was a first chance encounter between Eduard and Friedel Ganz, his future wife. It awakened in them a flash of mutual recognition which would lead to their marriage less than three years later.

The war ended in November 1918; Eduard's brother Sepp was killed in its final months. Kelber, Friedel Ganz and others from the Wandervögel movement continued making plans for meetings. Lenz stayed out of this and soon moved to nearby Würzburg. To him it was clear that the way leading to change and a new understanding of life was through disciplined, independent thought, even if big gatherings had their place at times. Friedel came to visit him in Würzburg and was amazed by the changes she saw. In just a few months the youthful dreamer had gone and in his place stood a young man, whose face bore the mark of searching thoughts. Yet only freely and step by step would Lenz accept the central thoughts of Rudolf Steiner's Anthroposophy. He had only heard of it 1917 through his brother Sepp, who had sent him one or two of Steiner's writings. In Würzburg he made a thorough study of the basic book *Theosophy*, but even then

he was not quite convinced. Then in autumn 1919 he moved to Munich, in order to study at its university as soon as he was ready. Friedel had also moved to Munich and now the two met frequently, sometimes at lively gatherings in the artists' quarter of Schwabing.

Eduard's inner searching continued, until at Easter 1920 it reached a point of crisis. In this hour of need he encountered a wise student of anthroposophy, who understood what he was going through and with whom he could speak. The resolution of his identity crisis brought with it a sense of certainty, a sense that doors were open which until then had been shut.

In June that year Friedel expressed her own awareness of this change, with a ceremony she created for his birthday. In her student flat, she lit two candles on a table intended to be an altar. As they stood side by side before it she gave a Russian cross to Eduard as a gift, keeping a second one as a gift for herself. When they had done this they kissed one another. Later he wrote "This was our engagement, I knew that from then on my whole life would be bound up with yours." (79) In this simple, very private ceremony a perception of the future was living, which went far beyond their individual love for each another. In years to come their words and deeds showed a commitment to the clear thinking and the will to heal and harmonise, which for them were at the heart of the



Lenz as a student

culture of Europe. They were also aware of the part which the Slav peoples and Russia itself might still play in the unfolding of Europe's gifts. This was their hope, despite the darkness which they knew



Lenz with Friedl and family

lay ahead. Rudolf Steiner's science of the spirit, whose thoughts now rang true for them both, helped to deepen their personal perception of these things.

They had realised by now that this kind of thinking was to be a source of inspiration for the life they would share together. Edward was inclined to keep all his options open until it was clear that Friedel was expecting their first child. This was a challenge he could not ignore, which brought him face to face with life's demands. In 1920 Germany's spiral of inflation had already begun. He continued his studies for a while, but he had to find part-time work. Soon it was full-time, with training in an established book selling business. Now he was a student in the University of Life and, while continuing his study of books, he began to study people and reach out towards those who were seeking a new beginning against the dark background of the time between two great wars. Perhaps it was this in the end which led him

continued on page 20

It is a great honour to be allowed to share the most recent paintings of Peter White. Peter is a Scottish artist living and working on the West Coast. He paints tirelessly and with deep commitment. He is a person who does not readily speak about his work, so in writing about it I am sharing my own perceptions and impressions rather than passing on what I have learned from him. The work itself is often large and powerful. The method of painting, using oil and wax, and the way each painting is presented so that it becomes an object in itself give each image a weight and presence. Peter's themes are to do with dying and becoming. Holy Week and the many questions and emotions thrown up by

the Holocaust are sources of his work. These themes are not illustrated but explored and worked through using image and substance.

Peter's work is about his questions and his search for meaning. He has not made the compromises that would have ensured a commercial career. Rather he makes art as part of a journey which explores inner values. The paintings are the fruit of his explorations. For this reason the images often seem contemplative, as if they would need to be hung in a quiet place of prayer or meditation. If you would like to see or know more about this work please write to Peter care of the address for *Perspectives* in the front cover.

Deborah Ravetz

Opposite page: *Figure*, 182x153cm, Middle spread: *Triptych*, 140cm x 240cm, oil, acrylic, wax; Following page: *Head 3*. 150cm x 122cm; all by Peter White









to be a co-founder of the movement for religious renewal.

During the whole of his life Lenz had a recurring sense of being imprisoned by the situations around him; a sense of sharp contrasts, which the founding of The Christian Community, with its moments of grace, will only have intensified. In 1922, a few months after the foundation, inflation ran wild. The next two years were not easy for Lenz. For most of the time he was unable to be with his wife and child, and neither of his two first attempts to found a congregation was successful. Then, in early 1924, he was asked to help for a month in Hanover. At the end of the month his colleagues were in no doubt about his priestly abilities, and soon afterwards he and his family moved there. By that autumn he had established himself, and his young family had a proper place in which to live. Pure joy after a time of troubles! But soon there would be further changes.

Here it may help to look back for a moment. Before the movement for religious renewal began, its founders had gathered for three weeks of preparatory meetings. They worked at their ideas, and spoke about their aims and hopes. Unlike others, Lenz did not say much, nor did he give a talk. He wrote later to Friedel about the anxiety he had to overcome before he could speak freely in public. (93) At the same time he was convinced that this was an important way to reach out to new people. In 1925 after more than a year in Hanover, he was asked to speak at the summer conference about the Act of Consecration of Man, the new form of the Eucharist. Notes of the talk show its clear and convincing lines of thought. The

listeners were impressed, and he felt encouraged. At the priests' yearly synod, a little later, Lenz was asked to join a meeting of the leadership. The suggestion was made that he and another priest Josef Kral who likewise had wife and child, should be the founders of a new centre of The Christian Community in Prague. This was a big challenge!

Prague still had a significant number German speakers in the city, from pre-1914 days, but in the new Czech Republic it was essential to speak Czech as well, which Lenz did not. And yet this city was the gateway to Eastern Europe, and to those peoples to whom he and Friedel were both drawn. After many discussions, which included the two wives, a common will to face this challenge was reached. However, wives and children had meantime to stay behind. It was the next big test of the will for 'creative resignation', of which Lenz wrote in his letters to Friedel. (156)

In 1926 the two families found a place to live, but the committed circle of members remained small. A network of human contacts had been gradually built up, but despite interesting public lectures, hopes of a breakthrough remained distant. Without fluent Czech, the two priests could not hope to be welcomed fully by the people of the newly founded Czechoslovakia. Becoming a fluent Czech speaker was still a challenge for Lenz. His spirits sank and his health began to be affected. He had a chronic inflammation of the throat, which was a severe hindrance to his work. In summer 1928, it was decided that another founding priest, Rudolf Meyer, should come to work for a while in Prague. Apart from that all that Meyer did, which included discovering the first

proper place where the community could gather, his presence gave Lenz the chance he needed. Early in 1929 he gave a sermon in Czech and soon he also gave talks and celebrated in the Czech language. All this was positive and yet the wish to reach out to the Slav peoples of the East, which lived so strongly in him and Friedel, was more of a hope than a full reality.

For three years the family had lived outside the city bounds. In 1929, Lenz and Friedel moved with their four children into the centre of Prague, remaining there for five years. During them the first Czech priest Josef Adamec, was ordained. In Germany Hitler came to power, promising to remove the widespread unemployment which followed a breakdown in the financial markets. Lenz foresaw what might happen, and there were words of warning in the talks he gave. These words touched people, and after this he was often asked to be a speaker at Christian Community events in Germany, on account of the clear way in which he addressed major issues from a religious standpoint. For instance he would say to his listeners 'Do not look at Russia and the East with business eyes only! Try to understand the spirit of these people with the eyes of your soul. (195) Such words are still true today, and were met then with heartfelt applause.

It was decided that he should move with his family to Dresden, because from there he could carry out his tasks as a speaker more easily. The family did move, but not with him. For many years, despite health difficulties, he had pushed steadily on. Now these difficulties caught up with him, and early in 1934 the same throat problem and its complications laid him low for almost two years. Backed by well wishers

he received help from several sides and gradually strength and health returned. In 1935 he rejoined his family. It had been a lengthy yet creative pause. Through it he had gained a greater understanding of himself, uncovering new sources of inner strength, and was now ready to accept whatever the future might bring.

In November 1935 his doctor told him that, provided he was careful, he could begin to work again soon. While he had been absent from the Dresden congregation much had happened there. Above all the bold move to build a church had been made. Shortly before this, the Nazi state had banned the work of Anthroposophy throughout Germany, and there was a clear intention to ban The Christian Community as well. In January 1936, the guests coming to the opening of the new church in Dresden were on their way when the authorities sent police to stop it. A week later the opening was held, after energetic protests from Lenz, Rittelmeyer and others.

But nearly three months of further negotiations were needed, led by Rittelmeyer, Lenz and Alfred Heidenreich—now at work in England—before it was accepted in principle that the centres of The Christian Community in Germany could continue their work. It was the fearless conviction of the three priests which brought success. Clearly, though, a group existed within the Nazi regime whose intention was to destroy the work of Anthroposophy and of The Christian Community.

Back in Dresden Lenz began to work again as a priest. By the end of the year he was fully engaged, but all the same he made visits to Prague because Adamec, recently ordained, was on his own there now. He also spoke, as before, at confer-

ences. In spring 1938, Rittelmeyer died unexpectedly, and Emil Bock took his place as leading priest. Lenz became a Lenker (regional co-ordinator). His good ways with people had a positive effect on meetings. The Nazi state was omnipresent now and Lenz had some experience of how best to respond to it. In June 1939, just before the outbreak of war, the Gestapo made another attempt to ban The Christian Community. As before, the demand to exclude all those of Jewish origin was a major issue. There were concessions, but not in this respect, and the large summer conference of that year was held as planned. Next summer, despite wartime difficulties, four conferences on the theme 'The Coming of the Son of Man' were held. They reached a total of some 3000 people.

In 1941 the wish to turn to those in need was as strong as it had been. It had been decided that throughout Holy Week, in twelve larger congregations, an evening service with address should be given, with a final one on Easter day. Twelve speakers, including Lenz, took this on, and worked together to prepare it. Many hundreds, including newcomers, came to listen. The Gestapo saw this as a challenge and were determined this time to close down The Christian Community. Over the Whitsun weekend they did so, outwardly speaking. Lenz was arrested on Whit Sunday in Berlin, as people left the evening service. Other priests who gathered next day for the annual synod, were told to return home and report to the Gestapo. From now on to celebrate the ritual, even in private, was to take a risk.

Lenz was freed after two or three months, as in time all the others were. 'What should I do on earth, if I cannot

celebrate the ritual?' he said to a fellow priest. (288) A lonely path lay ahead of him. For a while he worked in a paper factory not far from Dresden, but when the Gestapo came to inspect it they demanded his immediate dismissal. A member of the congregation advised him to enlist as a soldier, so as to be beyond the Gestapo's reach. He

could not fight, for reasons of health, and worked in administration behind the lines for three years, until in the final days of the war he was taken prisoner by the Russians. He was already deprived and a prisoner in an inner sense, as he saw little of his wife and family. Also the stimulus of meetings with those he knew was gone. Friedel suggested he write down his thoughts about the Gospel of Saint Matthew, which he did in the evenings while his room mates played card games. Like them he was a man of the people, but what he wrote about the gospel of Matthew was not something he could easily speak of with them.

The tide of war turned in 1943, and as the bombing of cities intensified Lenz grew more and more concerned for his family. Already some of those he knew had lost their lives, so news of Friedel's move with their daughters to a place outside Dresden was a great relief. But loss and suffering



Lenz in his final years

would also come to him before long. Since autumn 1944 he had been stationed in the region of Prague, after returning from France. By early 1945 the Russian front was drawing near, and again he was concerned for his family. On February 13th the whole centre of Dresden was destroyed by possibly the worst civilian bombardment of the last stage of the war. Just days before the raid Friedel and her two daughters had decided to leave for the West. On February 12th Sophie and Ruth had gone ahead to Dresden. After the bombing Friedel searched for them in vain, and finally gave up hope. When the news reached them, both Eduard and Johannes, who was also a soldier, were given leave of absence. They searched too, but found nothing. Despite their own loss, they attempted to bring comfort to others in the same situation. A little later Eduard said farewell to Friedel and Johannes at a station near Dresden where she took a train for the West, and then returned to his unit. It was the last time that they saw each other.

In the final days of the war Lenz wrote to Adamec in Prague. He gave him the addresses needed to reach Friedel and said more about the death of his daughters. If he did not survive the war Adamec was to greet Friedel and the circle of priests. After being taken prisoner near Prague Lenz was seen in a nearby dispersal camp. Then, silence!

About three months later, he, with others, must have stumbled out of a goods van at a labour camp near Lake Baikal, 5000 kilometres to the East. For long hours the men dug coal there, in a mine at the bottom of a sloping shaft. There was not much food and soon the cold of winter set in. 'What is the source of these

facts?' one may well ask. When it looked obvious that a German prisoner would not live much longer, he and others were placed in a goods van for the long journey home. In late October 1945 this happened to Lenz. Beside him lay Alfred Heinelt, one of only 17 who managed to survive the journey. After two days Lenz was certain that his life would soon end. He had kept three things hidden from the guards; his wedding ring, a photo of his wife and a small copy of the Revelation to John. He gave these now to Heinelt together with the address of his wife, asking him to write to her. A day or so later he died. It was late December before Heinelt reached home, and late January before his letter reached Friedel. It was arranged that she and Christopher, her eldest son, should visit Alfred Heinelt, to hear what he could say about the last months of Lenz's life, and to receive the wedding ring, photo and the book. All this was done, and is the source of what we know.

For Friedel, Christopher and Johannes, it must have been a time of sorrow, mingled with gleams of hope. 60 years later, it is the same for us but with two added questions: What can be learnt from this life? What seeds of promise has it sown for the future?

Its radiance and its quiet inspiration are convincing answers for our troubled times.

With grateful acknowledgment for the achievement of Rev. Ellen Huidekoper, author of In silbener Finsternis (in silver darkness), a biography of Eduard Lenz published by Verlag Urachhaus 2003. This was the source-book for this article. The numbers after quotations refer to the pages of this book.

Pentecostalism II

Patrick Kennedy

In the first article we looked at the development and historical roots of the fastest growing religious movement in the world—from the Azusa Street revival in Los Angeles in 1906 to the ‘Charismatic’ movements in the mainstream denominations that began in the late 1950s. We saw how speaking in tongues, miraculous healings, being ‘slain’ in the spirit (falling unconscious) were, and are, central features of the Pentecostal experience. The Pentecostal has understood these experiences as true evidence of the work of the Holy Spirit or what is known as ‘Spirit Baptism’, and the spread of these events around the world are seen as a sign of Christ’s imminent (physical) return. But how do we know when a spirit is truly holy? And what, if anything, does the extraordinary growth of this movement have to do with Christ’s coming?

The Holy Spirit

To begin with, let us step away for a moment from looking at the Pentecostal movement and turn our attention to some aspects of the nature of the Holy Spirit as it is revealed in the New Testament canon.

Truth and Understanding

One of the most important statements about the coming of the Holy Spirit comes from the Gospel of John. In chapters 14, 15, and 16 ‘she’¹ is called the Spirit of Truth, the Advocate who will ‘bear witness’ to Christ Jesus (Jn 15:26). ‘When the Spirit of Truth comes, she will guide you into all truth...That one will glorify me, because

she will take what is mine and declare it to you.’

Another important description of the nature of the mission of the Holy Spirit comes from Paul’s first letter to the Corinthians:

...the Spirit searches everything, even the depths of God. For what person knows a man’s thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. ... ‘For who has known the mind of the Lord so as to instruct him?’ But we have the mind of Christ. 1 Corinthians 2:10–16

(author’s emphasis)

In these two examples, John and Paul reveal the Holy Spirit as that being that makes possible the understanding of the spiritual truth of Christ, Paul going so far as to reveal that in order to understand these things we have been granted participation in the very ‘mind’ of Christ through the Spirit of God.

The Holy Spirit and Pentecost

While the quotations above show clearly the relationship of the Holy Spirit to the faculty of understanding and Truth, the central expression of the Holy Spirit and its work in the world in the mind of most Christians

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and the Pentecostal Movement the historical event of Pentecost. We all know the description of this event from the second chapter of the Book of Acts: The circle of twelve disciples is gathered in the Upper Room in the morning. Suddenly from heaven the sound of a rushing wind is heard filling the room and a tongue 'as of fire' comes to rest above the head of each of the disciples. 'All of them were filled with the Holy Spirit and began to speak in other languages (tongues) as the Spirit gave them ability.' And Jews who were there from around the known world heard them proclaiming the Good News in their own language.

This story, along with a number of other examples in the book of Acts and the letters of Paul, has been the source of the idea that the evidence of Spirit Baptism is speaking in tongues. How does this event of Pentecost relate to the Spirit's connection to understanding and truth?

Before answering this question, let us look at a dramatic example from the Pentecostal movement of a moment that seems to correspond to the baptism of the disciples.

John Wimber and the birth of the Vineyard Movement

A 'third wave' of Pentecostal activity swept the United States beginning in the late 1950's, showing up in the traditional 'main-line' protestant and Catholic churches. One major personality connected to this development, called the Charismatic movement, was John Wimber, who came out of a Quaker meeting in the Los Angeles, California area. His openness to 'spirit-gifts,' such as speaking in tongues and other Pentecostal practices, devel-

oped slowly. But eventually, he and his wife would host meetings on Sunday evening at their house after the Friends' meeting earlier in the day. It was called the 'after-glow' meeting, and involved minor signs, including speaking in tongues. About fifty of the church's members attended until news eventually reached the leadership of the Quaker meeting and Wimber was called before them to address the rumours of Pentecostal behaviour.

The superintendent asked at one point, 'could you have the fire without the tongues?' Wimber replied in the negative, stating, 'If this is God—and I believe it is—we are going to let Him do whatever He wants to do with us.'

No single sentence could reveal more about the nature of the Pentecostal movement.

First, he himself does not know if the experiences they are having are of a good and Divine nature: 'if this is God.' Secondly, they wish to be 'used' by the divine: 'We are going to let Him do whatever He wants to do with us.'—He might throw the people to the ground, He might knock them unconscious, He might make them run around or shake on the floor—but God will be in charge. This idea is deeply important. It represents the longing to be 'overcome' by the divine; it is in essence a longing for possession. It is the desire to 'lose' oneself.

Wimber was expelled from the Quaker meeting and he went on to found his own church in Yorba Linda, California, in 1977. Three years after founding his own congregation, over 700 people were regularly attending his services, which were, however, mostly focused on the gospel and sermons, with few classical expressions of Pentecostalism such as tongues and the so

called 'Spirit Baptism'. That was until he invited the 'Jesus movement' pastor, Lonnie Frisbee, to lead a Sunday evening service in May of 1980.

After giving his testimony, Frisbee called upon those over twenty five to bless those under twenty five by placing their hands above their heads. As this was happening he continued to pray and call out, 'inviting' the Holy Spirit down upon the congregation. 'As he did so, people began to fall, shake, sob, cry out, speak in tongues, and pandemonium broke out...'¹ Pandemonium. Someone fell against the soundboard, another young person who had been at the microphone fell down upon it, shouting 'uncontrollably in tongues with the volume turned all the way up.'²

After this event, pastor Wimber was kept up through the night wondering what to make of it; were these signs of a Holy Spirit? He would decide that 'God' was at work in these chaotic manifestations and he came to see the 'pandemonium' of this event as the Spirit Baptism of hundreds of people.

This judgment certainly proved successful: By 2005, John Wimber's 'Vineyard' churches, with their union of Bible Fundamentalism and Pentecostal worship, had over 800 affiliated congregations worldwide.

But the same question that faced pastor Wimber faces us: how can we discern and distinguish between the spirits? Was this chaos the work of 'God' or the Holy Spirit?

The Intellectual 'Fall'

As we saw in the first article, the origin of the Pentecostal movement can be traced to the high point of the Enlightenment in

the 19th century. The peak of faith in the scientific method coincided with a crisis of faith in Christianity. Human thinking was turned towards the earth and lost its ability to perceive the heavens. This was, using Christian terms, the Fall of the intellect.

Pentecostalism responded to this crisis, this Fall, by bypassing the intellect and allowing an entrance directly into the will. For the 'signs and wonders' of a revival meeting are expressions of a spirit that causes people to do things they themselves wouldn't do. This is what makes the Pentecostal movement so sensational and compelling: the promise of an 'objective' experience of the reality of the divine. 'Objective' because spiritual power is made evident at the Pentecostal meeting in that one is taken over, filled up, overflowing with actions that are beyond one's self: 'It was not me, it was the Spirit working through me.' Moreover, in every account I have come across, understanding is lacking. People speak in tongues, but do not know what they are saying; people fall unconscious and do not remember what happened; people are moved to shake and shout but the pastor is unable to tell whether such a sign is from God or the Devil.

The Pentecostal movement seeks a relationship to the Spirit through the doorway of the will when the Holy Spirit would enter through the doorway of our thinking.

The Holy Spirit in our time

Then you will know the truth, and the truth will set you free.—John 8:32

The Holy Spirit empowers, encourages, and reveals the Truth. It does not take us over, send us into convulsions, cause us to utter things we do not understand, etc. The Holy Spirit is Holy because it leaves us

free by entering through the door of Truth. This is not to suggest that the experience of the truth of Christ is cold and intellectual. Indeed, the enthusiasm and fire of the apostles is connected to the Holy Spirit, but the fire of Pentecost begins above the 'heads' of the disciples. Out of understanding Christ's deed, we feel its impact and meaning for the world and humanity, and the will and capacity to serve that which flows into the earth and humanity from the 'place of the skull' (Golgotha) is born within us. But this is our own deepest will as in the song of the holy grail, 'let me for God a fighter be in the knighthood of the grail, out of my deepest hearts desire, out of my deepest heart's desire, out of my own free will.'

In Anthroposophy

The permeation of the human spirit-and-soul with the power to understand the Mystery of Golgotha is the sending of the Holy Spirit.—

Rudolf Steiner

In this way, the Holy, Healing spirit, is in our time involved with the redemption of our thinking. Just as Christ's resurrection from the dead was a redemption of effects of the Fall on the human body, so is the redemption of our thinking through the Holy Spirit the healing deed for our fallen intellect: 'The permeation of the human spirit-and-soul with the power to understand the Mystery of Golgotha is the sending of the Holy Spirit. This is the picture of the Whitsun festival, the festival of Pentecost. Christ fulfilled His Deed for all mankind. But to each human individual, in order that he may be able to understand this Deed, Christ sent the Spirit...'³ In so far as Anthroposophy makes it possible truly

to understand Christ and the Mystery of Golgotha, it is a revelation of the outpouring of the Holy Spirit, an event that is indeed possible in our time:

'If in this age men do not turn to spiritual knowledge, they will lose Christ. Until now, Christianity did not depend upon knowledge. Christ died for all men. Verily He has not belied them. But if in our day men reject knowledge of Christ, then they belie Him...that through Anthroposophy we will seek the way to the living Christ, realising that the first Whitsun Mystery can thereby be renewed in every Anthroposophist, and that with knowledge of Christ Himself dawning in his heart, he will feel inwardly warmed and enlightened through the fiery tongues of a Christian understanding of the world...Then there will come that which humanity so sorely needs for its redemption and salvation; then the healing Spirit will speak to a new faculty of understanding in men — the Spirit by whom the sickness of human souls is healed, the Spirit sent by Christ. And then will come that which is a need of all mankind: **World-Pentecost!**'⁴ (author's emphasis)

In The Christian Community

Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.'

John 4:23–24

Turning to the thoughts on the Holy Spirit within the Eucharistic service of the Christian Community (The Act of Consecration of Man) we find the same emphasis on knowing and understanding. It is the Spirit

God to whom we turn for 'enlightenment' during the crossings; we pray during the Offering that our *thinking* live in the Holy Spirit's life; and we pray in what is sometimes called the 'Trinity Epistle' (read during the times of the year where no specific Christian Festival is being celebrated) that our *knowing* be received graciously into 'his' spirit-shining life. All three examples show the clear relationship of the Holy Spirit to our faculty of understanding.

Perhaps the most important revelation of how the Act of Consecration of Man is born of the Holy Spirit's work in our time is in the high-point of the service: the Transubstantiation. Here we hear Christ ask his disciples to take the Mystery of the Bread and Wine into their thinking, that the Christian Mystery of Death and Resurrection *think* within us, transforming our very nature. This is how the Holy Spirit *heals* spiritually the sickness of sin within the bodily nature of mankind.

In Conclusion

The Pentecostal Movement is an extraordinarily dynamic and vibrantly growing part of the Christian world, pulling together millions of people who are deeply yearning to experience the reality of the Spirit and the presence of Christ. No abstract intellectualism will do, no 'Sundays only' religious life can satisfy. One can also witness a tremendous growth in the sensitivity of people to the presence of supersensible powers. What is lacking—with sometimes dire consequences—is the capacity to discern the spiritual power one has encountered.

Jack Hayford, one of the writers of the excellent history of the Pentecostal movement, *The Charismatic Century*, summed

up the Pentecostal understanding of their relationship to the Spirit at the end of the first chapter, '...here, as at each preceding step in following Him, our powers of *reason* will be called to surrender to the simplicity of His *revelation*' (JH's emphasis)⁵. But in wishing to bypass our thinking, Pentecostalism has bypassed the very Spirit it seeks. For, as we have seen, it is through the healing work of the Holy Spirit that our very powers of reason can become the instrument of Christ's revelation. For only once we begin to recognize that the Holy, Healing Spirit leads us to knowledge of Christ—a living knowledge that is the doorway through which the living Christ is entering through in our time—will we begin to see his true coming.

In this sense, we can only wish for our movement what Jack Hayford's description of what the Holy Spirit filled life can offer: 'When searching souls seek, they find—and the diligent will never be satisfied to live at a superficial level of merely being 'religious.' Their answer to Jesus' call, 'Follow me,' will take them beyond an encounter with His salvation at The Cross, to

1 I used the feminine pronoun here mostly because it is better than 'it'. Also, though Greek is without gender, 'she' can wake us up to how we do and do not ascribe gender to the divine.

2 P. 262 Hayford and Moore, *The Charismatic Century*, New York: Warner Faith, 2006

3 (Lecture: 7th May, 1923 The Festivals and Their Meaning III; Ascension and Pentecost I; The Whitsun Mystery and its Connection with the Ascension)

4 Lecture: 17th May, 1923, Christiania, GA 226 The Festivals and Their Meaning III Ascension and Pentecost III World-Pentecost: The Message of Anthroposophy

5 p. 20, Hayford and Moore

Stanley Drake

Celebrating the centenary of his birth

Rosemary Martin (nee Drake)

Centenaries are occasions to look back on highlights and achievements, and I wanted to share some memories of my father, who would have been 100 years old in August 2006.*

Background

While training as an accountant, Stanley lived at the YMCA in London, and it was while he was there that he heard about both The Christian Community and the Oxford Group (or Moral Rearmament), deciding that the former was the way for him. He then trained for the priesthood at the Seminary in Stuttgart for four years and was ordained together with Evelyn Capel, on 18th June 1939, just before the outbreak of the Second World War. He was one of the quite small circle of priests in England at that time, the lenker for the region being Oberlenker Alfred Heidenreich.

He worked initially at the church at Glenilla Road in North London, having in the meanwhile married Elsie Wright, whom he met in the romantic surroundings of Rouen on a weekend cruise. I was born during the war, while my parents were living in North London.

In November 1952 we moved to Forest Row, where my father started to establish the work of The Christian Community. The move itself was quite an event, taking place during the 'Great

Smog', with the three of us travelling in the removal van.

The beginnings in Forest Row

We first lived at 'Hurst View', Highfields in a small, semi-detached house, using the Scout Hut at the end of the road for services.

However, the constant challenge of having to set up the altar and arrange the room for each service was clearly not satisfactory, and after about a year, 'The Quarry House' in Ashurst Wood was purchased (at auction—a nerve-racking business, according to my mother!). Two rooms on the ground floor were knocked into one to form the chapel, and my father's study on the other side of the hall served as vestry, and also housed the piano, which my mother played faithfully for all services.

The Barn

We were at 'The Quarry House' for ten years, while the congregation became established and grew. There was an active Youth Group, which had activities such as play reading and Scottish country dancing—hard to imagine in this day and age! With the growth in numbers, a larger chapel was needed, and in 1964 we moved to 'The Barn', just across the lane from 'The Quarry House'. The main body of what had once been a barn and had latterly been a living room then became a very beautiful and unusual chapel, holding some 50–60 people.

*Rosemary Martin
is a member of
The Christian
Community in
Stourbridge.*

My father was an enthusiastic walker and was renowned for organising excursions and walks, particularly for the conferences at Woodford House in Keswick, a house overlooking Derwentwater owned by The Christian Community at that time. He never owned a car, and could be relied on for detailed information regarding bus and train times to a variety of destinations. He was also a keen singer and took part in more than one performance of Bach's 'St Matthew Passion' in Forest Row parish church, with the choir from Michael Hall School, on one occasion at least taking the part of the High Priest.

He wrote two books: *Though you die* published in 1962 and *The path to birth* in 1979. He would have been very gratified to know that these books have been widely read, especially the first. (Some readers of *Perspectives* may know of him

in this context.) He continued to write in his semi-retirement and to attend meetings, including those with ministers from other local churches; he also taught ancient Greek and Hebrew to students from the seminary.

He was a very upright person, in both bearing and character. He was dedicated and conscientious in his work, but also had a good sense of humour; for example, he would regale us with examples of limericks exchanged at priests' synods! Unfortunately (or perhaps fortunately!) I cannot recall any of these now!

He died in Watford General Hospital on 5th April 1986, having been taken ill the previous day while we were driving him from Ashurst Wood to Stourbridge for my eldest daughter Catherine's confirmation.

* Stanley Drake, 9th August 1906 to 5th April 1986

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Review

The Emmaus Mystery: Discovering Evidence for the Risen Christ

Carsten Peter Thiede and

Mathew D'Ancona

Continuum 2005.

Louise Madsen

The walk to Emmaus, as told by Luke in his gospel, has won a special place in the hearts of very many Christians. Of the seven accounts in the gospels of the appearance of the resurrected Christ it is one of the fullest and most detailed. Remarkable for its precision and drama, it portrays a collision of everyday reality with a mystery, just as real to the experience of the disciples, that breaks in on them as Jesus joins them on their way.

Depictions by the great artists Rembrandt, Caravaggio, Titian and Dürer, among others, of the moment of the breaking of the bread will be well known to many.

In his *New Testament Studies*, Rudolf Frieling enters into the story with warm interest and an ever-questioning mind, opening it up so that we, too, may fully participate in it.

Emil Bock, on his trips to the Holy Land, twice visited the *city* called Emmaus. In his diary he remarks, 'Travelling by car, it is a long journey, and the way on foot is also much further than one is led to expect from the account of the Easter story.' He also says that he expected the landscape to be more like that of Jerusalem than the one that he, in fact, found in that place.

Bock does not take the matter further, but those two remarks point up part of the problem of determining where the Emmaus of the gospel actually was. From the fourth century onwards there has been much speculation: as many

as nine different sites have been proposed, but only three of them seriously. Of those, two have to be discounted because they were not called Emmaus in the first century. The third, the *city* of Emmaus, from 221 AD called Nicopolis, 'the city of victory', remains the site preferred by most modern tourist guides. But, at 32 km, it is too far from Jerusalem, and it was a regional capital rather than the village described by Luke. The trail went cold and most scholars gave up the search. In *Luke. An Introduction and Commentary* (1990), Leon Morris states categorically that 'the site cannot now be identified'. *The International Standard Bible Encyclopedia* (1982) says with no less confidence that 'the exact site of Emmaus is unknown'. Since the mid-nineteenth century only one other place has been given credence by more than one scholar: Qaloniyyeh, near Moza. There is a good reason for this choice: in his *Jewish War*, written in c.75 AD, the Jewish-Roman historian Flavius Josephus mentions a Roman veterans' colony, established by Emperor Vespasian after the destruction of Jerusalem in 70 AD, at a Jewish village called Emmaus, 30 stadia (c.5.7 km.) from Jerusalem.

In the book under review here, Carsten Thiede, taking seriously both the historical indications and the gospel, describes his researches at Qaloniyyeh. His approach in all his scholarly work was always to pay full respect to the ancient sources and then to apply common sense as well as the latest forensic techniques to the subject: 'The road to Emmaus is a road which combines the ascertainable data of archaeology and historiography with the wonder of a new faith, the faith in the risen Son of God which began on that day among a forlorn group of dejected disciples who had seen Jesus crucified by the Romans only two days before.'

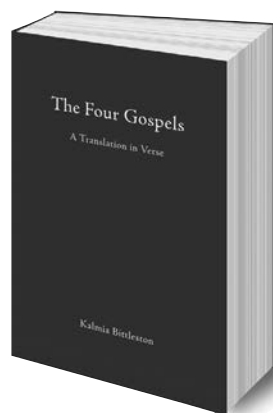
THE FOUR GOSPELS

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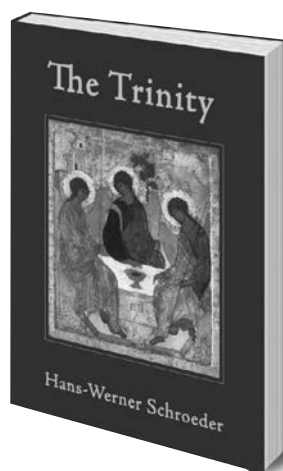
THE TRINITY

HANS-WERNER SCHROEDER

TRANSLATED BY EVA KNAUSENBERGER

Hans-Werner Schroeder here turns his considerable experience and wisdom to the issues surrounding the idea of God as three-in-one. He looks in turn at the Father-God, the Son-God and the Spirit-God, their theology and their characteristics before going on to examine the spiritual implications of the Trinity itself.

Hans-Werner Schroeder, born in 1931, is a priest of the Christian Community. He teaches at the seminary in Stuttgart and is the author of *The Cosmic Christ* and *Necessary Evil* (both Floris Books).



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In an earlier work, *The Jesus Papyrus* (1996), Thiede argued that an ancient New Testament papyrus is evidence that the gospels were written much earlier than previously thought. In the present book he describes in detail how careful archaeological excavation confirmed the authenticity of Qaloni-yeh as the ancient Emmaus.

Despite his great learning—he was a professor at the University of Basel as well as being an Anglican priest—his book is written in a lively and engaging style. As a reader one readily accompanies him as he works out each step on his path of exploration. There is still much archaeological work to be done; sadly, Carsten Thiede died in 2004 aged only fifty-two, so will not see the completion of his work. Nevertheless, he has provided the crucial evidence by sheer persistence and some very fine detective work.

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Marlan Liebmman

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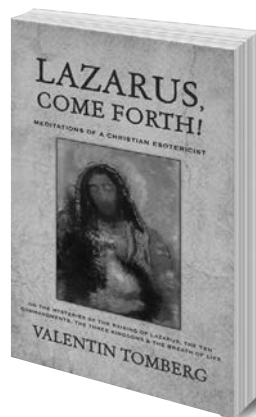
Meditations of a Christian Esotericist

VALENTIN TOMBERG

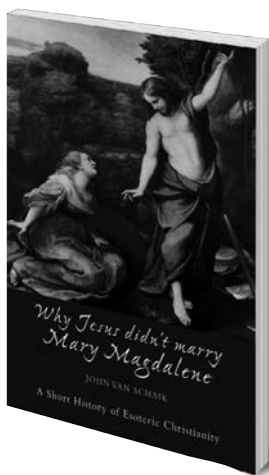
TRANSLATED BY ROBERT POWELL

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WHY JESUS DIDN'T MARRY MARY MAGDALENE

A Short History of Esoteric Christianity

JOHN VAN SCHAIK

TRANSLATED BY GEORGE HALL

Dan Brown's *The Da Vinci Code* draws on ideas from the history of Christianity and presents scenarios that the established Church has found difficult to quash. One such theory is that Jesus married Mary Magdalene – an idea that has caught the popular imagination worldwide.

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This book is an antidote to the vague theories and fantastic claims that have long surrounded the question of the relationship between Jesus and Mary Magdalene.

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