

# CR



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

Lady Day 2012

Number 437



**Title:** Learning to Dance  
**Media:** Oil on canvas  
**Size:** 25" diameter  
**Artist:** Fr Matthew Askey  
**Date:** 2012

# Learning to Dance

The image of the dance is perhaps a very good image for us to consider as a symbol for the journey of life; with each other, and in the light of God's gifts and opportunities. The dance in a circle in particular is a subject much explored in art (famous examples by Matisse, Goya and Poussin immediately leap to mind) and it is obvious to see why – it is both joyful and inexplicable, expressive and meaningful – it is also visually very striking; the circle, the movement, the grace, the fun, the togetherness...so much of life is in this image. But most of all it is about people choosing to interact in a certain way, and it is in this that our meditation finds its feet and we have something particularly worth exploring further in prayer.

We all make choices in life, and if life can be seen as a dance we may ask – what sort of dance am I doing right now? And what sort of dance would I like to be doing?...sometimes we dance alone... sometimes we dance as a couple...sometimes we refuse to dance at all...but sometimes we join with many others in our dancing... through worship yes, but also maybe simply through our attitude to life and in our daily encounters with other people. This kind of dancing is Kingdom dancing...all are welcome...all are allowed into our circle ... some come, some go, some stay a little too long, some don't stay as long as we'd like them to; but all the time in this dance we are open to be joyful and responsive with others, and everyone can join us in our dance if they wish – it is a dance that is at once praise and also is dependent for its character and qualities on those whom we find ourselves dancing with. It is conversational, and together in our circle, which is always open to allow others to join or to leave, it is an image of God's Kingdom made real here in our lives and hearts. Only together, and through Love, can we do this sort of dance.

**The Reverend Matthew Askey**

Curate and Assistant Priest,  
Artist and art educator

# CR

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## The Silence of Jesus and his Word

### *The victory of silence over the tumultuous noise and chatter of Evil*

Jesus is frequently portrayed by the evangelists as opening up a space of silence and peace amidst all manner of troubles such as the threat posed by natural elements including the wind and the sea: ‘He got up, rebuked the wind and said to the waves, “Peace! Be still!” Then the wind ceased, and there was a dead calm.’ (Mark 4:39), or the cries of a crowd weeping over the death of a little girl whom Jesus will bring back to life: “Why do you make a commotion and weep? The child is not dead but sleeping.” (Mark 5:39).

The cries and agitation that Jesus allays can often be seen as a manifestation of evil, of a destructive chaos. They are, more specifically, the work of demons that manifest themselves in various passages in the Gospels through their clamorous voices (cf. Mark 1:23-24; 5,7; 9.26). Jesus’ victory over the demons is therefore akin to the victory of silence over noise, of peace over torment; an impure spirit who cries “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” (Mark 1:24), is immediately silenced: “Be silent, and come out of him.” (Mark 1:25).

### *The silence of discretion where the word takes root*

The latter example shows Jesus’ motivating concern for *discretion*, another aspect of his silence. By silencing the demon, Jesus seems intent on avoiding an inopportune disclosure; Jesus silences the impure spirit, not for speaking untruthfully, but rather because the revelation contained within the demon’s perceptive words is both *premature* and *inappropriate*.

It is in this perspective that Jesus’ requirement for silence – through which he intends, throughout the whole of his public ministry, to keep his miracles and especially his identity as the Son of God “secret” – is to be understood: he commands the leper whom he has just healed to “say nothing to anyone” (Mark 1:44) and those who witnessed him healing a deaf mute “to tell no one” (Mark 7:36, cf. also Mark 1:34, 3:12, 5:43, etc.).

Jesus' rejection of such untimely revelation can first be understood in practical terms; the crowd's clamorous proclamation must be silenced as it prevents Jesus from acting: "But he [the leper] went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country" (*Mark* 1:45).

On a deeper level, Jesus' own identity and some events of his life must be kept, for the time being at least, in the silence of secrecy since they can only be truly understood in a light that is *still to come*: the light of Easter. Christ ordered the disciples who saw him transfigured to "[t]ell no one about the vision until after the Son of Man has been raised from the dead." (*Matt.* 17:9). Peter, James and John must witness the mystery of Jesus' death and resurrection, of his humiliation and exaltation, before they can understand and *a fortiori* rightly proclaim the true glory of the Son of God as contemplated at Tabor.

This silence of discretion, intrinsic to Christ Jesus' life, can be identified, albeit in a different perspective, in the *reserved* nature of some of his teachings. This reserve is twofold: it concerns the content of Jesus' words (the way in which he reveals his message is neither crude nor extensive), and his audience (his words, or at least their meaning, are initially *reserved* for only a few).

### ***Parables as words marked by silence***

*Parables*, by virtue of their reserved nature, are marked by a certain degree of silence; speaking in parables is, for Jesus, a way of introducing his listeners to his teachings whilst, at the same time, maintaining a certain amount of secrecy. The full depth of a parable can only be plumbed once an explanation, which it does not contain within itself, has been provided. "Explain to us the parable of the weeds of the field" (*Matt.* 13:36). Furthermore, access to the meaning of the parables appears to be a gift given gratuitously to a *few*: "Then the disciples came and asked him: 'Why do you speak to them in parables?' He answered, 'To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.'" (*Matt.* 13:10-13)

This example invites a discussion about a certain Christian *esotericism*, a dimension of silence that is temporary to Christian revelation. The parables do not, however, suggest that Jesus'

word be reserved for and jealously guarded by an elite. On the contrary, this 'elite' body to whom the Father reveals, through Jesus, his mysteries, consists of not only the apostles but also the 'infants': "I thank you Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to the infants; yes, Father, for such was your gracious will." (*Luke* 10:21).

The Father's 'benevolence', manifested here in the choice of a select few, is to be understood as a mystery of *election*. Some words and their meaning are at first reserved for a select few so that these may then evangelise their brothers. Evangelisation will thus be the fruit of communion between people and, at the same time, communion between people and God; such is the very meaning and vocation of the Church as outlined by the Second Vatican Council (Cf. *Lumen Gentium*, n° 1).

### ***The wisdom of silence in the Old Testament as a shield against the chaos of evil***

As mentioned above, Jesus' word – in so far as it is perceived as living and invigorating – is rooted in and even made possible by silence for both spiritual and purely human reasons. The value of silence in relation to the word, as expressed by Jesus Christ, concurs with the conclusion reached in Wisdom literature. Indeed, many are the passages – well known and constantly referred to by monastic authors – which present the need to temper the spoken word with silence as a true guiding principle: "As you fence in your property with thorns, so make a door and a bolt for your mouth" (*Sir.* 28:25); "Those who despise the word bring destruction on themselves, but those who respect the commandment will be rewarded" (*Prov.* 13:13); "One who spares words is knowledgeable" (*Prov.* 17:27).

The role of silence should not, however, be reduced to maintaining a healthy spiritual life and sound human relations, something unknown to the chatterer. Silence may indeed allow for sound communication but only in so far as it is first, and on a deeper level, the expression of a radical rejection of sin and evil.

Chatter must therefore be seen as the accomplice of sin and evil: "When words are many, transgression is not lacking, but the prudent are restrained in speech" (*Proverb* 10:19); "[B]ut

one who hates gossip has less evil” (*Sir.* 19:6). Therefore, for biblical wisdom, choosing to be silent is a rejection of evil that flourishes and is strengthened within the chaos and confusion of logorrhoea.

### ***Knowing when to break a bad silence***

Although the kind of silence this wisdom suggests opposes chatter, it also aims to give birth to a true word. The wise man must know when to break deadly silences which are, just like chatter, enemies of the wisdom of silence. Far from serving the word and elevating it, these silences are *inferior* to the word insofar as they express at times a refusal, at others an inability to talk.

Deadly silences are, at their best, nothing more than a mere expression of *confusion* (“and [the king] said to him, ‘Friend, how did you get in here without a wedding robe?’ *And he was speechless.*” (*Matt.* 22:12); cf. also *Mark* 9:34), of *painful stupefaction* (Cf. Aaron’s silence after the death of his two sons in *Lev.* 10:3), of *fear* (“Terror and dread fell upon them; by the might of your arm, they became still as a stone until your people, O LORD, passed by, until the people whom you acquired passed by.” (*Exod.* 15:16), or even of a *mindlessness* (“*Some people keep silent because they have nothing to say, while others keep silent because they know when to speak*” *Sir.* 20:6).

On a more dramatic note, however, these perverted silences can be, just like chatter, the expression of complicity with sin and evil. Indeed, sin and evil always seek to conceal themselves and therefore gladly find satisfaction in the secrecy that silence allows for.

Such complicity between silence and evil can be extremely deadly. This is shown by the Psalmist who finds the way of life and thanksgiving only once he has broken the silence that, to his misfortune, concealed his misdeed: “While I kept silence, my body wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of the summer. Then I acknowledged my sin to you, and I did not hide my iniquity; I said, ‘I will confess my transgressions to the LORD,’ and you forgave the guilt of my sin.” (*Ps.* 32: 3-5).

This duty to denounce evil as such by breaking the silence is more



than a mere personal requirement. It constitutes a fundamental dimension of the mission of the prophet or apostle vis- à-vis the community to which he is sent. It is, for God's messenger, a real spiritual battle consisting in giving up the comfortable silence of those who flee when faced with the mission of denouncing evil and inviting conversion. The story of Jonah, for instance, stems from this desire to flee Nineveh silently, rather than deliver the oracle of the LORD against the town.

Knowing when to break the silence and speak – whether or not there be a need to expose error – is, more broadly speaking, a requirement of faith for those who are sent by God: “But just as we have the same spirit of faith that is in accordance with scripture – “I believed, and so I spoke” – *we also believe, and so we speak*” (2 Cor. 4:13).

The excuses made by many of those who are sent by God testify to the fact that the response to this requirement is far from evident. Moses, for instance, said to the Lord: “I have never been eloquent, [...] I am slow of speech and slow of tongue” (*Exod.* 4:10) and Jeremiah utters “Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy!” (*Jer.* 1:6). The dawn of a prophetic vocation is thus often depicted as a victory of the word of God over the obstructive silence of human inability or refusal.

In short, man's ability to preserve silence, although repeatedly exalted by biblical wisdom, is not, by any means, regarded as an end in itself. The art of language and of true human relations does indeed require the mutual support of speech *and* silence, in a delicate balance. On a deeper level, sin and evil seem to thrive both in the chatter that suffocates silence through unrestrained speech and in that silence in which all true words die. True wisdom, however, establishes a just equilibrium between silence and speech in which both can become what they're meant to be.

**F. Benoît OSB**

– a monk of Fleury.

Translated by Laura Wills

## C.R. at Codrington 1955 - 1969



On 12<sup>th</sup> May 2012, the retired bishop of Barbados will dedicate a plaque to commemorate fourteen years that the brethren of the Community were responsible for the administration of running Codrington College. How this came about we need to go back some fifty-eight years ago. In 1954 a request had come from the Archbishop of the West Indies for CR to take over Codrington College in Barbados, thus a desire to open a new House of the Community overseas other than South Africa.

After discussions in the July General Chapter, the majority of brethren voted in favour of the Archbishop's request that CR would open a Community House and take over the charge of the Theological College at Codrington in Barbados beginning in October 1955. On 25<sup>th</sup> July 1955, the four 'pioneer' CR brethren who were embarking on unknown territory in the West Indies were given a Farewell by the Society for the Propagation of the Gospel (S.P.G.) at their headquarters in Tufton Street, London. Following a short service held in the chapel of S.P.G, the Bishop of London addressed the gathering and blessed the four brethren going out to Barbados. This was followed by a reception attended by friends of the Community and S.P.G. The four brethren who set sail for Barbados were: Fr Jonathan Graham CR (who was appointed Prior

of the new Priory under the patronage of S. Mary Magdalene as well as Principal of Codrington College). Br Barnabas Dugdale CR. Fr Anselm Genders CR and Fr Humphrey Whistler CR.

In 1957, the Bishop of Nassau Spence Burton SSJE was appointed Deputy Visitor for the Barbados House. In 1962 the Bishop of Nassau resigned and was replaced by Bishop Lewis Evans. diocesan



*After the farewell service at SPG in July 1955. The four "Pioneer" brethren with the Superior before they leave for Barbados. (l to r: Anselm Genders CR, Humphrey Whistler CR, Raymond Raynes CR (Superior), Jonathan Graham CR, Barnabas Dugdale CR)*

bishop of Barbados. Most of the brethren living at the Priory of S. Mary Magdalene were involved in teaching, administration, and maintenance of Codrington College. The CR brethren resident in Barbados for long or short stints in addition to the four pioneer brethren were: Fr Lawrence Wrathall CR, Fr Justin Pearse CR, Fr William Wheeldon CR, Fr Christopher Millington CR, Fr George Sidebotham CR, Fr Alexander Cox CR, Fr Godfrey Pawson CR, Fr Norman Blamires CR, Fr Joseph Rhymer CR, Fr Claude Lunnis CR, Br John Lyne CR, Br Roy France CR Fr Gabriel Sandford CR and Br Zachary Brammer CR.

During the Easter Chapter in 1967 the Superior (Fr Hugh Bishop CR) was asked to inform the Archbishop of the West Indies that owing to having become impossible for the Community to continue to staff three colleges, it has become necessary to withdraw from Codrington College in July 1969 or in 1970 at the latest. The Community would give careful consideration to any requests from the Bishop of the Province to open a House elsewhere in the Province. By July 1969 most of the Codrington brethren were recalled to the Mother House at Mirfield. In due course, the remaining brethren were invited to take pastoral charge of the Parish of S. David in Barbados. Fr Claude Lunnis CR, Fr Alexander

Cox CR, Fr Gabriel Sandford CR and Br Barnabas Dugdale CR moved from the Priory of S. Mary Magdalene to the Priory of S. David. Many of the priests trained at Codrington during those fourteen years owe so much to the work and example of the Mirfield Fathers. Some of them later became bishops including the retired Archbishop of the West Indies, Drexel Wellington Gomez. Their priestly formation was influenced by the Fathers and Brothers of the Community of the Resurrection.

**Steven Haws CR**



*Priory of S. Mary Magdalene, Codrington*



*Codrington College Group 1956*

## Entering More Deeply: A Novitiate Journey

**A**t the end of May I will conclude two years of formation in the novitiate programme, at which time I shall become eligible to take formal vows by making my first profession. That will be yet another step leading me further into the monastic life of CR, but it is only a portion of the ongoing process of discernment that I have been walking through ever since my arrival in Mirfield. As now I am approaching nearer to committing myself more fully to this Community, I have been looking back in reflective thought on the vocational journey that I commenced in October 2009.

In retrospect I am able to see with more clarity how my initial expectations of religious life have been replaced by something far richer and more satisfying. I had arrived at CR anticipating that I would be busily engaged in ‘doing’ all sorts of worthwhile ministries as part of my role as a monk, but what I have discovered is that this life really is about simply ‘being’ first and foremost. Although that may sound quite passive, yet it does not allow time for idleness or boredom, and religious life certainly is not an escape from the world into a pristine environment of isolation and ease. Life at CR contains its full share of duties and tasks as well as frequent frictions and frustrations. Spending time day after day in the close company of this collection of individuals who are my monastic brothers quickly shattered any idealised illusions that I had about monks prior to my arrival.

Religious life involves the surrender of one’s entire self to complete cooperation with God, but this giving occurs neither within a vacuum nor on an abstract and esoteric level. Instead it happens within the very real context of life spent with the brethren, the staff and the guests with whom I am constantly rubbing shoulders. It is in such interpersonal relating that the spiritual ‘rubber meets the road,’ because relating to God requires my loving engagement with others in every aspect of daily life – both the humdrum and the holy.

The daily direction of my vocational discernment and formation takes place with these other men who live here with me in the House of the Resurrection. Self-giving must occur within the context of mutual love because that is the only environment in which the submission and obedience that are requisite parts of

religious life can come to any sort of healthy fruition. This whole-hearted giving is not done at the expense of my personhood or individuality. Actually what I have found is that through this voluntary giving I am enabled to become most fully and completely my real self.

God has been working in my heart in some extraordinary ways during the course of these past two years that I have spent in the novitiate, and I have experienced the light and the love of Christ breaking through some of the barriers of my pride and stubborn will. Like all other Christians, monks are engaged in the activity of responding to God's love. In company with all of my other brethren, I am seeking to enter more deeply into an intimate communion with Jesus. Indeed that is at the very core of CR's life, and my own response to the call to explore a monastic vocation is simply my responding in love to the original self-giving of Jesus Christ.

What do I aspire to, as now I am nearing the conclusion of my novitiate and preparing to take another step further into the religious life? My hope for the future still is the same as my desire right now: to fall deeper into God so that my whole life may be penetrated by God's love. Not just the novitiate, but the Christian life itself essentially is a journey into love. Perhaps it may sound strange to some people to hear such words coming from a person committed to living the celibate life within a monastic community, but as a novice of CR my experiences are of being drawn increasingly closer towards the One who is divine Love as I am growing to love more and more each one of my monastic brothers – even when they irritate and annoy me. It is only through learning to love them fully that I shall gain a greater likeness to the God who is love (1 John 4:7-8). The following anonymous poem expresses both my present and my future aspirations, and I hope that my ongoing vocational journey always will reflect the thoughts of this poem:

*“That I may love God is my soul’s ambition –  
Love with all my mind and strength and heart,  
Seek out His will and choose it, in submission,  
Filled with the joy God only can impart.”*

**Dennis Berk nCR**

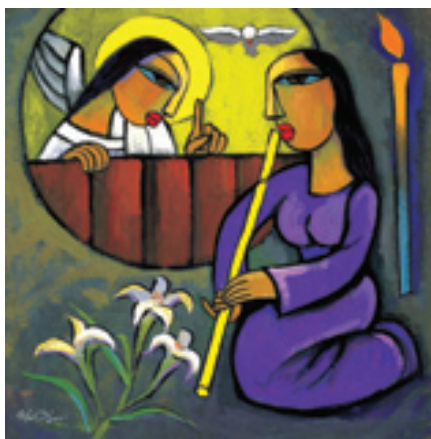
*(Fr. Dennis is due to make his first profession on May 18th) - Eds.*

## Thoughts for Lady Day

*God saw everything that he had made,  
and it was very good*

(Genesis 1:31)

When God looked at Mary, he saw that she was very good. He loved her and gave himself to her and through her to continue his creative work in the world. For his creation was not just a primeval beginning: it was an ongoing process. “The Word was made flesh and dwelt among us, full of grace and truth.” (John 1:14)



*Annunciation by He Qi*

When God looks at us, he sees that we are not very good; we are sinners. But he still loves us and wants to make us good. He wants to give himself to us to continue his creative work in the world. We are the Church and that is what we are called to do. But before he can do that we must repent: to repent we need to think of God looking at us. It was when Peter saw Jesus looking at him that he knew that he was a sinner. (Luke 5:9)

And then we want to give him our full co-operation. But what he wants of us seems impossible – utterly beyond us. Mary had an initial difficulty too. She was not yet married. When that was cleared she made herself totally available. “Behold the handmaid of the Lord, be it unto me according to your Word.” (Luke 1:30)

So we believe that God is with us and we make ourselves available to him, *Behold the servants of the Lord, be it unto us according to your Word.*

**Timothy Stanton CR**



## How is Zimbabwe?

“How is Zimbabwe?” people ask. Well Zimbabwe is a bit better than it was a year ago. Business has picked up, buildings have been painted, there are more cars, some quite posh. Some Zimbabweans are coming through with substantial help for Tariro. It is all very fragile; an election could easily destabilise it, but in Zimbabwe you learn to live in the present.

Tariro moves on. Soon after I arrived we had a meeting of Trustees. That was good as we had to talk about admitting a couple more boys to the house. More of that later. We're also trying to start some projects that will generate income and introduce the House to the world of making a living. That is not easy in Zim, but people do manage it. This involved one big decision - our senior boy (young man really) Edwin Komayi has shown himself to be reliable, hard working and resourceful so we have appointed him Project Manager with a small salary. His first project will be one of making floor polish which he has done before and it is apparently quite easy. We discussed others including a rather ambitious one of raising chickens, but we need to start small. We haven't money to waste.

Two days after that I set off to the Eastern highlands, with Edwin to keep me company. We drove Phillip Mutasa's Pajero as the Zafira I normally use wouldn't have coped with some of the roads. First we drove up to Bonda where we needed to talk to young Dumisani who has just finished his A levels and needs to move out of the children's home. We arranged to pick him up and take him to Harare at the end of the week. Then we drove down through that glorious countryside to Penhalonga. I didn't try to get in to St Augustine's. I knew I wouldn't be allowed. We picked up three sisters and brought them back to Luke Chigwanda's place in Penhalonga to talk business. Next day we had a massive shop (i.e Edwin and the sisters shopped while I chilled out at the diocesan office until they had done). The shopping was mostly for the children's school things. We also went to Tsvingwe high school where several of our teenagers study. I was expecting a rather grotty rural school but was pleasantly impressed with the commitment of



the two deputy heads I met. I hope to make a link between them and an English school. I hope that if we can get involved in the school as 'parents' that will help our children and also the school.

On the Wednesday Edwin and I with Srs Elizabeth and Annamore set off to Chipinge. That involved a long drive through the hard dry country south of Mutare and then up into the Chimanimani mountains and on to Chipinge. The new priest Fr Simba met us there and as the rain began to fall we drove round the depressing slum of Gaza visiting some of the children whose fees we have been



*Srs Elizabeth and Annamore*

paying. That really showed up the need, as the rooms they lived in were awful. It is easy to judge - everyone is struggling to try and get some money. Buildings are half completed, without electricity or water. Mud was everywhere. The roads were dreadful; even the Pajero struggled with them. We asked the four youngsters we met to come and see us next day.

In fact the next day we drove down to the Tongogara Refugee Camp about an hour and a half away. That is quite a heart-breaking place as the people have fled from traumatic situations from all over Africa, as far away as Somalia. The Anglicans there are mostly from DRC and Rwanda. Only a few kids speak English or Shona; a few adults speak French and the pastor speaks English. We promised to get two of their teenage girls into high school. We also met the pastor's 10-year-old daughter who is an amazingly clever child - speaks impeccable English and wants to be a doctor. I would really like to find someone to sponsor her to go to a good school. That would cost 1,000 pounds a year, but I am totally confident she would be worth it. She also has serious eye trouble which the heat of Tongogara exacerbates. I hope to get her to Harare soon to see Dr Tumushine who is an eye specialist and on our Tariro Trust.

Then we went back to Chipinge to see our children. That was

a moving experience. The Sisters, Edwin and I talked with them separately. The two teenage girls found it hard to talk to me so it was good to have the Sisters and Edwin who could really get them to open out. The young boy, Munyaradzi, who lived in the worst accommodation and admitted to not getting food every day was a really bedraggled-looking boy - thin with poor clothing. But his report for last year was excellent. He clearly works hard and well at school despite having so much against him.



*Munyaradzi*

That really made it feel worthwhile supporting him. Then Roderick turned out to be a really nice boy. He is in 6th form and admitted to having failed his form 5 (so did I long ago, so I was sympathetic). He also didn't blame anyone but himself, so I think he is worth backing for this next year. But he and the others need supervision and it will be up to Fr Simba and his church council to keep their promise to keep an eye on these youngsters and keep encouraging them. We hope to set up a small resource centre - text books etc. - at the parish house to help these kids and to provide

them with a better study centre than their homes.

It was about this time I realised we need better oversight of these Tariro projects to improve communication with me and to chivvy people along when needed. Edwin has proved himself well able to do this so I have added to his responsibilities the task of visiting each group once a month. We shall have to see how that goes.

So on Friday we set off back to Penhalonga, picking up the two Tongogara girls en route. We had decided overnight to take them back to stay with the Sisters and go to the school at Tsvingwe. This is an experiment but seemed a better option than sending them to a boarding school we know nothing about.

The next day, Saturday, was fun. The Sisters, with about 20 Tariro kids from round St Augustine's met us on the road and I ferried



them to Fr Luke Chigwanda's house. Here we photographed them, said mass with them and gave them a huge meal before taking them back to Penhalonga. Amongst them was a new boy called Knowledge who is a nephew of Sr Anna Marie. He is 17 and was thrown out of Form 3 last year for not paying fees. He desperately longed to get back into school so we took him back to Harare, along with Dumisani, to join our House. The first thing I had to do was find him a change of clothes, he had so little. Over the week I had with him both he and Dumisani seemed to settle in to the house. Dumisani got his A level results - 2 D's and an E in Chemistry, Maths and Biology. It's not as good as he hoped for but we are looking for a way to start him off on a scientific degree. We managed to get Knowledge into a local high school. It is a quite a shock for him to come from a poor rural background to the big city and he was looking a bit shell-shocked when I left, but he should do all right. The fact he really wants to be back in school will help a lot.

Now I am back in England, raising money again, or finding really nice and generous people who raise money for us. It is a great privilege to do this work and it is simply lovely talking with the young people and finding how sensible and mature they are. Thank you everyone for helping us do this!

**Nicolas Stebbing CR**







## PAINTING AND PRAYER

**Monday 11<sup>th</sup> – Friday 15<sup>th</sup> June 2012**

Can you paint, at all?      Would you like to try?

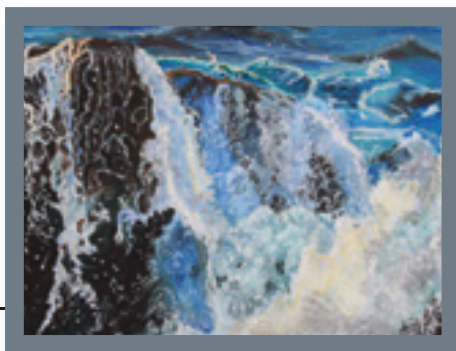
If you can paint would you like to enjoy a few days here in the space and calm of a monastic house? The Painting and Prayer week offers you that opportunity, with a recognised artist, Carole Cormack in attendance to advise and encourage.

The grounds here in June are beautiful and the newly restored church is a challenge to those who like painting buildings.

Come and give it a try

Contact Carole for more information (0161 213 9892), or book in with [guests@mirfield.org.uk](mailto:guests@mirfield.org.uk) Cost: £180.

Chaplain: Eric Simmons CR



## TAILOR-MADE RETREATS

No doubt all our readers know what a retreat is; you gather in a retreat house, perhaps in a place like Mirfield for a few days of silence. One hopes the house is warm, the food good and the beds comfortable. Then we can get on and pray. Usually there is a retreat leader who gives a talk once or twice a day. There is worship together and the daily eucharist; and all retreat houses have gardens. If the weather is good that can be the best place to spend most of the retreat!

Here at Mirfield we offer such retreats, but we also offer the Individually Guided Retreat. In this there are no talks – you simply meet the retreat director each day to talk about your prayer. Usually he or she will offer you several passages of scripture to guide your prayer through the next day. Individually guided retreats are often longer than the usual, lasting five, six or even eight days. There is plenty of time and space to go on a long journey with God.

The individual direction means that you are able to deal with the concerns that come up. The retreat director can help you look at the very areas of life

which God seems to be leading you towards. In that sense we hope the retreat will be tailor-made, to fit you.



People often find in an IGR that Scripture takes on a whole new meaning. Stories that are very familiar speak to us in a different way. Often we discover spiritual riches in a few verses of Scripture that we have never read before. Parts of the bible which we have looked at with suspicion, like the Old Testament itself turn out to speak to us of a loving and forgiving God. Why not come on such a retreat? It is a big commitment, but God is worth making a big commitment for. Now that we are back in our church you can enjoy the new spaces for praying. Also, on a practical level you would be helping us. Having spent so much on the church we need to raise our income. Guests bring in money and that helps us to pay the bills which mount up in a large house like this. If you come here for a retreat you will be deepening your own relationship with God but you will also help us financially, so you can feel virtuous on both scores!

Individually Guided retreats will be held here at Mirfield this year on:

**3<sup>rd</sup> - 9<sup>th</sup> June**

**29<sup>th</sup> July to 4<sup>th</sup> August**

**7<sup>th</sup> - 13<sup>th</sup> October**

Directors are Fr Oswin Gartside CR, Fr Nicolas Stebbing CR and Mrs Maggie Jackson of SIGN Yorkshire.



## Companions and Friends

Lady Day comes usually as a little holiday in Lent just before we start on the Passion of Christ. It's a good moment for us to all to consider how Lent has been. Almost all of us will have to admit that we haven't done as well as we intended. That is a healthy moment of humility as we say "Sorry, Lord", knowing he understands very well why we haven't quite made it. That kind of humility is actually one of the fruits of Lent. It is good to recognise the truth about ourselves and admit to it. That is a much healthier state than a pride that we have kept a really tough Lent well!

But the Passion is still to come. There is opportunity to 'redeem the time'. Holy Week is just ahead. Now perhaps we can renew our intention to fast, pray, read Holy Scripture and go to the Holy Week services that make it possible for us to walk with Jesus through these last agonising few days of his earthly life. Do we really want to be anywhere else but with Jesus as he walks this road?

### **Why am I still a Companion?**

As we come up to Easter we might ask ourselves "Why am I a Companion?" We are Companions not just for ourselves, our own devotional life, but for the Church. Each of us was baptised into the Body of Christ and we live in that living Body. When we keep our Rule, say our prayers, do the little pastoral things that come our way we are strengthening the Church in our land. The Body of Christ is a living body, risen from the dead and sharing at once in Christ's life in heaven. That is what we share with our neighbours.

### **Have I booked a retreat?**

God needs to be first in our life, and one way of making sure that happens is by coming on retreat. Book in for a retreat now! This will deepen your relationship with Jesus and, if you come here to Mirfield you also increase our income so you help us by helping yourself!

In the immediate future there are several options:

- |                           |  |
|---------------------------|--|
| <b><i>April 27-30</i></b> | Led by Fr John Gribben CR and Br Jacob Pallett<br>Novice CR          |
| <b><i>June 3-9</i></b>    | Individually Guided Retreat led by Fr Nicolas<br>CR, and Fr Oswin CR |



- July 29-August 4** Individually Guided Retreat led by Fr Nicolas CR, and Fr Oswin CR and Maggie Jackson
- August 24-28** Led by Br Steven Haws CR

Other events you should think of coming to:

- 7<sup>th</sup> July:** **Companions' Day** opening out in the afternoon to a time of celebration in which we hope to be joined by hundreds of people from parishes that support us. For contact details see the ad. on p25.
- 8<sup>th</sup> July:** **Fun Day.** This really has been such fun over the past two years and has helped us get to know our neighbours. Do stay over from the Companions' Day or come and join us in the afternoon anyway.
- 10<sup>th</sup>-13<sup>th</sup> August** **Getting to know the Bible through film.** For contact details see the ad. on p24.

### **Pilgrimage to Walsingham**

For many years now Companions and friends of CR have made a pilgrimage to this lovely shrine of Our Lady in Norfolk. Although centred on the appearance of Mary in a dream, the shrine at Walsingham really celebrates the gift of Jesus which God made to the world. It is a place to pray, to celebrate the sacraments, to deepen Christian faith and to enjoy the beautiful countryside and lovely village of Walsingham. If you've never been before why not come this year?

The pilgrimage is from Friday 8<sup>th</sup> June till Monday 11<sup>th</sup>. If you would like to come please contact Geoff Dignum at [geoff.dignum@hotmail.co.uk](mailto:geoff.dignum@hotmail.co.uk) or phone 01582 762623. The chaplain will be Br Jacob Pallett so you will have a chance to meet one of our newest brothers.

Many of our Friends and Companions are very old, very frail and having a difficult time. Pray for them, especially for Joan Fotherby who has withdrawn as a Companion on account of Alzheimers, that they will still know the Risen Jesus and be supported by our life.

**RIP** Hilda Gooding

**New Companions** Carole Cormack, Millicent (Nobuhle) Kuzwayo, David Warner

**Nicolas Stebbing CR**

## Companions Study Days 10<sup>th</sup> – 13<sup>th</sup> August

*"Theology in Film: The Bible and the Movies"*

Study with a difference;  
see what films have done with the Bible.

Cost will be £150.00. It will be a good opportunity for Companions and others to enjoy time together, share in the CR worship and learn something about Holy Scripture. Please contact [p.briscoe425@btinternet.com](mailto:p.briscoe425@btinternet.com) or 37 Holly Grove, Goldthorpe, Rotherham, S Yorks, S63 9LA. Tel 01709 896739

## Companions' Regional Day

At Southwark Cathedral

Saturday 22<sup>nd</sup> September 2012

### Outline Programme:

- Arrival and coffee.
- Welcome and Introduction.
- *Talk: "Art: Spirit and Flesh"* by the Revd. Charles Pickstone, Vicar of St. Laurence Catford, lecturer on art and spirituality, and leader of art-based pilgrimages.
- Eucharist in the Cathedral. Preacher: the Very Revd. Andrew Nunn, Dean of Southwark.
- Lunch: which we hope to provide for you. (Details to be finalised.)
- *Talk: "The Spirit and the Media"* by the Revd. Richard Coles, parish priest of Finedon, musician, journalist, host of Radio 4's "Saturday Live", and previously member of the 1980's band "The Communards".
- Closing remarks, thanks and tea.

We hope to keep the cost to £10, but may have to charge a little more than that.)

NB: All are welcome. CR Companions are especially encouraged to attend.

To reserve your place at this event and for further information please contact Vanessa Dixon:

[vanessa.m.dixon@btinternet.com](mailto:vanessa.m.dixon@btinternet.com) 01689 851767

## Companions Day and CR Festival Day – 7<sup>th</sup> July

### *Companions (a.m.)*

- 10.00 Companions and Friends of CR gather for coffee/tea  
10.30 Talk on church architecture (particularly our own)  
12.00 Mass (includes renewal of commitment for Companions)  
1.00 Lunch (£10.00)

Please book in with Pauline Briscoe [p.briscoe425@btinternet.com](mailto:p.briscoe425@btinternet.com) or 37 Holly Grove, Goldthorpe, Rotherham, S Yorks, S63 9LA. Tel 01709 896739

### *CR Festival Day (p.m.)*

- 12.00 Mass of Thanksgiving (Preacher: Bishop Jack Nicholls)  
1.00 High teas available  
2.00 – 3.30 We invite parish groups from anywhere to come and see our renewed church, meet the Community and worship with us.  
3.30 – 4.00 Adoration and Benediction  
4.30 Evensong

Bookshop, refreshments, 20 acres of grounds, including rose garden, fish-pond, playing field, labyrinth. Opportunity to make your confession.

If you are planning to bring a large group from your parish, please contact Oswin CR with approximate numbers: [ogartside@mirfield.org.uk](mailto:ogartside@mirfield.org.uk)

Contact: House of the Resurrection, Mirfield West Yorkshire, WF14 0BN.  
01924 483327

## Fun Day – 8<sup>th</sup> July

2.00 – 5.00pm Activities, stalls, raffles, tea, a bar and an opportunity to see the grounds and the Church for any who would like to come.



If you would like to stay Friday, Saturday, or Sunday nights in order to take part in more, please contact the Guestbrother ([guests@mirfield.org.uk](mailto:guests@mirfield.org.uk)) or House of the Resurrection, Mirfield. West Yorks WF14 0BN

# Reflections on the CCR Pilgrimage to Mirfield

3-6 February 2012

**I**t was for me a privilege and a joy to be part of the first group to come to the renewed Church to experience it as a centre for pilgrimage and a focus for the Stations of Salvation.

As 'guinea-pig' pilgrims I sensed that we were taking the first steps of a journey, which countless numbers in years to come will also take. Despite the outline programme we could never be sure what might come next apart from the underlying reality that it would involve worship in the beauty and serenity of the new church. Indeed this added to the drama and the need to be open to whatever it might be. It became very clear that the journey was one that involved us going deeper into God, leaving me with a heightened awareness of His presence all the time and a stronger desire to respond in love to the love that was being revealed to us.

It was good indeed to be caught up in the joy that seems to flow from the near completion of the restoration of the Church. The magnificent old space, which contains so many memories from my formative years as a student at the College, and which had become worn, tired and rather sad, has now been reborn to an even greater magnificence. It now welcomes the visitor with a warmth and openness which is deeply attractive and highly flexible. It must surely become a powerful instrument in God's hands to draw many into a deeper experience of prayer and worship. This joy in the sheer beauty of the place and all that is in it – the floor, the light, the lighting, the sound system (sic), the acoustic, the under-floor heating - was amplified for me by the joy I sensed in the Brethren for whom it surely represents both a 'homecoming' after two years of exile and an 'adventure' into wholly new possibilities. The 'wow' factor was palpable!

For me the contraction of the Stations of Salvation into one session was a benefit as I think it would have been harder to start again at the Ascension a day later. It was a delight to experience the varied gifts of the novices and to get to know them a bit. May they be blessed as they seek clarity about their future in the Community.

The over-riding message for me from the weekend has been a clear sense of call to become a Companion of CR. It seems as

though my new state of retirement offers the opportunity to form a deeper commitment to CR, and the potential to sow seeds in the hearts and minds of those I encounter that may lead them to make the journey, physical and spiritual to Mirfield. Thank you for the vision that enabled us to come.

**Canon John Payne-Cook**

P.S. It came to me one night that Pilgrimage might be thought of as:

‘A life-giving pill for those living through a grim age’.



*With grateful thanks to the pilgrims and others for the photographs (above and right)*

*Eds.: The Community welcomes requests for pilgrimage visits to Mirfield:  
write to the Guestbrothers or e-mail [guests@mirfield.org.uk](mailto:guests@mirfield.org.uk)*





## The Next Auction

Hello Playmates as Arthur Askey used to say. I hope that you are all well and that you have been keeping warm during the cold spells by rooting in the attic, searching in the cellar and working through your wardrobe to see if you can find articles for the auction on November 10<sup>th</sup> when we hope to raise a large amount of money towards the cost of renovation and refurbishment of our church. My aim is to have at least 400 lots selling at about £50 each. As most of you already know we already have some really magnificent donations appropriate to this Jubilee Year – Lots that carry stories of royalty and romance, courage and adventure but I want everyone to have the opportunity of participating in this most enjoyable of ways of raising money for a place of worship where God's name is praise and human hearts are uplifted.

I'm not asking for donations at £50. Even very small items like a post-card or a bookmark or a coin can be added to make small lots bigger. Of course, antiques, jewellery and memorabilia are likely to ensure a really good auction but you never know what might be hiding a fortune beneath its modest appearance – e.g. a first edition of the Hobbit brought us about £400 in the last auction. If you have old editions of any of the classics have a look at the publication date and – if you don't want to turn it into cash for yourself you may have the possibility of making a valuable contribution to our appeal.

*Some of the things already received:*

Star Lot: Georgian Jewellery with royal provenance (full story in a later edition. Watch this space!)

Star Lot: Knight's sword 14<sup>th</sup> century. Details will be given later.

Star Lot: Suit worn by Sir Patrick Stewart in the David Tennant production of Hamlet.

Victorian and Georgian furniture, Antique and Vintage books, medals, coins, collectables.

Star Lot: Beautiful set of prints based on medieval book of hours with gold and original colouring.

Star Lot: Magnificent album of the Cambridge colleges containing photographs of worthies and alumni includes some autographs



*Sir Patrick Stewart in the David Tennant production of Hamlet*

and rare photographs of Edward VII in academic dress and Prince Albert Victor in army uniform.

The adventure starts here – join the fun and praise the Lord.

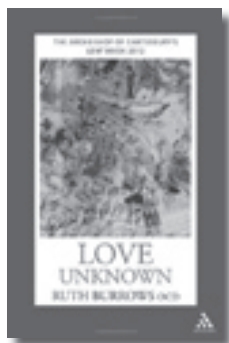
**John Gribben CR**

## Book Reviews

**Love Unknown. The Archbishop of Canterbury's Lent**

**Book 2012.** *Ruth Burrows.* 2012. Continuum. £6.71

Isbn 978.14411.0372 7



Ruth Burrows writes from within the great Carmelite tradition. Like Teresa of Avila and the Little Flower she addresses her readers directly and honestly. She wants to awaken in our hearts a real love of Jesus and to help us to see the wonder and beauty of the Christian faith. This book is primarily intended for committed Christians to use during Lent for reflection in preparation for their celebration of the climax of revelation,



the death and resurrection of our Saviour.

In the first chapter she gives a brief autobiographical sketch of her attempts to be a disciple of Jesus. She admits that when she began as a sister in the Carmelite order she lacked 'a natural religious sense' until she came to realise that we have no natural goodness of our own but if we cleave to Jesus, our servant, our healer and saviour, he is able to do everything for us. Her reading of the New Testament opened up to her the Jesus she found there and this became the rock on which she built her house. She came to realise that our God is a God who loves each of us to the uttermost, who knows our weakness, and yet never ceases to love us. Often our false image of God prevents us from recognising this. Jesus is our only Saviour.

The entire book is sprinkled with quotations from the Old and New Testaments and from poetry as well. Sometimes her thoughts develop from an apt quotation; at other times some phrase or paragraph reinforces what she is saying. References are provided in the text or in notes at the end of the book.

Ruth Burrows reflects on the problem of sin and evil in the chapter entitled 'The World Knew Him Not'. She reinterprets the Genesis account of the Fall to mean that humanity has exchanged the truth for a lie and contorts the true face of God. The Bible is a monumental drama of good and evil, light and darkness; every human passion is displayed and every human sin. Yet down the centuries there have always been "a throng of the poor in spirit, the meek, those who longed for justice and placed their trust in the Lord."

'My Word is as Fire' provides a brief but profound insight into the significance of the great prophets of the Old Testament. How may we understand the Hebrew Scriptures? Not everything in them is God's Word but only what is consonant with the life and teaching of Christ. As Michael Ramsey said, "There is nothing un-Christlike in God".

Chapter Five begins with a text sung by Carmelites at Morning Prayer as a kind of Respond on Christmas Eve. The cantor sings in turn the number of years of various significant events before the birth of Christ. The creation of the world took place, so we are told, in 5199 BC; Abraham was born in 2015 BC; the Exodus was in 1010 BC, and so on. Dates of such events used to be placed in

the margins of some editions of the Authorised Version, although the numbers given in the Respond are different from those in Archbishop Ussher's *Annals of the World*, published in 1650. It would have been helpful to include a sentence stating that the Church does not regard these dates as historically true.

The book comes to a speedy end with reflections on Christ's passion and death as is appropriate in Lent. It could be used at any time in a retreat. If used in a discussion group it would be important to include periods of prayer either voiced or silent.

**Crispin Harrison CR**

This is an edited version of a review first published in *New Directions* January 2012 and reproduced with kind permission.

**First Sight: The Experience of Faith.** *Laurence Freeman.*

Continuum, 2011. Isbn 978 1 4411 6157 4 £10.99

Laurence Freeman's book seeks to provide readers with a redefinition of faith. Looking at human development, he identifies three stages of the inner journey of faith: purgation, illumination and union. Freeman's Buddhist sympathies feature prominently throughout his book, and for some Christian readers his attraction to Asian spiritualities may detract from the appeal of this otherwise worthy book.

Freeman directs Christians to move beyond understanding faith only as what they believe, saying that "faith is our capacity to re-create ourselves in another, in someone we love, in a person in need, and consequently in God who is the otherness in which we lose and find ourselves." The bulk of this book illustrates his conviction that meditation is an act of faith opening one up to something beyond imagination.

For Freeman meditation offers an antidote to our fixation on speed and instantaneous results, and he asserts that everyone must develop their contemplative side to become fully human. Grounding contemplation within a practical aspect he says that "contemplation is a work of love and can only be fully judged by

the love that it produces.” His book’s strengths are those sections where he addresses the interwoven nature of meditation and love, for that is where he speaks eloquently upon the theme of how “meditation is about relationship, with self, others, and God, and it is a work of love that changes us as it deepens us.”

Although written by the director of the World Community for Christian Meditation, this is not a book for beginners seeking simple explanations of how to meditate. To digest its insights the reader needs to be conversant with meditation and contemplation. However this book tackles the task of looking at faith through the lens of meditation, and it should be enjoyed by those who have found enrichment Freeman’s previous writings.

**Dennis Berk, Nov CR**

**A Complete Parish Priest.** + *Frank Sergeant.* Available from G.B. Skelly, 24 Cloudesley Square, London N1 0HN. (skelly785@btinternet.com). £15 + £3 p&p. Cheques payable to The Anglo Catholic History Society.

*This new book, written for the Anglo-Catholic History Society, by Bishop Frank Sargeant, former Bishop of Stockport, and Bishop at Lambeth is an investigation and commemoration of the life and writings of Canon Peter Green, once described as “the greatest parish priest of the Twentieth Century”, who died 50 years ago, on 17<sup>th</sup> November 1961.*



Peter Green was a Prayer Book Catholic who ministered at Sacred Trinity and then for many years at St. Philip, Salford, while serving for 50 years as a residentiary canon of Manchester Cathedral.

The social conditions have changed considerably in those parishes in Trinity Ward where poverty, drinking and gambling were then rife. However, as Green asserted, the Christian Faith is a constant to be applied to everyday life. So the book endeavours to trace what Green

said in his 38 books about Catholic doctrine, the devotional life, and Christian living, in the hope that readers will find a source to deepen their own spirituality.

Green's integrated philosophy of faith and life extended to aesthetics and ethics and led to prophecies relevant today, especially the effects of secularisation of society. He challenged the Church to endorse evangelistic missions for conversions and to encourage confession for restitution.

The book draws on Green's *Artifex* articles published in the Manchester Guardian for over 40 years and his deposited papers in Manchester Cathedral archives.

**+ Frank Sergeant**

**One foot in Eden (a novel).** *Alan Wilkinson.* Mirfield Publications. 2011. £7.50. Isbn 0-902834-30-4

This novel by Alan Wilkinson should appeal to all those with an association with a religious community as it goes right to the heart of community life whilst setting it in a wider social context.

It is the story of Peter, a parish priest of Anglo-Catholic persuasion, leaving parish life with its rich tapestry of characters and duties to join a religious community. His ministry followed the standard pattern for a young man ordained at Michaelmas 1958; school, National Service, university, and theological college, the latter at The College of the Resurrection, Mirfield, where he had a taste of community life. He then completed two contrasting curacies as a foundation of his ministry.

His story traces the effect of his decision to join a religious community on his parents initially, but as it unfolds on others in the realm of personal relationships, both within and outside the community, and the temptations he has to face. In highlighting the decisions of his main character Wilkinson indicates the general principle of how a decision made by one person reverberates in the lives of others.

Peter joins the Community of Jesus, an invention of the author, based on the Fellowship of the Upper Room created by Tubby Clayton in Talbot House, Poperinghe, in World War One, comprising officers and other ranks on an equal basis. According

to this story the Community of Jesus was founded in England with priests and lay brothers of equal status at St Martin's Abbey at rural Sleeburn, near Clitheroe in Lancashire in the 1920s.

The novel plots the stages of Peter's life in community from his profession, defining the vows of poverty, chastity, and obedience to his election as Superior for two terms. Then, after a crucial decision, it describes his life to old age and death. Throughout this time the life of a particular friend is woven into the plot, and the sentiment of the first line of Edwin Muir's poem, 'One foot in Eden still I stand' is explored. If Peter has one foot in the elusive Eden he has the other in the more realistic proverbial Garden of Gethsemane.

However, this is not merely the story of a monk. The narrative is placed in the context of a social and ecclesiastical commentary. Throughout the author illustrates how changes in both the ecclesiastical and secular worlds interact, and have dramatic effects not only on religious communities both Roman Catholic and Anglican, but also on the wider Church as it is stripped of its social influences, and it has to adapt to cultural shifts. He defines the significant tipping points and milestones over the last fifty years and identifies the influential spiritual giants, creating a fascinating scenario of contrasts between the 'then and now' of the Anglican ministry, of religious communities and of the Church, distinguishing Anglo-Catholicism from Roman Catholicism.

Entrancingly, he introduces characters who each make an important statement by way of soliloquy in addressing the Community but revealing helpful truths, applicable to all.

Alan Wilkinson draws on his historical research but particularly on his experience and preferences. He is supportive of community life and the parochial system although he hints that both benefit by interaction with the other. His use of appropriate literature and poetry adds to the beauty of the text.

I was left wanting to know more of the problems faced by the Superior of a religious community. Perhaps one of the outcomes of this readable novel will be conversations with those who have experienced community life. Another outcome will be to renew an acquaintance with the poetry of Edwin Muir.

**+Frank Sargeant**

Some other books by Alan Wilkinson:

*The Church of England and the First World War* (S.P.C.K. London 1978)

*The Community of the Resurrection Centenary History* (S.C.M. Press, London 1992)

**Ways Of Staying:** *Kevin Booth*, 2010. Portobello Books,  
pp 228 NP. Isbn 978 1 84627 265 3

This book is a **must read** for all who really want to know more about what it is actually like in South Africa today. It is not a pretty read but what it is describing is not pretty, the protection round every house; the deserted night time streets are not pretty either, nor are the packed settlements on the outskirts of every town, in Grahamstown 70% of the population are unemployed, shacks proliferate without water or adequate sewage, violence is endemic. The pressure is on people to find a way of going, but if you are an Afrikaner where can you go? Notably the book says nothing about them for they have nowhere to go, their beloved language is despised by the majority, but this language is not just the language of white people, it is the everyday language of most of those who were once called 'people of colour' and their houses too are guarded. In the blurb the actor Janet Suzman, daughter of the great Helen, describes it as "A riveting examination of South Africa's chronic illness – murderous revenge." Do read it.

**Aidan Mayoss CR**

**On Retreat. A Lenten Journey.** *Andrew Walker*. Continuum.  
pp 102. 2012. Isbn 978-0-8264-3169

It would be impossible to write a review of this book without having used it as it is meant to be used: as a *vade mecum* for Lent, and this is something that I hope to do. The author is a very experienced Parish Priest and spiritual guide and is not afraid of, as it were, bringing himself into the dialogue wherein he manages to include a very considerable knowledge of the history of human

intercourse with God within a daily structure that owes much to the tradition of St. Ignatius of Loyola. If, having seriously tried, you feel that that Ignatius is not for you then neither is this book. If you find that imaginative contemplation is not for you, rather than saying don't bother again, I would say "Try it". Persevere with it, but don't let the author's comments and insights be the sole content of your prayer time. Be aware of the aridity and darkness of incomprehension in one's own contemplation not as failure, an excuse to give it all up and rely on words, but following the example of every writer on prayer, get things more simple. And so let the prayer time be an act of love rather than of theological bewilderment or incomprehension. I hope to use this book this Lent.

**Aidan Mayoss CR**

**Trains Unlimited in the 21<sup>st</sup> Century.** *Tim Fischer.* Harper Collins. 2011. 300pp, colour plates. Isbn 978 0 7333 2834 3

The author was deputy prime minister of Australia and is now his country's ambassador to the Vatican. In Rome he gave lunch to a small group of us pilgrims. There is a foreword by Lord Faulkner, formerly lord chancellor of England in Tony Blair's cabinet.

Mr Fischer is confident that rail is here to stay, faster and safer than ever before in those railway realms where it is allowed to operate efficiently, as it roars into its third century of existence. His claim is apposite to current debate about the proposed high speed link between London and Birmingham.

Mr Fischer lists the twelve best train stations in the world beginning with St Pancras, for the revamping of which he gives credit to Lord Prescott, former deputy prime minister of the UK. He shows us a black and white photo of palm trees growing inside Madrid's booking hall. He gives a glossary of railway terminology. He gives us a diagram of loco wheel arrangements. He tells us how he shared a hot and dusty journey in Libya with a cardinal from Rome; how he enjoyed gin and cucumber sandwiches at the Victoria Falls Hotel, as he gazed from there at the railway bridge

between Zimbabwe and Zambia. He is ignorant of ocean liners and barges. He is dismissive even more of planes. He is eloquent about trains, not least in Africa.

“What is unlimited, as far as Africa is concerned, is the capability of having the best travel conversation of a random nature. Those on African trains are seldom business people in a hurry. They have time to slow down and engage in conversation, and like to do so while gazing out at captivating scenery.

The C of E abounds in train buffs, of whom there are several in CR. There must surely be many among Companions ? Here is a book to delight them all.

**Robert Mercer CR**

*Reading this article, a thought struck the editors of CRQ Review.*

*Would any readers and Companions CR care to form a **CR Companions Railway Group**?*

*If you are interested, please e-mail Aidan CR and let him know:*

*[amayoss@mirfield.org.uk](mailto:amayoss@mirfield.org.uk)*

**Constrained - a Crack at Christianity.** Frank Kendall.

Memory Lane. 2011. Isbn 978 1 908515 17 9.

£12.50, plus £2.50 p&p.

*The author writes:*

I am a long-standing Priest Companion of the Fraternity, and unusually have combined fifty years' attempted Christianity and thirty-odd years' priesthood with a career spent mainly towards the top of the Civil Service and local government. Quite a few FR - and possibly CR and College - members might find the book a read which is both enjoyable and thought-provoking.

It tells the story of how I became first a Christian and later on a priest - that is, came to **have a crack** at a life of committed Christianity - and how I have fared as such; though it does incidentally point up how many people have accidentally or



deliberately **had a crack** at both my own and others' Christianity on the way.

There can't have been many people who have got into the top tier of the Civil Service via Cambridge University after starting life in a Halifax slum. And have gone on to be chief executive in metropolitan local government - and later Olympic Bid executive, school inspector, director of a NHS Trust, and member of the judiciary. Can anyone at all have coupled all of this and more with non-stipendiary C of E priesthood in eighty-odd parishes in five different dioceses?

It has included dealing with a zany Spike Milligan and a tetchy Mrs Thatcher, disarming a member of the congregation, sorting out DVLC, confronting various Sir Humphreys, removing lead from petrol, negotiating back-to-the-wall about the North Sea around western Europe, relating to the occasional Royal, building a community centre, assessing people for ordination, advising the Chinese Government on cleaning up their environment ...

But the main reason for publishing the book is not entertainment but its salutary lessons.

It illustrates, for example, how the Church can be just as bad (including disgracefully devious as well as simply incompetent) as any other authority and like them needs regularly and radically to mend its ways, notably as regards all aspects of management. I hope that, as well as entertainment, readers will find in it food for thought about what committed Christianity involves in their own lives: lives of constraint both divine and human, yes, but also lives of ample blessing.

This book can be purchased from Pearl Press, Evans Business Centre, Durham Way South, Newton Aycliffe, County Durham, DL5 6XP, Tel: 0191 645 2083, e-mail:info@pearlpress.co.uk



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

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

### **Mirfield Directory:**

**Community (General):** [community@mirfield.org.uk](mailto:community@mirfield.org.uk)  
[www.mirfieldcommunity.org.uk/joomla/](http://www.mirfieldcommunity.org.uk/joomla/)

**Guest Brother:** [guests@mirfield.org.uk](mailto:guests@mirfield.org.uk)  
[www.mirfieldcommunity.org.uk/joomla/](http://www.mirfieldcommunity.org.uk/joomla/)

**Appeal Fundraiser:** [appeal@mirfield.org.uk](mailto:appeal@mirfield.org.uk)  
[www.mirfieldcommunity.org.uk/joomla/](http://www.mirfieldcommunity.org.uk/joomla/)

**Companions Office:** [companions@mirfield.org.uk](mailto:companions@mirfield.org.uk)  
[www.mirfieldcompanions.org.uk](http://www.mirfieldcompanions.org.uk)

**The Shop / Mirfield Pubs:** [theshop@mirfield.org.uk](mailto:theshop@mirfield.org.uk)  
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### **Postal Addresses:**

Community of the  
Resurrection,  
Stocks Bank Road, Mirfield,  
WF14 0BN

College of the Resurrection /  
The Mirfield Centre / YMC  
Stocks Bank Road, Mirfield,  
WF14 0BW



*The renovated Church, taken from the balcony.  
(So far we have just one of the new Choir Stalls)*

# Supporting the Community and College

Legacy stewardship is an expression of our devotion and faith, not unlike an inheritance we provide for our family.

Please consider making a bequest to support the Community or College in your will using the following Forms of Bequest or simply make a donation.

## 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

### 1. To the Community

Cheques or Postal Orders should be made payable to the "Community of the Resurrection". Please send to: The Bursar, House of the Resurrection, Mirfield, West Yorkshire WF14 0BN.

### 2. To the College of the Resurrection

Cheques or Postal Orders should be made payable to the "College of the Resurrection". Please send to: The Treasurer, College of the Resurrection, Mirfield, West Yorkshire WF14 0BW.

*Thank you.*

**The Community is a Charitable Company (No. 232670)**