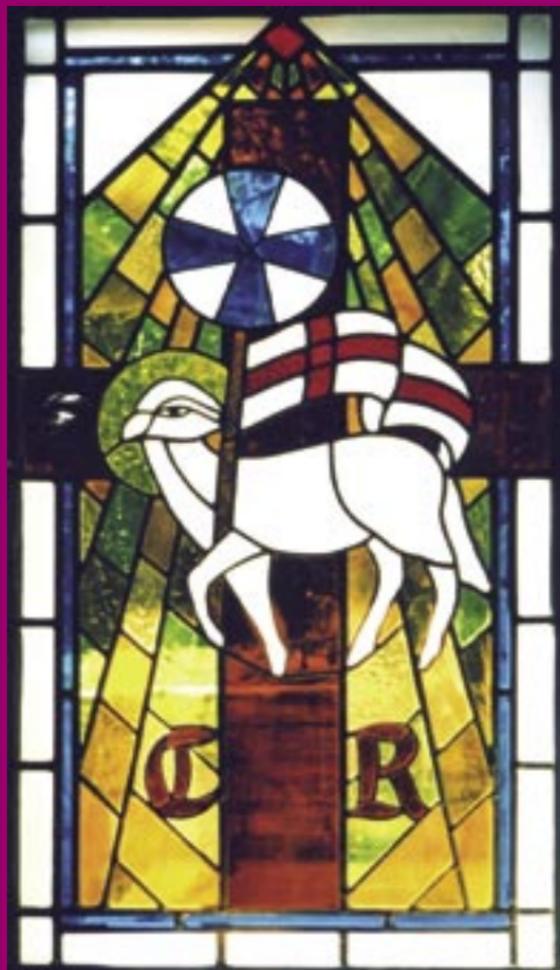


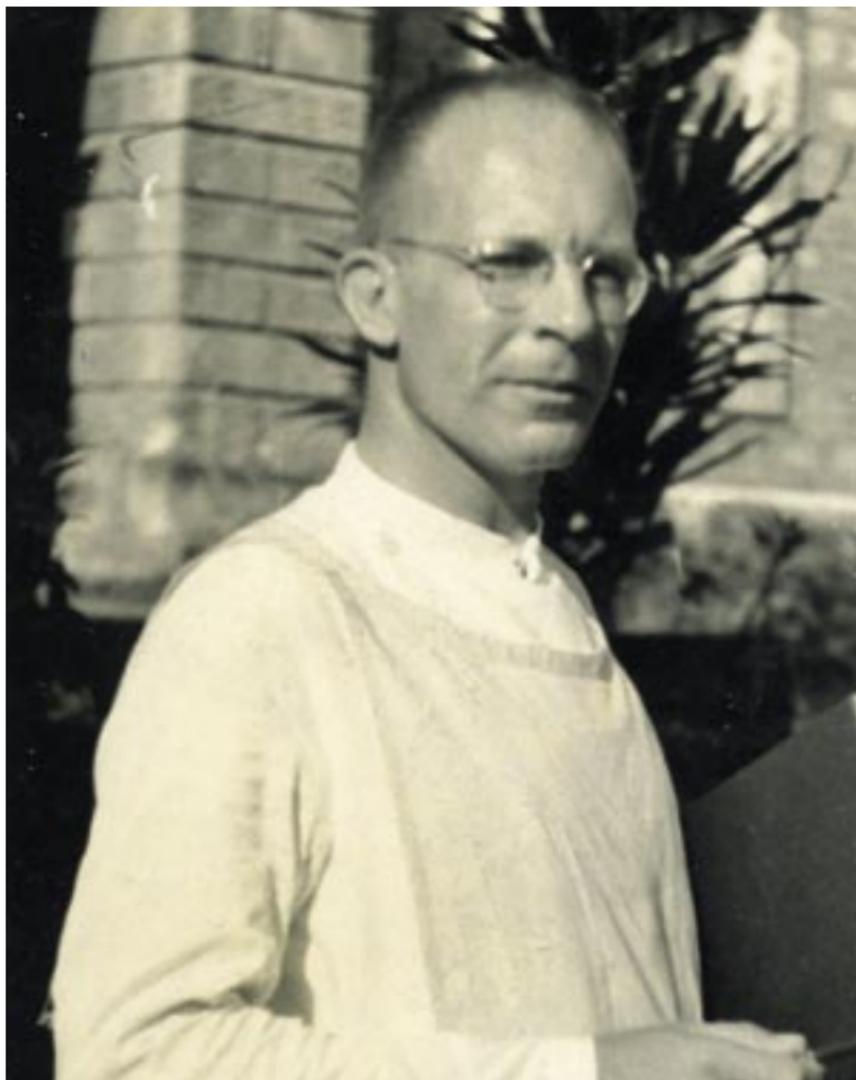
CR



**QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION**

Michaelmas 2008

Number 423



Anslem in Barbados 1952

Useful web addresses:

Community web address is:

www.mirfieldcommunity.org.uk

e-mail contact is:

community@mirfield.org.uk

Mirfield Centre web address:

www.mirfieldcentre.org.uk

email contact is:

centre@mirfield.org.uk

CR Companions web address:

www.crcompanions.co.uk

See also this website for companions:

www.stmarysmaulden.org/cr

e-mail contact is:

enquiries@stmarysmaulden.org

CR

MICHAELMASS 2008

Number 423

From the Superior	2	<i>George Guiver CR</i>
Anslem Genders CR (15 Aug 1919 – 19 June 2008)	3	+ <i>Robert Mercer CR</i>
Interview with the Principal CoR	9	<i>Joe Kennedy CR</i>
24-7 Prayer	15	<i>Nicolas Stebbing CR</i>
‘Christophorous’	16	<i>Br Johannes OSB (St. Matthias)</i>
To Russia with Love	19	<i>Stephen Haws CR</i>
Sure and Ste(a)dfast	24	<i>John Gribben CR</i>
USPG - Zimbabwe	28	<i>Mike Brooks</i>
Sculptors in Zimbabwe	32	<i>Johnston Simpson</i>
Commem Day and after	35	<i>David Wells</i>
Companions’ News	37	<i>Nicolas Stebbing CR</i>
Book Reviews	41	

From the Superior

People often complain about religious communities that they work slowly in making decisions; but things can start happening on a breathtaking scale once the corporate exploration has been completed. You may well think this is true in our case at the moment. We have decided to embark on a major refurbishment of our church at Mirfield, and this will require an appeal for no small amount of money, something unavoidable given the urgent need for a new heating system, new floor, replacement of the electrical system, new sound and lighting systems, all of which are exhausted, redecoration, and a major reordering to meet new needs with the many groups of people who now use it with us. In addition to that, like all charities of any size today, we have

to seek ways of supplementing our traditional forms of income from investments, donations and legacies, in a world where none of those things are so reliable as they were. Most major charities now include a commercial enterprise. There is nothing much we can commercialise, apart from making better use of the Retreat House without turning it into an impersonal conference centre. Local planning constraints do not allow us to use parts of our land to build housing. What we have been told we are more likely to get permission for is to turn our Community buildings into flats, and to build a new monastery for the Community alongside the church, and so that is what we have decided to do. Work will begin hopefully sometime in 2009 on both the church and the new monastery, and once that is done then we shall convert the House of the Resurrection into flats, which will provide a segment of our income that can be assured, helping us to safeguard the many works we do on this site for the Church. This is just an introduction: the next issue of the Quarterly Review will probably be telling you more, as we launch our major appeal for the church. It will all involve a degree of work which we could have well done without, but hopefully will give us an exciting re-ordered church for the 21st century, and a building appropriate to our life, which our present buildings now lamentably fail to be. Prayers appreciated!

Many are exercised by the recent vote in General Synod on Bishops. The Community is a microcosm of the Church of England, and so we too are exercised about it. Men's religious communities by their nature are protected from some of the challenges arising from differences of opinion, compared with the parishes, where the situation can be acute at the practical level. All of us in the Community, whatever our view, are united in our commitment to praying and working for the unity of all, and in making sure our Community is a place where all are welcome and can feel at home. In the meantime we are considering what may be the best way the Community can contribute to the quest for the will of God and the unity of all on this difficult issue.

There is a new interest in the life of religious communities: we have two novices at the moment, Br Barnabas Siddle and Fr Neil Bowler, with another due to come in 2009, and a number of Enquirers. We also continue to explore new ways for people to be associated with us. The new flats may open up new opportunities for that as well.

In the midst of all this we have to stay firmly trained on God and the quest for his will, which for us can be the only source of life.

George CR

The Right Revd
Anselm Roger Alban Marson Genders CR
Bishop of Bermuda, Assistant Bishop of Wakefield.
15 Aug 1919 – 19 June 2008



His family worked in Birmingham, and as a boy Anselm chose to worship at St Alban's, one of the city's anglo-catholic shrines. In that city he had a classical education at King Edward School. Naturally enough, then, he read classics when he went up to Brasenose College, Oxford in 1938. On his 20th birthday (Our Lady's feast day) with the approach of war in view he took St Alban as his patron, adding that name to those given him at baptism. Study was interrupted by the second world war. He joined up in 1940 just before conscription was introduced, and so did not get drafted into the army. He served on board five ships, *Maine*, *King Alfred*, *Sussex*, *Wayland* and *Benbow* and was a Purser, a job he described as being like an adjutant's in the army. When he left the Navy he had reached the rank of lieutenant commander. His flair for administration was already exhibiting itself. The words, *ministry*, *ministration* and *administration*, are not unconnected.

St Paul associates them with the Holy Spirit. Anselm said, "I've always trusted figures. They are consistent and reliable." The same could be said of Greek and Latin conjugations and declensions, words marching up and down in their ordered columns. Detractors might write Anselm off as a Tory traditionalist, but he had no time for Tudor-Stuart English. "If you are not praying in Greek or Latin, you should use *modern* English." He had no love for the Book of Common Prayer and the King James Bible.

Once home on leave he found that his parents had been bombed out of their home, though they survived the ordeal. The ships on which he served took him to the Caribbean, the Coral Sea, the Med, the Red Sea, the Indian Ocean. It was then that he fell in love with the tropics and the USA. Later in life he was to agree with Raymond Raynes about many things, not least the British climate. "This country is fit only for waterfowl." Though obedient and ready to serve wherever the Community sent him, he claimed that his happiest years in CR were spent in the West Indies and Zimbabwe. American enterprise and vitality, warmth and hospitality, appealed to him. An uncle had emigrated there who fathered many descendants. From Codrington College in Barbados and from "retirement" at Mirfield, Anselm was able to visit innumerable American and Canadian cousins. On one visit he attended a party for some 200 people with or connected to the surname Genders, which he thought might be Dutch in origin. When in Bermuda he enjoyed visiting and was supported by the Community of Jesus at Cape Cod.

On surviving the war, Anselm returned to Oxford in 1946 where he obtained a second – creditable under the circumstances.

An anecdote about this time from Guy Butler (*A Local Habitation*; Autobiography 1945-90): the BNC Third Eight regular cox "was replaced by a short, slim, dark, peppery fellow called Genders, an Englishman proper ... 'Hold her all' he yelled ... 'Why don't you look where you're going?' demanded the woman. 'Madam, replied Genders, courteous but icy, 'do you not know the Rule of the River?' 'I know my left hand from my right hand!' she retorted, 'which you don't.' Genders cast his eyes helplessly to heaven and decided this was a case of invincible ignorance. 'Steady all,' he commanded. His opponent, now erect, her punt-pole recovered, had not done with him yet. 'I hope you lose next year too!' she

cried. ... 'What,' he cried to the world, 'what can you expect with a Labour government in power?' ”

He spent a short time teaching at Dame Alleyne School in Newcastle, and then entered the novitiate in 1948 as a layman, taking the name Anselm, because Brother Roger Castle and Father Alban Winter were both alive at that time. He would have preferred to take the name Rodney, but the novice guardian was against it: “We take saints’ names, not admirals’.” For an experimental period CR allowed novices to serve three years in that state while simultaneously studying for ordination at the College. Others who did this include Vincent Girling and Aelred Stubbs. Accordingly such men were ordained within the Community, perhaps even by prelate brother Primus Thomas Hannay of Scotland. The experiment has been abandoned.

Soon after his own ordination and profession Anselm joined the College staff as tutor in 1952. He was sent to Barbados in 1955 where at Codrington he became successively tutor, vice



principal and principal; also prior, and examining chaplain to the local bishop. The place was run on ship-shape lines. As head of the provincial theological college he was obliged to travel all around the West Indies. He formed a firm friendship with the legendary Archbishop Alan Knight of Guiana.

Father Brian Gill, a Vincentian from the Windward Islands now retired to Presteigne, writes: “when I arrived at Codrington, Fr Genders was the principal. From the first I was impressed by his warm welcome and his insistence on strict obedience to the rules of the college. He taught us that a priest’s life must be one of self-discipline exercised in loving service to the people in our care. He would often remind us of the priority of always putting first things first in everything we did; and also that our lives must be grounded on the daily offices and the celebration of the eucharist.

“Fr Genders was highly respected and loved by everyone in the college and in the neighbouring villages. He was strictly Catholic in his doctrine and practice, tempered with Anglican reason. I always found him most approachable, sympathetic and encouraging. We looked forward to his lectures for they were meticulously prepared, clear and well put over. He always produced a copy for each student. We also looked forward to his sermons. He was



at Codrington College with HRH Princess Royal

constantly invited to preach in the churches across Barbados. After we left college and returned to our various dioceses across the Caribbean, Fr Genders tried to keep in touch with us and looked forward to our keeping him up-to-date with our movements and ministry. If asked, he was willing to give advice. When I heard that he was leaving Codrington College I felt that the West Indian church was losing a good teacher and principal.”

Back at Mirfield in 1965, he did a short spell as infirmarian. Again he ran a tight ship. In 1966 he was off to Penhalonga as treasurer. So multifarious were the activities at and from St Augustine’s that his job was a demanding one. Anselm rose to the challenge. He trained a number of young clerks who were later able to gain good jobs elsewhere. He supervised some dozen apprentices who were learning trades under the mission foreman, Mr Hilary Manyau. They too got jobs elsewhere. He engaged a qualified agriculturist to grow vegetables on a scale large enough to feed the boarding school. He experimented with grapes for altar wine, but this was not a success.

In 1970 he was appointed archdeacon of the Eastern Districts and member of the diocesan standing committee. He therefore

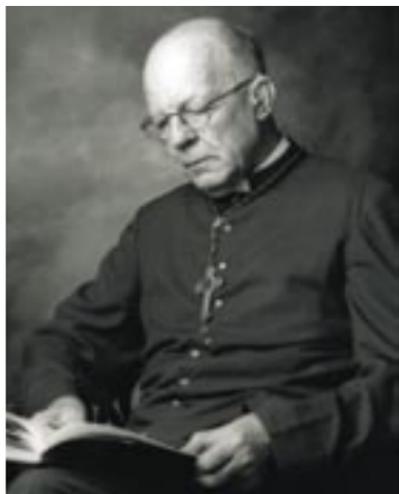
travelled much in his little Volkswagen Beetle. He became a diocesan auditor in far away Malawi, thus assisting former CoR student Archbishop Donald Arden.

Another former student once referred to “Gestapo Genders.” With his close cropped hair and fierce spectacles he did look like Chalky in the Giles cartoons. But in fact he was the most tender-hearted of pastors. Elderly peasants up in the mountains had buried their savings. That particular currency had long ceased to be legal tender. Who else but Archdeacon Genders would drive hundreds of miles to persuade a bank manager to accept the couple’s money? A small boy fell out of a tree, breaking his back. Who else but the archdeacon would drive many miles to get him into hospital? And for years afterwards Anselm would see that money was sent to help that boy grow to manhood. If school children wore out their only shoes or broke their fountain pens, to whom would they turn for repairs but Father Genders? He would rebuke diocesan officials, “Regulations? What use are regulations about safes? What use are safes when churches have mud walls? You should leave your desks, visit the poor in their villages.”

In 1977 he returned to Mirfield to understudy Brother Dunstan Jones in the bursary, whose health was failing. But the same year he was appointed to the bishopric of Bermuda and consecrated in St Paul’s cathedral. A former Visitor of CR described that diocese as one which crucifies its bishops. Anselm found it no easier than did his predecessors. He got on well with the ordinary people who liked him. A difficulty was that as a former naval officer, whose whole ordained ministry up to now had been lived out in the context of community life, he had never experienced the loneliness that is the occasional lot of some celibate parish priests. [Editor: CR itself had strongly advised against his acceptance.]

Ken Little, Oblate CR, has written that the Bermuda years were, by his own admission, his unhappiest. In essence he was both bishop and dean of the cathedral. The amount of visiting he did was close on phenomenal. It may have been resented by some parish clergy. Of course he visited his own cathedral congregation, but also hospital, prison and hotels. Just before Anselm’s arrival two men had been convicted of five murders, including those of the previous Governor Richard Sharples, his ADC and the Chief of Police. The Court Street riots erupted because many thought

the death sentences were racially motivated. In his attempt to quell the riots Anselm might well have become martyr as well as bishop. He built up a very good relationship with the then Governor of Bermuda, Sir Peter Ramsbotham, and visits to Government House were both frequent and congenial. Anselm took very seriously the threatening aspect of the 'Bermuda Triangle'. He went out in a motor boat, blessed the waters and bade them be still. There was no immediate calm but it is said that there has not been an unexplained fatality at sea within the Triangle since then.



In 1982 Bishop Anselm resigned and returned to Mirfield, where, like Victor Shearburn before him, he became assistant bishop of Wakefield, 1983-84, and from 1993. He was warden of the Sandymount Anglican sisters in Dublin and St David's, spent much time with the Community of St Lawrence, Belper, and was Visitor to the growing and flourishing experimental community in the USA, which he had grown to admire in his time in Bermuda, the Community of Jesus.

He did his share of preaching and retreat conducting. He gave much time to those English parishes belonging to the integrity associated with Forward In Faith. And each year he would tour North America, visiting traditionalists, whether they were breakaways, also called Continuers, or whether they were still within the official establishment churches. In Canada he even conducted the retreat for Albert Haley, before the latter's consecration as first breakaway bishop for Australia. With regard to the ordination of women, Anselm adhered gladly to the majority opinion down the ages and round the globe.

Ecclesiastes 12 is metaphorical about the infirmities of old age. They tried Anselm's patience sorely. If old sailors never die but only fade away, he wished to fade a good deal more quickly. But he had inherited the longevity of his mother's genes. I think of him now as young, handsome and long-haired again, chuckling over the Latin of *Winnie the Pooh*.

+ Robert Mercer CR

An interview with Fr Joe Kennedy, the new Principal of the College of the Resurrection



You arrived at Mirfield in January this year to become Principal of the College of the Resurrection. What did you do before coming to Mirfield?

I first visited the College four years ago, and then visited a second time last year when I gave the Holy Week lectures. So in some ways I suppose I have come to the College as something of an ‘outsider’. On the other hand, at almost the age of forty, I’ve spent a good part of my adult life living in, or closely connected with, residential communities of one sort or another – mostly educational communities where I have been, at various points, undergraduate, research student, lay chaplain, ordinand, warden, dean, tutor, lecturer. So the College of the Resurrection also seems a natural – and good – place to be. And Emily and I love Yorkshire, so that’s a bonus too.

You’re not a Yorkshireman, though...

Not at all! I’m a real Anglophile – and my wife, Emily, is a Londoner. But I’m Scots. I grew up near Edinburgh, and lived in

Edinburgh till I was almost thirty. I was immensely blessed to grow up in a Christian family, where the life of the Church was central. My mother's family is Roman Catholic; my father's Church background was Presbyterian. But we grew up Roman Catholic in the wake of the Second Vatican Council – a time of great hope, but also of great upheaval.

I became an Anglican in my early twenties. Despite my abiding gratitude to the Church of my childhood, I found it increasingly difficult to subscribe to Roman Catholic doctrine concerning the papacy, so it was right to leave. And I quite simply fell in love with the beauty of Anglicanism. Since the day of my reception, in Old St Paul's Church Edinburgh, there has not been a single day when I wanted to be anywhere else. This is my home – I long to make its beauty ever more my own; and I want its challenges and difficulties to be my challenges and difficulties. So I'm not English, but I am definitely Anglican!

Why theological education?

When I was ordained in 2002, I served two short titles, then spent a period in university chaplaincy as Dean of Selwyn College Chapel in Cambridge.

University Chaplaincy is such a privileged place to be – an opportunity to serve a community made up largely of young people, and a priestly life which gives you so many occasions of one-to-one ministry with those in need. In chaplaincy, you get to meet and serve such a wide range of people... In Chapel, too, I hugely enjoyed working with Christians from a variety of traditions, and encouraging a sense of 'ownership' and responsibility for Chapel life among young Christians. And I loved the opportunity to teach theology to Cambridge undergraduates.

However, it became clear to me in my time at Cambridge that the part of my ministry I most enjoyed and valued was working with ordinands from the two Cambridge colleges, Westcott and Ridley. So when I was asked to apply for a post at the College of the Resurrection, it seemed, in the end, like the right thing to do. Emily and I were sad to leave the friends we'd made in Cambridge so soon – the timing of our move north was not quite what we'd have chosen! But the move has for us been the right one. And we simply have to trust that the timing is in God's hands.

When I was appointed, I received some lovely letters from a number of priests – but one from a senior colleague in chaplaincy in Oxford was particularly important to me at the time. It spoke simply and directly about the importance of presbyteral ministry for the flourishing of the Church’s life, and therefore about the value of a ministry centred on the formation of priests. I am aware of the responsibility I have been given, and I try not to let an opportunity pass to ask prayers for my ministry at the College. But I am also aware of the huge privilege I have been given, and I also just enjoy what I do enormously. Even on the more demanding days (with almost no exceptions), my job is such a joy!

What were your first impressions of the College of the Resurrection?

On each of the occasions I visited the College before Emily and I moved here, my impression was that this is a place with deep roots. What I am beginning to discover in the time since I joined the College staff is that, because of its deep roots, this is a place which feels secure enough to dream dreams, to imagine new ways to build on its strengths and to engage fruitfully with new currents of thought in theological education. It is an exciting place to be.



As I said earlier, I’ve spent almost all of my adult life in close connection with residential communities. Some of those communities have allowed people’s weaknesses and failures to define them. Others have allowed differences between people to sour relationships and get in the way of loving one another. In both cases, they’ve ended up concluding that the best we can hope for

is a common life based on tolerance, which is to say that I'll put up with you and you put up with me.

What is exhilarating about the College – as about some of the other places I've been privileged to live – is that it is a community where people are really trying to live out the truth that it is neither weaknesses, nor failures, nor what we take to be mistakes which defines people. It is God's love for someone which defines them. As St John teaches us in his first epistle, "If God so loved us, we also ought to love one another".

As I think about the life which we try to live in the College, I am reminded of the work of J. Kameron Carter, a contemporary Baptist theologian from the U.S. who has been influenced by the modern *ressourcement* movement in Catholic theology, and by movements such as the Yale 'school' of postmodern theology and the Anglican movement "Radical Orthodoxy". Contemplating St Augustine's discussion of Cicero in the Confessions, Carter reminds us that Augustine seeks to articulate "a mode of sociality that exceeds tolerance, because it is eucharistic, communal, Christological and finally trinitarian". Augustine "wants to show how Christian existence anticipates this kind of sociality, even if it does so sinfully and falteringly. It is a vision of existence in which we are bound to each other, that you contribute to me and I contribute to you".

What are your hopes for the next years at the College?

Our fundamental task as a College is what it always has been: the formation of tomorrow's priests. And that means that throughout our history we have always needed to try to anticipate the needs of tomorrow's Church. As we look forward, it seems to us that priestly life will become even more challenging in the coming years – perhaps especially for those in stipendiary ministry, who will increasingly be asked to oversee teams and multiple parish benefices. The 'minster model', 'shared episcopacy' – all that sort of thing.

I believe that the College of the Resurrection is well placed to help ordinands prepare for the challenges and opportunities of this sort of ministry, which will require a spiritual maturity, a deep engagement with theological and some secular disciplines, and a genuinely catholic vision which celebrates the work of the Risen Christ in all of his Church, not just in the parts I like or find agreeable. That is precisely what this College has always sought to

give its students – and we need to work to ensure that we continue to do so effectively.

At the same time, we want to expand our ministry as a College: offering opportunities for lay and clerical students to study together; and offering opportunities for priests (perhaps especially our former students) to spend short periods with us in the summer reflecting on their ministry. And, of course, we will continue to offer longer sabbatical opportunities for lay people and clergy.



Finally, we need to place the College’s future on a firm financial basis. Many people have heard of the fabled “Mirfield Millions” – and it is true that the College receives income from a fund with a seven figure sum in it. But changes to the way theological education is funded nationally mean that the College is now running at an unsustainable year-on-year loss. Quite simply, we need to raise much more money if we are to continue to offer the model of formation which we have always offered, and indeed if we are to remain open at all.

The need is urgent and considerable. And our four-point plan seeks to meet the need. Firstly, we are seeking to increase the number of students; secondly, we are working to increase income from the College buildings over the year (and to this end, we are setting up a company, together with the Community); thirdly, we are making savings in our expenditure, while avoiding, if at all possible, ethos-changing measures; finally, we are setting up

an Annual Fund, which will provide funds wherever the need is greatest in the College's life. The Fund will be financed by standing orders and one-off gifts from the College's alumni and friends.

What is the most important gift the College has to offer the life of the Church?

I'd go back to the importance of respecting and loving other people because God loves them in Christ; the importance of resolutely refusing to allow failings and disagreements to get in the way of that.

That is an imperative which the common life of the College brings before us again and again. And it is also something that we learn from our shared life with the Community. It was, after all, St Benedict who said that patience is a primary virtue of the monastic life. He's thinking primarily of the need to love people, and not allow their weaknesses to define them, though in fact we might add that we also need to work at not holding their strengths against them! But in any case Benedict is thinking of community life in which we try to accept and love people because God loves them. The most important thing about a person is that God loves them.

That truth is central to the ministry of any Christian priest worthy of the name, since priestly ministry is a ministry of reconciliation, rooted in the reconciling work of Jesus Christ. Trying to live out the consequences of that divine work of reconciliation is central to our life as a College. And that is the most important gift we have to offer the Church and the world.

Appointment of New Principal for Yorkshire Ministry Course

We are delighted to announce that Dr Christine Gore is the new Principal of the Yorkshire Ministry Course. She takes up her post with us at the beginning of term.

Christine has a doctorate in Genetics and Biblical Hermeneutics and has been Associate Principal of the Wilson Carlile College of Evangelism, Sheffield. She is familiar with the Regional Training Partnership.

Debra Ward
Administrator, Yorkshire Ministry Course.

24-7 Prayer

24-7 prayer is what it appears to be: prayer twenty four hours a day for seven days. The movement it describes began a few years ago when an evangelical church, concerned by the small number of young people who wished to follow Christ (and young in this context does not just mean teenagers but also that generation of 20's and 30's who are so lacking in our churches), having tried everything else, decided to pray for a week, only the week went on and on. Now today, all over England, indeed all over the world groups and churches undertake this kind of week of sustained prayer, often with astonishing results.

It is a charismatic, evangelical movement but need not be limited to them. Monasteries are places of prayer, and vigils of prayers used not to be uncommon in the catholic world, though we have got rather lazy about them of late. So we in CR are going to offer a 24-7 Prayer Week ourselves, with much help from others.

The week will be the 2nd-9th November this year. The basic structure is very simple: Brethren, students and Christians from the churches in Mirfield will undertake to pray through the 168 hours of the week, day and night, in our Church. In the mean time the Community's offices and masses will go on unchanged as a background to this prayer.

There will of course be more than that: chapels will be set up with different emphasis; one may have candles and icons, another be a place where people can write their own prayers and put them on a board; a labyrinth may be set up encouraging different kinds of participatory prayer; we hope that groups will come who may like to pray the rosary or the Jesus Prayer together; we hope there will be several hours of Exposition of the Blessed Sacrament each day culminating in Benediction; groups of young people will come, especially at night to know the excitement of praying in the silent, dark hours which have always been the heart of monastic prayer.

We will pray for the young, not just the teenagers, but the younger adults, the newly married, those seeking a meaning to life; those just starting out their Christian lives, those who are at the edge of the church wondering if there is a place for them. We will pray for young vocations to the religious life and the priesthood;

for young people in troubled, corrupting environments, for young people in Zimbabwe, or Palestine, or any other place where they are tempted to despair.

What can you do?

- Join us in this prayer, wherever you are; we need your support.
- If you live within reach, come along and pray with us. You don't need to book in. Just come and bring a friend.
- If you would like to bring a group, young or old, please do and if you would like a particular kind of activity – rosary, exposition, mass, bible reading or talking about prayer, let us know and we will arrange it.

Let's show people (and, more important, God) that we are not afraid to pray and not afraid to give up times of relaxation or sleep to this vital work of praying that God's kingdom will come, his will be done.

email: nstebbing@mirfield.org.uk or carlmelville@hotmail.com for more information. Or phone the Mirfield Centre.

Nicolas Stebbing CR

To learn about the 24-7 Prayer movement see the web-site:
<http://www.24-7prayer.com>

‘Christophorus’

‘Christophorus’ came into being at a meeting in Alexanderdorf (18th-23rd August, 2003). Those present represented members of Anglican (1), Evangelical (Lutheran / Reformed) (12), Roman Catholic (18), monastic and religious communities and associations from Germany (16), England (1), Lithuania (1) and Poland (13). The basic aim is to create a network of religious and monastic communities and associations in East and West that is committed to bridge-building, to ecumenical friendship, and to a mutual strengthening of vocation. This task is set in the context of increasing secularisation, in a united Europe that understands itself to be motivated by democratic freedom.

The participating communities, then, are seeking to explicate and deepen models of Christian freedom, to proclaim the reconciling

message of peace of the Gospel, and the righteousness of the kingdom of God and to discern and respond to the working of the Holy Spirit in society. This in turn asks how such openness is worked out in the renewal of communities and further asks how the life of a community serves or contradicts a spirituality of openness and freedom. In this way, 'Christophorus' hopes to assist the participating communities in the enrichment of their life and the continuing process of "aggiornamento" in the constantly changing life-experience of European society.

The inspiration for 'Christophorus' grew out of the ecumenical meetings for communities that had taken place every two years since 1975 at the initiative of Fr Christopher Lowe CR in Poland and Eastern Germany (the German Democratic Republic, as it was until 1989). Part of Christopher's work, through his many travels, first in the GDR, and later in Poland, the Czech Republic, Poland and Lithuania, was directed towards ensuring the continuity of these meetings and their openness to new participants. Christopher himself died in June 2001 in Warsaw in the course of such a visit, dedicated to the development of the network and preparation for a gathering in Kamiens Slaski.

Two years later, at the August meeting in St Gertrude's Abbey, Alexanderdorf, those present took thought for the future. It was from this meeting that the definition above arose - the creation of a network of monastic and religious communities and associations in east and west. The name Christophorus implies, on the one hand, commitment to an ecumenical, east-west-european bridge-building borne out of faith in Christ, and, on the other hand, thanksgiving for the continuing inspiration of Christopher Lowe.

The network exists to assist the further developments resulting from the meetings, but also to co-ordinate initiatives arising from individual communities. Working groups might, for example, organise study days or retreat or formation days, visits, pilgrimages and study groups.

The first large-scale Christophorus gathering took place at Opole in Poland (21st-26th August, 2006) with the theme "'Whoever receives you, receives me' (*Matthew* 10:40) - The Promise of Hospitality". The theme, building on study of biblical texts, early christian history and the sources of monasticism in both east and west enabled an exploration of the ecclesiological and ecumenical

dimensions of hospitality. The contributions of Archbishop Nossol and Bishop Zippert especially strengthened the conviction that the biblically and spiritually grounded aims and objectives of Christophorus are real and important and worth all the effort.

The meeting in Opole made explicit:

- that, arising from the Community meetings begun in 1975, a core group has grown - a group that has fostered a number of initiatives (language courses among them!). Importantly, young, capable religious have appeared ready and willing to become involved.
- that developments like Biblical reflection groups, pilgrimages and a Polish language course are well established, and will be continued. Recognising that such initiatives have a broad appeal, the majority also favoured a continuing pattern of gathering every three years for a large meeting (2009 in Mirfield).
- that we should seek to include further communities, - such as the deaconesses in Poland, other communities from Lithuania, and orthodox monasteries in Poland and Romania. The invitation to meet in Mirfield promises a further opening to the west beyond the German borders.

The next Christophorus meeting will take place at Mirfield between the 17th and the 22nd August 2009. The theme for the meeting is “Blessed are the peacemakers” (*Matt 5:9*) - peace and the self; peace and community; peace and the world. At the preparatory meeting in Krakow in February 2007 discussion of the chosen theme provoked these questions and reflections:

- the place of religious communities in a secularised world;
- community as the locus of joy and forgiveness
- silence and listening
- our contribution to a culture of peace
- what characterises our vocation?
- what is it about monastic life that makes programmes like “The Monastery” so appealing? (Their life is a listening response; they seek peace and hold fast to their once-spoken “Yes”...)
- those who come to us are generally seeking silence and peace

Br Johannes OSB (St. Matthias)

(with the Editors’ thanks to Peter Allan CR for the translation of this article.)

To Russia, with Love – Anglican Monks' historic visit 1958

It was our brother Walter Frere CR who was Superior at the time, who went on holiday to Russia on 1st May 1909. He went with his sister to Moscow to attend, as representative of Cambridge University, the celebrations in connection with the novelist Gogol. After a visit to St Petersburg, he went to stay with friends in Courland until 23rd June when he returned to England in time for a CR meeting. His next visit to Russia was more official, for in 1914 he was invited by the Russian Society for promoting Rapprochement between the Anglican and Eastern Orthodox Church to deliver a course of lectures on lines similar to those delivered by Father F. W. Puller, SSJE in 1912. The lectures were delivered at St. Petersburg and repeated in a more informal manner at Moscow. He delivered other lectures on similar topics at Riga and Polotsk, and in the Academy at the famous Troitza Monastery.

So CR has had a Russian connection for almost one hundred years, but this year marks the fiftieth anniversary of an official delegation of Anglican Monks from the Church of England to make a pilgrimage to Russia at the invitation of the Patriarchate of the Russian Orthodox Church. The English delegation of Anglican Religious represented five communities: Fr Mark Gibbard, SSJE; Fr Mark Tweedy, CR; Fr Matthew Shaw, SSM; Fr Hugh Fenwick, SSF; and Dom Robert Petitpierre, OSB. The delegation was led by Fr Mark Tweedy CR who had discussed the idea of a visit in 1954 with his Superior, Fr Raymond Raynes CR. The group had the support of the then Archbishop of York, Cyril Garbett. This visit was the first of its kind since the Russian Revolution of 1917. The *Church Times* carried news of what the Monks saw. Each week there were articles written by Fr Tweedy CR and a 'Diary of a Visit to Russia' in a seven part series written by Fr Gibbard SSJE.

“We were just ordinary Religious,” said Fr Gibbard, “each from Cowley, Mirfield, Kelham, Cerne Abbas, and Nashdom. We came simply to share in the worship and monastic life of the Russian Orthodox Church, to learn from their experience of the spiritual life, and to try to explain to them our own practice in these matters. Wherever we went, we found them eager to enquire about our

Church life, and to read with avid interest the short memoranda in Russian which we had prepared before our departure from England about our Church, its history, its worship, its training of ordinands and its Religious communities. It was evident at once that the Russians regard our having the Religious Life as one of the closest bonds between our two Churches.”

“The delegation was met at Moscow airport on 23rd May 1958 by the personal secretary of Metropolitan Nicolai, who dealt with the Russian Church’s relations with other Christian communions. What was noticeable in 1958 was the fact that quite a number of the seventy or more monasteries and convents were now (sic) said to be open in the Soviet Union. There were as many as 5,000 monks and Nuns altogether, many of them are young men and women hardly out of their teens. The delegation travelled to Moscow, Zagorsk, Kiev, Odessa and Leningrad. Included in the trip was a visit to the Moscow Theological Academy and Seminary. There



the delegation in Red Square, Moscow

were well over 200 men being trained at Zagorsk for the priesthood, largely by the Monks of The Lavra, as a group of Orthodox monastic buildings are called.

“In the past, Russian priests came from families of priests. Nowadays, just over half are likely to come from the households of peasants and workers; of the rest, some are the sons of parish priests (who in Russia have always been obliged to marry), others come from families of the intelligentsia and other professional men. In the hands of these keen and

lively youngsters, not yet bearded as they will be after Ordination, the Russian Orthodox Church of the future does not look to be in any danger of inanition to say the least. But to answer the question of how, under the providence of God, a perfectly normal boy brought up in a school where all religion is officially ridiculed and the teaching of atheism is compulsory, how such a boy comes to offer himself as a priest in the Church or even a Monk, would take more than a fortnight's tour to discover.



beside the 'Chessboard Fountain' in Peterhof Gardens

“We were glad to visit the seminary and theological academy at Zagorsk, near Moscow but we were even more fascinated by the world-famous monastery, the Troitsko-Sergieva Lavra, which is enclosed within the same great walls and dominates the small town. We discovered in this monastery there were eighty-four monks, thirty were in priests' orders, ten deacons, and the rest lay-brothers. This large proportion of Lay-monks was noticeable also at the Russian Valamo monastery (now in Finland) evacuated from Lake Ladoga near Leningrad during the Russo-Finnish war, where we had stayed for a few days during our visit to Finland.

“The Lavra of the Holy Trinity is more than a monastery. It is the Shrine and resting place of Sergius, the fourteenth century saint who became a national hero, inspiring by his prayers and good advice to the workers of his day the movement which in the end threw off the Tartar yoke. Two and a half centuries later, while James I was reigning in England, the prayers of S. Sergius now long

dead, were again being asked for the delivery of the country from a foreign foe, this time the Poles. And who knows what prayers, during the agony of fifteen years ago with yet another enemy at the gates, may not have included the name of Sergius, patron saint and deliverer of Russia from the conqueror.

“At the Orthodox Pentecost, we began to keep the feast by going to First Vespers on Saturday evening at the Church of the Rizopolozhenie, after which we met Archbishop Makarios, who asked us many questions about the Religious Life and its influence in the Anglican Communion. For the feast itself we went to the monastery at Zagorsk, and attended the Liturgy in the shrine church at which the chief celebrant was the Patriarch of Moscow. In the course of it, a deacon was ordained. Ordinations are frequent in the Russian Church, for usually not more than one man is ordained at a time; and apparently there are no special seasons for ordinations as there are in the West. After lunch in the monks’ refectory our delegation was led to the Patriarch’s apartment. We thought it would be a formal affair with various officials, etc but to our delight it was anything but. We were introduced to the Patriarch by his Metropolitan, Nicolai and no one else was present. We presented to him personal letters from the Archbishops of Canterbury and York. We then gave him a small gift of incense made at Nashdom Abbey, expressing the hope that we could regard this incense as a symbol of union of the prayers of our two Churches with the heavenly intercession of Christ our Great High Priest.



Leningrad - Bronze statue of Peter the Great on horseback

“The Patriarch was quite moved by this and said how glad he was to welcome us, the first group of Anglican Religious to Russia, and also to send some representative of the Russian Church to meet the Anglican bishops at Lambeth, and to send others to a preliminary

meeting with delegates of the WCC in Holland.”

“The time in Russia was running out and there was still so much to discuss. We asked one of the Leningrad theologians what he thought about the validity of Anglican orders. He replied that he regarded them as at least as valid as those of the Old Catholics and of the Roman Catholics. But he added that the real problem of the Anglican Church to the Orthodox was, not so much whether our orders were valid, as whether we really held the whole faith of the Church. The Orthodox asked whether Anglicans gave due place to tradition. We gave chapter and verse for our respect for tradition; but added that we felt obliged to use historical studies to test whether any so-called tradition is true tradition or not; for at the Reformation several beliefs, which the Orthodox as well as ourselves would reject, were pressed upon us by Roman Catholics in the name of tradition. The Orthodox said that it was quite alien to them to press their Orthodox faith as a rigid system on other Christians, but they were convinced that their faith was a holy gift of God for the benefit of all mankind, and so it would be sinful for them to compromise or to barter away the faith. We said how much



Outside the Necropolis of 19th Century artists and men of letters, Leningrad

we needed them to come and say these very things in our ecumenical discussions in the West, and how convinced we were that they had an irreplaceable part to play in the future of Christendom.”

Two years later, in 1960 three Orthodox Monks from Russia were returned the favour of hospitality when they spent ten days visiting several Anglican monastic houses.

Steven Haws CR

Sure and Ste(a)dfast

Last year the Scout Movement celebrated its centenary amid great rejoicing and well deserved congratulations. This year its parent body and world senior youth organisation is 125 years old:

Back in 1883

Wond'ring what was going to be

Forty boys went on parade

With no uniform as yet

They had just a red rosette

They were called the Boys Brigade

1883 was the year that an unruly Sunday school class in Glasgow inspired William Alexander Smith, lately returned from military service in India, to do something for the boys of his parish. Thus was born the 1st Glasgow Company of the Boys Brigade and a youth organisation that would serve 'The Advancement of Christ's Kingdom among Boys' over the next one and a quarter centuries throughout Britain and over continent and island to the ends of the earth.

It was not long before the pillbox hat and white haversack was a familiar sight as companies marched through the streets to the – not very melodious – sound of bugle bands. The organisation increased greatly in numbers in the years between its birth and the outbreak of the Great War. Its motto was 'Sure and Stedfast' (spelt until the 1960s without an 'a') and its object was:

The advancement of Christ's Kingdom among Boys and the promotion of habits of obedience, reverence, discipline and self-respect and all that tends towards a true Christian manliness. The Founder expressed his desire that 'Boy' would always be written with a capital letter.

The basic pattern of activities was established within the first year and served the organisation well without much change for about eighty years. Bible Class was the one non-negotiable item on the programme and drill was the major 'attraction' of parade night. Badge work and physical activity were the other basic components of a weekly meeting. Most companies would have a club night and the annual camp was a good cheap holiday for many Boys from



Then



Now

working class homes who might otherwise never see beyond the streets where they lived. Since the 1960s a good deal of change has taken place – there is an attractive modern uniform, much less ‘square-bashing’ and up-to-date activities consistent with the age of the computer. However it is remarkable how much of the old programme survives. I attended the NW District’s display for the 125th anniversary in Southport recently and was treated to virtuoso performances in the vaulting horse, marching bands, first aid proficiency and all laced with humour and fun. However to demonstrate how well the Brigade can adapt itself to modern culture the 1st Ashton-in-Makerfield out-played the Village People in a performance of ‘YMCA’ that left us with new ideas about the

meaning of BB camp!

The 1933 fiftieth anniversary was celebrated by an international camp in Glasgow attended by 32,520 Boys and officers. This was the BB's biggest show of strength ever in one location although it continued to grow in numbers until it peaked in the late 1950s. In two world wars the uniformed youth organisation produced heroism and dedication both in the armed forces and on the home front. I have a lot of documentary evidence on the Scout Movement – patrol leaders running the troop while officers go off to serve in the forces, fire service, events to raise money for such things as the 'submarine fund', land work etc – but there was no equivalent magazine to the monthly 'Scout' for the BB, CLB and other boys' organisations and I would be grateful if any readers could supply me with information. Edward Sturch, the first boy to achieve the King's Badge, joined the army and died in action in World War I, and the heroism of Nobby Orme of the 9th Manchester Company during the first big air raid of World War II was celebrated on the cover story of the boy's comic, the 'Hornet', June 25th 1966. He rescued a family from a bombed house and received a Bronze Cross for Courage.



Edward Sturch

Numbers peaked in the early 60s since when the organisation has experienced a steady decline in the British Isles and since the 80s that decline increased in momentum. The world picture is more complex with rapid growth in Africa and South East Asia in recent years. There would appear to be several reasons for the decline in Britain. It may be that an organisation founded in the Victorian era was not able to adapt to the needs of the 20th century – the other uniformed youth organisations experienced a similar decline during this period. However, I believe that a large measure of blame lies at the doors of vicars and ministers, PCCs and church councils. During the 1960s churches began to realise that if they organised their church halls and youth clubs together with any

other young peoples' activities in the right way they could obtain grants for equipment and paid youth workers and there was a great rush to jump on this band wagon. There were many successful experiments in this area but one result was an undervaluing of the dedicated and sacrificial voluntary service given by BB officers, Scout and Guide leaders and the like.

This was followed in the 80s and 90s by the panic regulations in regard to child protection. Men and women who would gladly sacrifice home and comfort to make the world a better place for boys and girls were made to feel guilty simply because they loved children. The result was that the supply of dedicated volunteers diminished. A successful Scout Troop in my home parish had to close because it could not get the regulation number of women workers. Up and down the land BB companies have closed because of the lack of trained officers. It is hard to blame men and women for not wanting to go into youth work today. The task looks more menacing than it did in 1883 to begin with but matters are made worse by the discouragement of church leaders and by the (however necessary) terrifying bureaucracy involved in working with young people.

I enjoyed the BB both as a boy and as an officer. I owe my vocation both to priesthood and to the religious life to the fact that I was nurtured in an organisation whose object was 'the advancement of Christ's kingdom' and which was built on the twin pillars of discipline and religion. The decline in numbers seems to have halted for the present but it would be sad if such a lively apostolate was to disappear from the Christian scene, so I hope that out there there are still men and women, young and old, willing to lead young people into the adventure of the 21st century. May God bless the Boys' Brigade in its 125th year.



John Gribben CR

Zimbabwe church speaks of hope

USPG is working alongside Zimbabwe's Anglican leaders to implement a plan of action to help the troubled country

USPG has been at the forefront of discussions and behind-the-scenes negotiations to secure financial, practical and pastoral support for the beleaguered Anglican Church in Zimbabwe. With the country on a political knife edge, discussions have been understandably delicate at times. Tact and sensitivity are required at all times – and consequently, for political reasons, full details of discussions cannot be disclosed. It is largely due to the need to work with partners who can be trusted that USPG has found itself at the heart of the Anglican struggle to champion the rights of Zimbabwe's people. USPG's relationship with Zimbabwe dates back to mid-nineteenth century and has survived many turbulent days.

Today, the country is facing many hardships. Aside from an economic crisis which has left thousands struggling for survival, the controversy over as-yet unsettled national elections has led to widespread political violence. And, in Harare, there is an ongoing and long-standing conflict between Nolbert Kunonga and the Diocese of Harare. Kunonga, a supporter of Mugabe, was the Bishop of Harare, but wanted to set up a new diocese outside the jurisdiction of the Province of Central Africa. When he failed to win the support of priests and congregations in Harare, Kunonga held onto church funds and property, even going as far as blocking his replacement – Bishop Sebastian Bakare – from entering church premises. Matters came to a head when riot police who used brutality to disperse 3,200 members of the Mothers' Union (MU) who had gathered in Mbare to commemorate Mary's Day in April.

Bishop Sebastian reported at the time: "As someone who was involved in the liberation struggle of this nation, I never dreamed that, after getting rid of a colonial system which denied basic human rights, I would one day lead a church that is being persecuted by our own government. The events of the past weekend have led me to believe that there is a deliberate attempt to persecute Anglican

Christians in this diocese. I was reminded of Christian churches who were persecuted in communist countries before the fall of the iron curtain. What is sad though in our situation is that we claim to be a Christian country whose constitution upholds freedom of worship.”

Further attempts to disrupt worship followed. Bishop Sebastian said: “I am dismayed at how the rights of people in my diocese have been eroded, and I condemn these acts of lawlessness in the strongest terms. I call upon the courts for justice to be done in the Diocese of Harare.” USPG has been galvanising support for the Anglican Church in Zimbabwe, and in the Diocese of Harare in particular. Along with the Dioceses of Southwark and Rochester – both of which have Companion Links with Zimbabwe – USPG set up the Zimbabwe Relief Fund to provide financial aid for the struggling Diocese of Harare. For example, the fund will pay the stipends of clergy so that they can continue to lead the church. The Revd Canon Chad Gandiya, USPG’s Regional Desk Officer for Africa, explained: “The fund will initially run for one year to allow Harare Diocese to get back on its feet and move towards self-sufficiency once again. This kind of support is essential to ensure confidence in the new direction the church is travelling.”

The fund is the latest development in an ongoing relationship which has seen USPG as the catalyst in bringing Anglican leaders in Zimbabwe together to pledge support for each other. In December, at a conference organised by USPG and Lambeth Palace in Gweru, Central Zimbabwe, Anglican leaders spoke about their pain and confusion, as well as their hope for the future. In attendance were the Bishops of Central Zimbabwe, Masvingo and Matabeleland, as well as clergy, representatives of the Mothers’ Union and youth groups.

Chad reported: “It was very encouraging for everyone. These dioceses were meeting for the first time in a very long time. The focus was on conflict transformation and principles of good leadership in all areas of life. One of the main outcomes was a feeling of hope that Zimbabwe’s situation can change and that Anglicans have an important role to play in bringing about that change. There was a feeling that if the church can take the lead in conflict transformation and problem solving then there’s hope that other national institutions could follow that example. The conference

concluded with church leaders pledging to support impoverished communities and challenge existing styles of leadership.”

Chad, who is in almost daily contact with bishops in Zimbabwe, explained: “USPG is trying to help the Anglican Church to carry out God’s mission in Zimbabwe. Our aim is simply to assist them in their mission, which is the way we work with all our church partners around the world. USPG’s assistance for the church is not just financial. We are also telling the church in Zimbabwe that they are not alone because they have friends around the world, and we stand in solidarity with them.”

The needs of the different diocese in Zimbabwe are specific.

- In the Diocese of Harare, Bishop Sebastian continues to grapple with Kunonga and his attempts to stifle the work of the diocese.
- In the Diocese of Manicaland, the church is helping to support hospitals, clinics and orphanages, we well as leadership development, mission and evangelism.
- In Masvingo, Bishop Godfrey Taonezvi and his diocese are concentrating on a leadership development programme and a school feeding programme.
- In the Diocese of Central Zimbabwe, the church, under the guidance of Bishop Ishmael Mukuwanda, is running health care programmes and initiatives to boost agricultural production, as well as a leadership development scheme.
- In the Diocese of Matabeleland, Bishop Wilson Sitshebo and the church are engaged in outreach and leadership initiatives.

At a time when Zimbabwe’s economy is in meltdown, the country is attracting attention and support from both inside and outside the church. Among those urging support for Zimbabwe are the Archbishops of Canterbury and York, who issued a call to pray for the nation in April. Bishop Michael Doe, USPG’s General Secretary, said: “USPG, as the principal Anglican agency working in the dioceses of Zimbabwe, has been overwhelmed by the response of Christians in Britain and Ireland to the archbishops’ call to prayer. USPG has continued to stand by the Anglican

Church in Zimbabwe – its steadfastness is an example to us all.” Money donated to Zimbabwe through USPG is helping to support both short-term aid and long-term development, in the form of health care, education, leadership training and income-generation programmes.

- For news updates about USPG’s work in Zimbabwe, visit www.uspg.org.uk or sign up for our free quarterly magazine *Transmission* by calling 0845 273 1701 or sending an email to enquiries@uspg.org.uk

Mike Brooks.
Editor, *Transmission*

[USPG has also assisted in nurturing the current links between the CR and College of the Resurrection and the Anglican Church in Zimbabwe. Eds.]



*Settlers in Karoi, Zimbabwe, scour a vacated farm for discarded beans.
(USPG)*

Sculptors in Zimbabwe

Zzzz, zzzz! The mobile by my bedside vibrates quietly so not to wake my wife. It's 6am and my first text of the day arrives from Zimbabwe. 'Hi J,' it reads. 'Have terrible pains from stomach ulcers - can you help from sales? Regards, Costa.' Within a few hours, Costa will be given enough from reserve funds in Zimbabwe to arrange treatment. This is typical of numerous pleas for help in this beleaguered country. Who would have guessed that the gift of a stone sculpture 7 years ago would have lead amongst other things, to the support of a co operative of stone carvers?

It all started in 1999 whilst on holiday in Zimbabwe. I decided to visit Silveira House, near Harare, one of Christian Aid's Commitment for Life partners supported by my own church, St Andrew's United Reformed, Walton on Thames. I met Father, now Bishop, Dieter Scholz, returned impressed, and decided to help in a private capacity by shipping over practical items. My background in Logistics with Unilever at the time proved invaluable.

On another visit the following year, I received a gift of a springstone sculpture titled *Inner Feelings*. Around this time, the government's Operation Murambatsvina ('remove the filth'), made 700,000 people homeless. A co-operative of artists many of whom had lost everything, was given peace and quiet to work in the grounds of Silveira House.

Falling in love with my sculpture and filled with admiration for these artists who struggle to produce work against all odds, I was hooked and had an idea! I requested some photos of the sculptures which I printed and displayed for sale on our Church notice boards. To my delight, our congregation snapped them up.

The cooperative ensured their orders were professionally wrapped and packed in a wooden crate which took 9 weeks to arrive via SA/Antwerp and Southampton.

The following year, customer demand multiplied in Walton on Thames and beyond. The cooperative shipped 5 crates (2 tonnes) and sold hundreds of pieces, some to a local garden centre. My little shed originally built for the grand children, is now full of sculptures and receives regular visits from various churches often bringing friends.

Couriers from all walks of life and countries get proceeds to the artists. I make frequent visits to Heathrow to meet these friends on their return trip staggering under the weight of rucksacks full of sculptures thereby keeping 'the shed' topped up.

We are virtually the artists' only source of sales because of a dearth of tourists. Their extended family system means that approximately 200 people benefit. About 100 used mobile phones have been donated, a godsend as long power cuts are the norm. The artists are now organised and send photos direct to me via a friend with an old PC. Text messages arrive 7 days a week. Morale has been raised.

St Andrew's also organised a competition with the theme of harvest. Based on the winning entry, a 5 ft sculpture for the church garden was commissioned and erected on February 1st this year. *Harvest* attracts many people walking into town.

As soon as funds are received, many artists rush to buy food for their starving families living in rural homelands. Mike, for example, recently visited his mother who lives in a thatched hut near Rusape: "I was greeted by strange faces; faces of hunger and starvation. Come supper time my mother was taking care of eight orphans all children of my late brothers and sisters. My mother is disabled and forced to grow her own food. She has no running water and electricity is but a dream. The family sleep six to a room."

Lizeni, a widowed lady artist, lives in a shack trying to support 13 people. "Imagine 13 people under one small roof. It is very difficult for me to put food on the table as I am the sole breadwinner. We try to grow as much of our food as possible. We have a small toilet which is used for both washing and bathing with a squatting hole. We cannot afford washing powder or soap. There is no bath."

Running a small operation has distinct advantages as we can often handle desperate calls for help within 24 hours. Courier visits are regular throughout the year. I am often invited to give talks to various groups including school children. Customers love the tactile feel of sculptures and the direct 'hands-on' approach. All sculptures are fashioned by hammer, chisel and sandpaper in the traditional Shona way.

I have made many friends. The Jesuits stay with me when over on leave. Indeed, Fr David Harold-Barry SJ, who is now operations director at Silveira House, addressed St

Andrew's congregation in May. I truly believe the scope to extend help in this area is considerable. If this practical approach appeals to any reader, please email me: jbsimpson@ntlworld.com for further information. Perhaps you or your church may like to purchase or commission a sculpture?

The title and photograph of my initial gift called *Inner Feelings* was adopted by my local writing group for its anthology of short stories published in May. The anthology includes a fantasy involving a little boy with some very unusual sculptures which come to life in a shed at the bottom of his garden. For me, it's no harder to believe in this fantasy than to believe how my friends in Zimbabwe have changed my life, or how our support for the stone artists' cooperative has helped change theirs.

Johnston Simpson

Readers of 'CR' may be interested to know that there is a fine collection of contemporary sculptures from Zimbabwe on permanent display along the winter walk, Compton Acres Gardens, Poole [Eds.]



Lovemore James with 'Dancing Couple'



Lizeni Nashso's piece called 'Thinker'

Commem Day and after

There just aren't enough of us around to run anything like Commem Day, and kind helpers from the parish also were finding it a bit too much. But that doesn't mean we don't want to see anyone. In fact we had thought the ending of Commem Day might mean day visits of more manageable numbers. Here is a story from the East Anglican Companions of CR, to show how a day visit might be, although these CCRs stayed a bit longer.

We joined the community for lunch in the refectory and Fr Aidan gave us a tour of the church and grounds. As readers of this review will know one of the many beauties of Mirfield are those times in the programme when there is time to walk, read, reflect, or just be. We had some of this and then it was time for evensong. After supper there was a social evening when we joined with a number of the community for a chat and a glass or two of wine. In my case it was three glasses, thank you Br Barnabas!

The bell sounded and we had just enough time to get to compline. Then greater silence. It is often said that we live a noisy world and that as a society we can become afraid of silence. To experience this



in Mirfield always reminds me of being wrapped in a huge security blanket as one just relaxes into the silence. You can feel it doing you good.

Next day we were up early for matins at 6:45 followed by silent breakfast with silence ending at 9:00am. During the morning Fr Nicolas guided us in our thinking upon resurrection theology and importantly how we interpret that theology in our lives and witness. In addition he told at first hand the difficulties the church in Zimbabwe is experiencing and the inspiring hopes for the future. Certainly as Companions we need to be actively involved in the support of these projects both in terms of financial and prayer support.

After mid-day office and Mass Br Philip had laid on some light refreshments before we set off to Mirfield station for the journey home.

Everyone thoroughly enjoyed our twenty-four hours at Mirfield, but most of the comments related to the friendliness. It was great for those new to the Community to discover the fun and laughter that are underneath the grey scapular.

David Wells



Companions' Notes

After many, many years of generous labour Fr Aidan has been allowed to retire from being the Chaplain to the Companions. I have been asked to succeed him. It is a privilege but a daunting one. I don't have Aidan's long experience or encyclopaedic knowledge. However, as the shape of the Companions and Associates has changed in recent years we need to keep reflecting on the significance of those changes and try to use the new more flexible structures to make this part of our CR family one that truly works for the Kingdom of God.

One of the main reasons for the changes was to give the companions a more independent identity, not one that is dependent on CR. This is not to break the connection between us but to encourage initiative and new life. An excellent example of how this has already happened is given by Ros Johnson below. The more independent and self confident the Companions of CR are, the more they will be able to contribute to our life and work. That sounds paradoxical but it is true. And an important part of this is to ask ourselves why we wish to be centred round the mystery of the Resurrection.

A spirituality of the Resurrection

All Christians are called to follow Christ. We are not unique in the Community of the Resurrection, and nor are our Companions. Yet we have chosen to make this particular mystery of the Resurrection the focus of our life. What will that mean? Let us look for an answer to that question in the words we hear spoken in the stories of Jesus' Resurrection:

Did not our hearts burn within us as he talked with us on the way, when he opened to us the Scriptures?

Our hearts burn with the presence of Christ. It is not just the memory of Christ or the idea of Christ. Christ is present in us through his Spirit. He comes to us in the Sacraments. He walks with us on the way.

We are always on a journey like those two disciples walking to

Emmaus. Sometimes we are sad and lonely; other times we are full of joy. Always we have Christ walking with us. He doesn't stop us feeling tired and sad, but he shows us there is more to it than that. We look up and see he is there and discover in him the strength to go on.

It is in Scripture that we will find him. If we read Scripture looking for Jesus we will find him. The more we study Scripture the more we will find him. And when this happens we need to talk with someone about it. Only one of the appearances of the risen Jesus was to a single person (Mary Magdalene in John's gospel). Otherwise he appeared to groups. As companions of the Resurrection we meet together, sometimes just two of us over a meal like the two in Emmaus; sometimes a group in an upper room feeling ourselves oppressed by a hostile environment; sometimes together in a beautiful place on the sea shore, or at our work. We talk with each other about our experience of Christ, and enrich each other, encouraging each other to go forward in hope.

How do you identify yourself with those two disciples on the road to Emmaus?

Nicolas Stebbing CR

Departed Companions, R.I.P.

Joan Kitney

Mark Seymour-Taylor

St Alban's Diocese Network

On 20th September 2008, our child will be one year old - and the baby of the CR Family! And what a rollercoaster year it's been. From an inauspicious enquiry to Father Aidan back in May 2007, as to whether there were any CCR's in this neck of the woods, and his reply giving me three names - one of whom later became our Chaplain, Rev. David Powell, and the other, Kevin Sims, our indomitable Secretary. Further names were added and on 20th September 2007, ten of us attended our first new group meeting in the Deanery of St. Albans Cathedral. David was Duty Chaplain that



The group's inaugural meeting

day, so we had Midday Eucharist at the Shrine. Ten total strangers getting together because we shared the same spiritual charism and wished to be linked with other like-minded people. We ended the day fired-up and committed to be a group. Quarterly meetings were agreed, along with a treasurer. The following month, Kevin and I dashed off to meet with the Norwich Group after an invite from David Wells, and came away with their foundations of the group which we implemented as ours: a vision of a spider's web - linking everyone across all distances - suggested the title St. Albans Diocese Network.

By early November, Kevin had scoured Crockfords for all CR connected priests in neighbouring counties and London. He then e-mailed them inviting them to join us. Nearly 200 replied and were registered on our database as wishing to receive our anticipated four quarterly newsletters which would cover our group's news and also wider items of interest.

By late November, even before our second group meeting, Father Aidan had asked us to organise the first annual Companions Day to be held outside Mirfield. Panic stations! All the original members at the very first meeting were each involved in preparing and helping run the Companions & Associates Day held at Leighton Buzzard on 23rd May 2008. Organising such a day first time around is a huge responsibility and has to encompass such things as PR; printing; protocol; lateral thinking; venue; accommodation; travel arrangements; food and drink; parking; workshops; disabilities;

who's what; finance; flexibility; risk-taking; inordinate patience; angst and faith! But it was a wonderful day and everyone who came, 94 in total, contributed to the success. Father Aidan masterminded the Eucharist and was a constant source of encouragement, his faith in us substantiated.

And so we come, this September, to our First Anniversary and a much needed Quiet Retreat Day at Edgware Abbey and thank God for bringing us together to be an active member of the CR family. It's been a wonderful, challenging, affirming year of Our Lord's love and charismatic ways. And I can still hear Him saying - "Don't just sit there - do something"!

Ros Johnson

To see all the pictures from the annual Companions' day at Leighton Buzzard,

<http://www.stmarysmaulden.org/cr/canda.htm>

For more information on the St. Alban's' branch of the Companions (and much more, including an example of a splendid web-site):

www.stmarysmaulden.org/cr



Companions' day at Leighton Buzzard



Book Reviews

Common Worship: Daily Eucharistic Lectionary

Edited by *Simon Kershaw*. Published by Canterbury Press, 2008

ISBN 978 1 85311 896 8

This handsomely presented volume deserves a warm welcome. It provides an NRSV version of the readings for the daily Eucharist in the Anglican version of the lectionary published in the 1969 *Ordo Lectionum Missae* of the Roman Catholic Church. Although it does include all the Gospel Acclamations from Common Worship in an Appendix, there is no printed “Alleluia” verse in the text. The Responsorial Psalm is given for each day, however, and those parishes and communities that use only a Gospel acclamation could well use the given psalm refrain with the Alleluia (as the editor suggests in the introduction on page 18). The book may well also prove a valuable devotional resource: in one volume it offers a scheme of bible reading for those at home who are unable to get to Mass every day.

Peter Allan CR

An Introduction to Christian Mysticism: Initiation into the Monastic Tradition 3.

Thomas Merton. Cistercian Publications 2008

ISBN 978-0-87907-013-7

Thomas Merton was Novice Master at Gethsemani 1955-1965. These pages contain part of his course of instruction for novices, in particular those who were priests, as part of a more balanced formation. As this is the third volume published in this series, with possibly more to come, it confirms Merton’s writing as an inexhaustible fountain of spiritual wisdom. Leading us from the Apostolic Fathers to the Council of Trent, this volume contains an extraordinary breadth of perception and knowledge, as will be evident to the reader. It is however not full of dry as dust spiritual technicalities since for Merton: *‘the Christian mystical tradition is something to be handed down, not only to be talked about but to be lived.’*

(p.xiv) Merton's own comments about the progress of these courses he was teaching can be accessed from his published journals.

The mystical and experiential come across in these pages as a universal yet personal dynamic which revolves around *'love itself... a way of knowing...'* (p.xxvi), a relationship of encounter and an inner perception of God in all things. He distinguishes between false reflection and a Christian humanism reflecting the Imago Dei.

As one might expect the explanations seek to be faithful to his Catholicism. Merton leads us through scripture to the early martyrs and apostolic writers, including the Alexandrian and Antiochene schools to the Cappadocians, minuting the heretical tradition as well as orthodox emphases. The Evagrius and Dionysian perspectives are treated in depth, as are the Cistercian fathers, Joachimites and Franciscans. Here Merton not only lectures but intimately engages with Eckhart, Ruysbroeck, Tauler, the *Theologia Germanica* and the English mystics of the 14th century and the influence of Julian of Norwich. His encounter with Hadewijch reveals how he credits substantially the medieval women's mystical tradition with its proper influence.

The concluding chapters relating spirituality to spiritual direction, pastoral counselling and psychotherapy are intimately revealing of Merton's own insights (and prejudices). Merton emphasises how the mystical tradition affects the whole person *'intellect , memory, will , emotions , body, skills (arts) – all must be under the sway of the Holy Spirit'* (pp. 35,36). As we might expect, Merton cannot be attributed retrospectively with any of our post-modern questioning of the methods and motives behind the text, as with the Ignatian letters (p.44).

From martyrdom and gnosis (both heretical and Christian) he leads us into a masterly summary of Athanasius, Origen, and Maximus the Confessor to the Cappadocians and Evagrius Ponticus as well as the Dionysian tradition. His text, full of original quotations, is continually dialogical between theology and the mystical vocation which he believed open to all. Moving with facility between Western and Eastern asceticism and mysticism, one can see here the substantial ground and grasp of Christian theology and spirituality which enabled him to engage so creatively with the traditions of Buddhism.

'The Cistercians represent the fine flower of medieval monastic spirituality and mysticism' (p.171) Can we see the grins and hear the murmured affirmed delight of his Gethsemani monastic students? *'One does not normally decide to "become a mystic" or even a contemplative in the intimate sense of the word'* (p.217). Neither does one normally find a mind and heart which can embrace and grasp from within the ascetical and mystical traditions of these centuries. That Merton can lead us to the Carmel and through the Dark Night of St. John of the Cross with such facility and bring us such light and grace is remarkable.

Here we are sat in the lecture room at Gethsemani. We hear not only Merton's breadth of reading but his critique of secular counselling practice and spiritual direction. The director is concerned: *'with the soul's response to grace, and its fulfillment of its vocation in the Church of God, the body of Christ. He is concerned with the growth of the soul in holiness and charity. He is concerned with the action of the Holy Spirit in the soul'* (p.285)

This volume brings with it an intimate sense of being of guided by Merton and fed from sources of life and grace. We thirst for volume four. The detailed appendix listing Merton's amendments to his text is helpful as is the substantial index which makes this volume even more useful.

Kenneth Carveley.

Tutor, Yorkshire Ministry Course

The Pastoral Care of People with Mental Health Problems.

Marion L.S. Carson. SPCK. ISBN: 978 0 281 05866 2

If you were to name one area in which clergy and pastoral workers will tell you they feel out of their depth it is that of severe mental disturbance. Although as many as one in four of us will suffer from a mental health crisis of some sort during our lifetime, this remains an area of great unease for most of us. When a mentally confused or distressed neighbour, colleague or parishioner comes to us for spiritual or emotional help, we can often feel totally at a loss as to how to advise or comfort them. All too often we see this as the province of 'medical experts' alone, compounding our sense of uselessness.

Marion Carson has written an interesting and informative book which seeks to address this highly uncertain area for clergy and pastoral workers, and for this she is to be greatly commended. Her writing is well-researched and accessible. There are seven individual chapters which cover various aspects of mood disorders, anxiety, phobias and stress, schizophrenia, addictions, dementia, eating disorders, self-harm, and personality disorders. In each chapter Carson explores causes, current treatments, and general pastoral care issues, using small case studies to bring the issues to life. She also reflects theologically on what we may understand from our encounters with people in mental distress and how we may grow as individuals from our friendships with them, as well as offering some very sound advice about setting boundaries and knowing our limitations. Carson's background as a psychiatric nurse means that she has a solid and realistic grasp of most of the issues involved in caring for this group of people.

For me, however, there were some errors in this book, and some omissions. Carson's nursing background is both a strength and a weakness. Her understanding of mental distress is predominantly formed by the medical model, and this is evidenced by her many allusions to diagnostic categories. This means that although she is well informed about current attitudes and treatments, she also seems somewhat limited in her vision, and too bound into the medical 'status quo'. Rather shockingly, (to me, at least) Carson also betrays an objectivising attitude to people with schizophrenia, by referring to 'the psychotic' or 'the schizophrenic', a use of language which I found both disappointing and disrespectful.

Another disappointment was Carson's lack of attention to the spiritual needs of people in mental distress. Pastoral care is more than just befriending – it surely includes issues of spiritual guidance and discernment? How helpful it would have been, for example, to know how best to pray with somebody in psychosis, or to speak helpfully to somebody about the spiritual aspects of suicide, how to use ritual and ceremony to help resolve unfinished business, or how to know when it is appropriate to use confession or anointing or for healing, and so on. Spiritual help is not nebulous, and mentally distressed people have spiritual as well as psychological needs. Many difficulties really can be resolved spiritually when psychological methods have fallen short, and healing and grace

can come directly into the most disturbed person's life, as I have witnessed many times myself. Carson does not really mention this to any extent. This, for me, was a glaring omission in an otherwise interesting and noteworthy book.

Annie Borthwick

Annie Borthwick is the lay chaplain of The Retreat, York, an independent psychiatric hospital, and is also a second - year ordinand on the Yorkshire Ministry Course based at Mirfield.

Struggling to be holy. New edition with discussion questions.

Judy Hirst. DLT. 2008. (First published 2006.) £9.95.

ISBN 0 232 52734 2

Judy Hirst would be the first to agree that we cannot make ourselves holy. In fact she says so. Holiness is a gift of God – a gift which He longs to share with us. We become holy through our humble acceptance of it.

And yet there is a struggle involved, and in this book she helps us to see what that struggle consists in. For holiness is a matter of relationships: relationships with God, relationships with other people, and relationships with our selves. Our founder, Charles Gore, described the kingdom of God as a sphere of right relationships. “Membership in the kingdom is a life of perfect relationship with man and nature based on perfect relationship with God.” And relationships are a struggle – at least I have found them so – though they are also a joy when they are right.

In six chapters which she calls Reflections, Judy Hirst writes of six areas in which many of us have found relationships to be a struggle.

It is a struggle to come to God simply as we are. She quotes a prayer of Mother Mary Clare SLG: “Here I am; what a mess.” The first rule in prayer is sincerity. It is a struggle to get our desires into the right order: to have God at the heart of our desires. There are so many other things we want as well. Forgiving people can be a struggle. To live in the present and to give our whole attention to someone can be a struggle. Friendship can be a struggle; it involves giving ourselves away and trying to understand the world as the other finds it. And it can be a struggle not to be paralysed by our failures, but to see them as opportunities for growth.

I think Judy Hirst's clients are lucky to have her as their counsellor and I can thoroughly recommend her book.

Timothy Stanton CR

**SEEING & BELIEVING Praying with paintings of the life,
death and resurrection of Christ.**

Christopher Herbert. DVD Canterbury Press £9.99

The Bishop of St. Albans has put us in his debt for some years now with his great facility for making works of art meaningful to the watcher.

The Bishop's quiet tone and simplicity of language as the viewer moves from learning about the particular artist and the picture and then moving to a simple yet profound meditation, lead the viewer on towards a real encounter with the eternal through the medium of art.

Most people find prayer difficult, this DVD which is certainly not a quick tour round 10 wonderful pictures, but rather at a picture for a week and watching it again and again every day, this could help a lot of folk who really want to pray better and are prepared to set aside time each day.

It would be quite possible to view this DVD on a PC, but perhaps it is best viewed with a DVD player that can be watched without interruption and in silence.

Thank you, Bishop Christopher. Please can we have some more?

Aidan Mayoss CR

Restoring the Anglican Mind.

Arthur Middleton. Gracewing 101pp 2008

ISBN 978 0 85244 695 9

In his address to the recent Lambeth Conference, Cardinal Walter Kasper observed that the Church of England had retrieved the strength of the Fathers through the Caroline Divines and the Oxford Movement. "Perhaps in our own time," he said, "it would be possible to think of a new Oxford Movement, a retrieval of riches, which lay within your own household." Canon Middleton's

book has precisely this aim and deserves careful attention.

Many people are troubled by the fissures in the Anglican Communion. It is not only deeply felt disagreements over issues relating to homosexuality and the admission of women to Holy Orders but also the diversity of parish church worship. The assumptions and values of secularism have undermined traditional doctrine in matters of faith, order and morality. Anglicans have no recognised teaching authority to unite the Communion

This book offers a way forward by inviting the reader to look back to the source and origin of Anglican theologising. Canon Middleton believes that the Church needs to discover again the fundamental synthesis of perspective that characterised the ancient undivided Church. It is a vision that has been a characteristic of Anglicanism since the Reformation quest for Catholicity..

Middleton agrees with Gareth Bennett's *Crockford's Preface* (1987-88) that contemporary Anglicanism has deliberately rejected this balanced synthesis. The distinctive Anglican theological method, which established doctrine by giving attention to Scripture, tradition and reason, has been abandoned.

The author devotes most of his book to a historical survey of the roots of the Church of England to show that the Anglican spirit from the sixteenth century onwards springs from a faith grounded on Scripture as believed and lived by the fathers of the Primitive Church. Middleton looks for the true Anglican mind in the Catholic strand of the Church of England exemplified in the life and writings of Richard Hooker, Lancelot Andrewes, the Caroline Divines, John Keble and Archbishop Michael Ramsey, of blessed memory.

Scripture, tradition and reason are not fixed unchangeable from earlier centuries. They need to be applied to the particular issues and circumstances of the present time. Our knowledge of Scripture changes with modern scholarship. The first Lambeth Conference was concerned with Bishop Colenso of Natal who maintained that the Pentateuch was not written by Moses, contrary to the received teaching of the Church at that time. Few bishops supported him then but scholars today would say he was correct. Reason can correct prejudice. Middleton recognises that the Liturgical Movement has applied our greater knowledge of patristic worship than was available to Thomas Cranmer and so much of the Book

of Common Prayer has been abandoned.

It is to be hoped that this book will encourage Anglicans to explore the Catholic and patristic foundations that the Caroline Divines and the fathers of the Oxford Movement treasured, and so develop in our own day a fresh, attractive expression of the authentic Anglican mind.

Crispin Harrison CR

The Canterbury book of spiritual quotations.

Compiled by *William Sykes*. Canterbury. 2007. £14.99.

ISBN 978-1-85311-827-2.

(Published in 2002 as: *The Eternal Vision*.)

Here is a lovely, fat book, and not expensive either, by today's standards. Fr.Sykes was Chaplain Fellow at University College, Oxford for thirty years and this book arises from Reflection Groups that would meet in his room. There are hundreds (? thousands) of quotations, arranged alphabetically according to 220 topics e.g. Acceptance, Action, Adoration, Anxiety, Art, Aspiration and so on. An Introduction suggests how such material can be used in groups, or by individuals praying alone.

This is an invaluable resource book to encourage meditative/contemplative prayer. Warmly recommended.

Andrew Norton CR

Quarterly Review of the Community of the Resurrection is the Community Journal, printed and published four times a year: Epiphany; Lady Day (March 25th); John the Baptist (June 24th); and Michaelmass (September 29th), for which the annual subscriptions rates (postage and packing inclusive) are as follows:

UK (Inland)	£10.00
OVERSEAS (Surface Mail)	£12.50 (GBP) or US\$25.00
OVERSEAS (AirMail)	£15.00 (GBP) or US\$30.00

All orders please write to:

The Companions' Office, House of the Resurrection,
Mirfield, West Yorkshire. WF14 0BN England.

Please direct all materials, enquiries and comments to the editorial team:

Oswin Gartside CR ogartside@mirfield.org.uk

Antony Grant CR agrants@mirfield.org.uk

Philip Nichols CR pnichols@mirfield.org.uk



John CR's great nephew, Jack Livingstone, at the annual Boys Brigade display



FORMS OF BEQUEST

1. To the Community and its General works

I GIVE free of duty to the Members of the Society at Mirfield in the County of West Yorkshire known as the “Community of the Resurrection” to be applied for the general purpose of the said Community under the direction of the Chapter the sum of £
AND I DECLARE that the receipt of the Bursar for the time being of the Community of the Resurrection aforesaid shall be a good and sufficient discharge to my Trustees for the same.

2. To the College of the Resurrection

I GIVE free of duty to the College of the Resurrection (Incorporated) situate at Mirfield in the County of West Yorkshire the sum of £ for the general purposes of the said College AND I DECLARE that the receipt of the Treasurer for the time being of the said College shall be a good and sufficient discharge to my Trustees for the same.

DONATIONS

Cheques and Postal Orders should be made payable to the Community of the Resurrection and, in the case of individuals, sent to the Chaplaincy CR; or in the case of churches and other groups, to the Bursar, both at the House of the Resurrection. Donations to the College should be sent to the Treasurer at the College.

ADDRESSES

MIRFIELD

House of the Resurrection, Mirfield
West Yorkshire WF14 0BN
e-mail: amayoss@mirfield.org.uk

The Mirfield Centre, Mirfield
West Yorkshire WF14 0BW
e-mail: rsalmon@mirfield.org.uk

College of the Resurrection, Mirfield
West Yorkshire WF14 0BW
e-mail: chaynes@mirfield.org.uk

HEMINGFORD GREY

The Resident Warden,
St Francis' House, Hemingford Grey,
Huntingdon, Cambridgeshire, PE28 9BJ
Telephone: 01480 462185
e-mail: hemingford@mirfield.org.uk

The Community is a Charitable Company (No. 232670)
