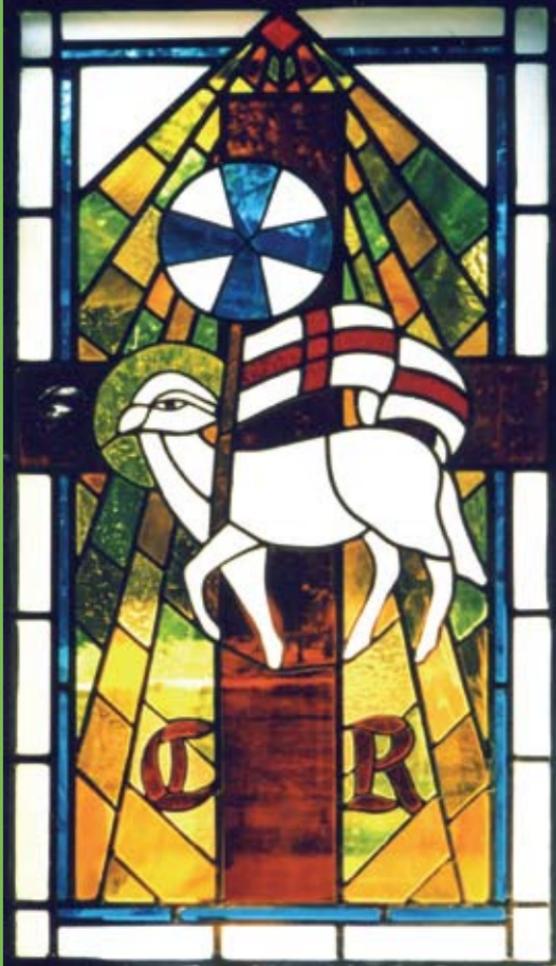


CR



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

St John the Baptist 2012

Number 438



Painting: Learning To Walk

Media: Oil on wood

Size: 30" diameter

Artist: Fr Matthew Askey

Learning To Walk – a day of Art and Faith is at the Mirfield Centre, Sat 20th Oct. 2012, and is led by Rev'd Iain McKillop and Fr Matthew Askey.

Picture Prayer Meditation: Learning To Walk

“If you hope to succeed in whatever you do, place your trust totally in God’s providence. Cooperate with him, then rest secure that whatever happens, will be the best for you.

Think of a little child walking with her father. One hand clings tightly to his, but with the other she gathers fruit from trees along the way. Imitate the child. With one hand go ahead and gather what you need of the world’s good things, but with the other hold on to your heavenly Father, checking regularly whether or not he approves of what you are doing with your life.

Above all, beware of letting go of your Father to free up both your hands to gather more of the world’s goods. You will find that by yourself you will stumble and fall. And when your gathering does not require all your attention, turn your mind to God as often as you can. Like a sailor returning to port, look at the sky and not just to the waves that carry you.” (*St Francis De Sales*)

Learning to walk is something that we all have done, and - on a spiritual and faith level - we continue to do constantly every day. We never find ourselves at a place where we can walk well just in our own strength; we are blessed to discover that there is always something holding on to us, walking with us, even when we are unaware of it. We are children of God, and because of that we are not expected to always walk on our own - there are many ways of falling - and it is in recognising our weakness and neediness that we can come to God as we truly and honestly are; as people still with much to learn and with only a part of the understanding and practice we need to get through life well and to fulfil our potential. We are like the child learning to walk.

This painting shows a young child taking some first steps, the atmosphere is perhaps a little daunting as the unknown is confronted, and as new skills are learned - it is a step into the unknown. The action of walking through life is not easy and is often a little confusing. Notice the hands of the unseen parent still gripping the baby under its arms, holding it up, behind it, all of the time, even as the child thinks it is doing it alone. This is our journey of faith and our walk with God, and as we meditate upon the painting it gives us the opportunity to explore this relationship in depth and in prayer.

CR

St John the Baptist 2012

Number 438

Picture Prayer Meditation	1	<i>Matthew Askey</i>
From the Editors	3	
Sermon Preached at the First Profession of Dennis Berk CR	4	<i>George Guiver CR</i>
A Curate Among Sunnis	8	<i>Tom Hiney</i>
Jubilee Celebrations	12	<i>Timothy Stanton CR</i>
The Kingdom	13	<i>Antony Grant CR</i>
The new Organ in the Community Church	16	<i>Aidan Mayoss CR</i>
A Harvest with Meaning	18	<i>Nicolas Stebbing CR</i>
Companions and Friends	20	<i>Nicolas Stebbing CR</i>
A Parish Pilgrimage at Mirfield	28	<i>Matthew Askey</i>
Book Reviews	30	
The Love That We Share	39	<i>Dennis Berk CR</i>

Quarterly Review of the Community of the Resurrection is the Community Journal, printed and published four times a year: Epiphany (January 6th); 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)	£15.00
OVERSEAS (Surface Mail)	£17.50 (GBP) or US\$28.50
OVERSEAS (AirMail)	£20.50 (GBP) or US\$33.00

All orders please write to: The Editors CRQ, House of the Resurrection, Stocks Bank Road, Mirfield, West Yorkshire. WF14 0BN.

From the Editors

Dear Readers and Subscribers to CRQ Review. The year has brought us again to that time to mention subscriptions ... every individual receiving the Review now needs to make a subscription, even those who otherwise kindly give generous donations to the Community (this enables us to follow the rules on Gift Aiding to charities). Thank-you for your patience in this matter.

And thank-you to the many who returned the subscription form last year.

Please note: if you have already set up a bankers' order to pay the subscription, you do **not** need to return the insert or take any further action.

We continue to welcome new subscriptions.

Changes from September: -

Our friends and indefatigable helpers, Linda Blenkinship and Denise Hyndman, have womanfully assessed all the many returned forms we received last year. It appears expenditure on the CRQ Review is roughly double the income we receive from subscriptions and, in these straitened times, we shall have to reduce this loss. So a few may receive a letter from the editors regarding subscribing or choosing to read on-line. Beyond that, we are reluctant to put up the cover price or reduce the frequency (we want to keep the Quarterly quarterly). Instead, we expect the format of the Review to change from September. It will come in a larger (standard) size but with a few less pages. However this change will also allow us to restore full colour photographs throughout. We hope you approve. And if the Intercession sheets and other inserts appear a little more makeshift than previously, this is because we shall be producing these in-house – we don't expect this will affect the quality of your prayers.

Thank-you again to all our loyal readers.

If you would like to see an article published in the CRQ Review, please send it for consideration to the editors at the address on page 38 of this CRQ Review.

~ To all our Donors ~

To all those who have given to our Church Appeal, we extend a particular invitation to come to a Eucharist celebrating completion of the first phase of the re-ordering of our Church. (Postage costs mean we cannot send out individual invitations)

The Eucharist will be on Friday 13 July 2012 at 12 noon, celebrated by the Community's Visitor, the Bishop of Norwich. Preacher: the Bishop of Wakefield.

It will be followed by a Buffet Lunch.

If you plan to come, RSVP to Adele Hannah,
Community of the Resurrection, MIRFIELD, W.Yorks., WF14 0BN
Tel. 01924 483308 email: ahannah@mirfield.org.uk

From the Sermon Preached at the First Profession of Dennis Berk CR, 18th May 2012

When a person makes vows in the Religious Life, it's more of a slippery business than you might expect. It is a commitment, but to what? To Christ, you might say; to these brothers; to this way of life. None of those words however get to the essence of the matter. Even the words "commitment to Christ" don't take you to its heart. There are plenty of people who commit themselves to Christ without joining a religious community.

It is very difficult to hit on a definition of this life – the problem is that there is nothing that monks and nuns do that other Christians don't do, from obedience to simplicity to chastity. It is extremely difficult to pinpoint its defining characteristics. Out of the blue, however, Archbishop Rowan recently, in a speech in

Rome, succeeded in identifying one way in which this life may be unique. He said, *a unique feature of monasticism is that it is a form of community that relies entirely upon the gospel for existing as a community. All other forms of human relating are cast into shadow (family, nation, etc.)* All other forms of relating: family, local and national community, companionship in the workplace, communities of shared interest, such as a pigeon fanciers club or Facebook: all have to take a subordinate place - indeed have to be left behind. Archbishop Rowan is on to something here. It can for instance be said of priests who come to the Religious Life. Even the priesthood can no longer be relied upon for identity – you will still belong to it, and it will be a part of who you are, but you will no longer rely on it for your identity. Making your profession in a religious community means that you are becoming part of a community *that relies entirely upon the gospel for existing as a community, and all other forms of relating are cast into shadow*

We need next to examine the word “gospel” as Archbishop Rowan will undoubtedly understand it, because the word “gospel” is often understood inadequately. When missionaries went to the furthest parts of the globe in the 19th century to spread the gospel, you could easily think it was about simply spreading information and teachings - that would be mistaken. What the missionaries were bringing was more than just a body of beliefs, more than simply the *words* of Christ and his apostles – more than just the *words* of good news: they were bringing the Body of Christ, the Church, the grace-filled Community of Jesus. When we pray for the “spread of the gospel” what we mean is the spread of the Church. The gospels on their own only get you so far – people would quickly find themselves seeking more – without realizing it they would be seeking the incarnation, for the church is the carrying-forward of the incarnation. It is the gospel alive.

When we now turn to Archbishop Rowan’s words we can see more than we might have thought. The “gospel” on which the monk or nun relies entirely stands not just for words or rules, but Christ himself. Christ is incarnate among us in the scriptures, the people and sacraments of the Church. So a religious community relies entirely upon Christ for its existence. The 2000-year-old wisdom of the monastic tradition, the monastic rules, the Constitutions of our own Community – all of them are necessary,

but they are second-level. They *derive* from Christ and his gospel.

This leads us to something very important. There are two ways of understanding a religious community. One is to see it as a human endeavour to pool resources, supporting that endeavour by a life of prayer. The problem with that is that it is not relying on the gospel alone – it takes human endeavour as its starting-point – it is human beings trying to be something, defining the aim.

The second way of understanding a religious community is supernatural – a group of people struggling to understand something bigger than them and wiser than them, and it requires that they leave all other forms of relating in order to be able to learn from it – and this is not a thing but a person, Christ.

There is something strange about the monastic profession that distinguishes it from probably all other kinds of calling – its elusiveness. It is like a slippery bar of soap in the bath. In other callings, the law, teaching, the building trade, counselling, wherever you look, the basic parameters are much clearer than they are for religious brothers & sisters. You will say, “but what about our rules and our practices? They are clear in what they say” – Well, they are very necessary to our life, but they are pretty useless as checks that we are following Christ. As we try to make sure we are on track in the life, we find the rules don’t help us about the essence. We have to rely rather on a fundamental sense of what it is about, that you can’t put into words. It’s a certain kind of *nous*, as elusive as a slippery bar of soap. It takes a lifetime’s struggle to stay faithful to it. Monastic history is all declines and reforms. Because of our wonderful rules and traditions it is perfectly possible for a religious community to live in an exemplary way, and to be completely missing the point. Thomas Merton once said that the daily office and the keeping of the rule can continue to be performed faithfully and well, when everything else has withered and died in a community. Then it is a mere institution protecting its traditions, or anxiously concerned that its future may be secure. It has become just another human family on which to rely, rather than relying entirely on the gospel. What is good and life-giving for normal families is death-dealing for religious communities. A community can easily turn all its attention to concerns that would be normal for other people, but shouldn’t be for us: family, the nation, personal skills and abilities, ambitions, money. A community is to leave all these things and

rely solely on Christ, whose Word to us is ever new, ever to be discovered anew.

In a monastic profession, then, we are faced with a mystery. We can only stay faithful to this mystery by close and continuous attention, even now at this very moment. Christ is present with us here in this profession rite; he is looking at us, the Community of the Resurrection, and saying to us, “can you receive this person in a way that will do justice to him and to me? Can you walk with him in my narrow and demanding way?”

And Christ, who is present with us now, addresses Dennis and asks, “are you willing to cease relying on all other ways of relating, and follow me? – to seek my will, ever and ever anew?”

We pray for you, Dennis, and with you, as you leave all else and seek with us a life that relies on the gospel, which is Christ, promising yourself to Christ in this Community for three years, in those three years pursuing the quest to know his will. We will all engage in this together with joy and with love, confident that anyone who is truly called will find that fullness of life as a full human being that is promised in our baptism. Free human beings, fully alive, at the service of a Church and a world that are thirsting for God.

George Guiver CR



Dennis and guests at his first profession with the Superior in the front hall.

A Curate Among Sunnis

There's a great African American Gospel recording called 'The Bible's Right', by one Sister O.M. Terrell. Sister Terrell was born in Atlanta in 1911, and - after a conversion experience at the age of 11 - began street ministry with her guitar under the auspices of the wonderfully blazoned Fire Baptized Holiness Church of God. 'The Bible's Right', recorded in 1953, is her only known commercial recording, and it goes like this:

*You know the Bible right (Somebody wrong),
Bible right (Somebody wrong).
Yeah, the Bible right
(Tell you once, tell you twice:
You can't get to heaven with another man's wife)
You know the Bible right...*

I was converted in the post-apartheid township churches of South Africa, in which landscape I was moving about as a journalist, and where there were many churches in which I suspect Sister Terrell would have felt at home. Her theology was simple, but it strikes a chord with what is now called 'Global Pentecostalism' (see the fascinating recent study under that name by Miller and Yamamori). Namely, that the Bible is right and everything else is cobwebs.

Fast forward a decade, and I find myself working in the more diplomatic theology of "interfaith" work in modern Britain, as curate to the West Yorkshire team parish of Dewsbury. This modest-sized town is 30% Muslim, mostly Sunni Muslim. Even among other Sunnis, Dewsbury is a famously zealous place. There is an enormous Sunni missionary seminary two minutes off the road between Dewsbury and Mirfield, renowned throughout the Sunni world. On the Thursday evening I was taken there, around 500 men were praying or listening to Koranic exegesis over two floors. The scale of it and the level of obedience took my breath away. It certainly made our Wednesday night Bible studies (with Digestives and giggles) look a bit modest.

Many Muslim women in this town wear full burka head-covering, including well-educated women. I once had a brief but memorable conversation with one such clad lady (when I heard she belonged to an interfaith women's book club) about the novels of

Margaret Atwood. My mother – a veteran of book-clubs - has been to this book-club, and said it was an exhilarating atmosphere. Not everything that happens behind the veil, clearly, is as uniform or programmed as the 'Christians' (a broad use of the term, used mostly by Muslims, in a town where only 3% actually go to Church) like to think. But since 9/11, increasing use of burka and geographical segregation has become the norm here. There are very few racially mixed schools or streets anymore in Dewsbury, and it sometimes feels like two parallel towns using the same supermarkets. Maybe older Muslims I meet bemoan the segregation, having grown up in mixed neighbourhoods. The young don't know any different, and tensions are high. When I invited a plainclothes community police officer I'd met at a talk by the Vicar of Baghdad, Andrew White, to coffee at my house, he and two plainclothes colleagues turned up. That's in a town of 50,000. MI5 are said to be camped out in the parish.

What anyone attending Christian-Muslim dialogue meetings in Dewsbury is expected to achieve, in the face of this growing mutual distrust, and worsening global situation, is unclear. This had led in the last three years or so to dry and directionless meetings so sparsely attended (even among the well-intentioned) that when I expressed some interest, I was immediately made co-chair of the local group. What do I do? I meet with Muslims, we generally like each other, we ask about each others' family, we try to be honest, we leave. Sometimes with a glow, sometimes with a cringe. Even full-frontal evangelism by Christians has ceased. The Elim Pastor tells me that an American group of missionaries recently pulled out of Dewsbury after 15 years on the streets with not a single convert.

Even trying to be honest and less nice, you quickly reach glass ceilings in the meetings. As much as I admire public acts of Sunni discipline, solidarity and devotion, there are moments of increasing frequency in the meetings I find myself attending with Muslims, when I wish I could summon the boldness of a Sister Terrell, to stand and tell everyone properly about Jesus. Deep down, I share the Pentecostals' belief that the Bible is right. I proclaim Jesus is the Son of God at church, throughout my parish pastoral work and in bed before I sleep, so why not in these meetings? This makes for a tension inside me as I continue with interfaith work, a tension which I do not consider to be an altogether bad thing. Tension can be a sign

of coming creativity, not just of destruction.

Sooner or later, 'interfaith' (a tired phrase, like 'Churches Together'), when done in love, has to give way to something more vibrant and appropriate. Even Elim are trying to re-work what appropriate might mean: 'They're never going to end up queuing up to sing Graham Kendrick songs' says my local Elim friend, when we try to imagine how mass conversion in Dewsbury might look like.

When the term/brand 'interfaith' ceases to mean much, and gives way to appropriate evangelism, certain fresh connections and jumps of logic become obvious to the urban British missionary. Witnessing to Muslims has to be matched by witnessing to those who most oppose Islam in Britain. Two months ago, I sat in a Luton hotel lobby waiting for a pre-arranged meeting with the leader of the English Defence League, Tommy Robinson (a pseudonym), self-proclaimed champion of 'the underclass', a network of nationalist activists united by their hatred of Islam. They are quite popular in Dewsbury, and threats of an EDL march at present dominates the political landscape in the town. (The last one was banned.)

Tommy is 30, has been in and out of prison, owns a tanning salon, and was raised a Catholic. He says he has never read a book in his life, but he is surprisingly well-briefed on the the scale of persecuted Christians in Islamic countries. 'Where is the Church?' he demands to know. I tell him it is sat opposite him, and give him a Bible and offer to pray with him, which he accepts. He has tears in his eyes when I stop. A Reuters journalist waits patiently to interview him, and a Norwegian TV crew want to interview him this afternoon. He texts me later to thank me for coming, to ask what INRI means, and says he's going to read his Bible when the kids are in bed. We agree to try and meet up again and I offer to bring a Muslim colleague. I tell him moderate Muslims have been killed in Nigeria by extremist Muslims.

Interestingly, my new Muslim acquaintances seem to agree with Tommy's impatience with the Church's diffidence. Get them alone, really push hard on honesty and frankness (just short of a Sister Terrell outburst) and they'll tell you, to a man (which most of them are) 'Why don't you say what you believe?' 'Why are you all so timid about what you believe?'

A few weeks ago, I came out of small mosque in Dewsbury with a Sunni I have got to know. He introduced me to an Ethiopian friend

of his who was coming out at the same time. His friend had just been in Bangladesh and spoke enthusiastically about Islamic aid work there and 'the real Islam' beneath the media's Islamophobic headlines. This is a familiar route for conversation outside mosques and I nodded, not wanting to get drawn in one way or the other. 'Ah, you must come and see for yourself!' he said, before adding 'Maybe you come to see the true way!'

I was seething. As I walked on, I said to my acquaintance: 'I wish I had had the guts to say to him: May you realise Jesus is Lord and Saviour and loves you very much!' 'But You should have!' he immediately replied. 'We admire people who speak from the heart rather than always from the head. This must communicate with people here!' Interfaith is rarely straightforward and Sister Terrell might, it seems, go down quite well at it. Eggshell avoiding Anglican politeness – the mainstay partner of interfaith dialogue for years in this country – is possibly the last thing they (or anyone else I meet in Dewsbury, white or Asian) is interested in. Be bolder is the universal challenge of the 'unchurched' in Dewsbury.

Before Christmas, I attended an interfaith conference in Leeds. When I said during a workshop that I was from Dewsbury, even the Muslim facilitator rolled her eyes and sighed. In a way, the hardness of the ground (among Muslims and whites) here makes things easier for me trying to sell a new tone of interfaith to my superiors. Niceness simply doesn't cut it in a place where Islamist loyalty and white disillusionment are so pronounced, and so antagonistic to each other. Goodness knows what some of the more extreme folk are like who I haven't met yet, on both sides. At one lunchtime interfaith lecture, I spotted a van in a car-park of the Islamic centre when I was coming in with 'Viva Palestina!' written on the side. Its driver was sat behind me in the lunchtime talk by a visiting female Anglican minister. 'What do you do with it?' I asked him. 'I drive to the West Bank and Gaza with supplies. The Israelis are killing them!' 'There's two sides to every fight' I said. He just grinned and I scolded myself. There I was, talking from the head again.

Tom Hiney

(Tom is due to be ordained priest on 30th June)

From the Editors: We hope to publish in a future issue a complementary article by Mr Kaushar Tai, Muslim co-chair of the North Kirklees Inter-faith Council.

Jubilee Celebrations

In June the Queen gave thanks for her long reign and we give thanks for her.

In July Brother Roy and I will be giving thanks for our 60 years as professed brethren in CR. We were professed together on 21st July 1952.

I don't know about Roy but I have learnt a thing or two. I have tried various things. Sometimes I have been successful, and at other times not. I think it's better to have tried and failed than not to have tried at all. And I have made many mistakes. That is the painful way in which we human beings learn. I expect the Queen has made mistakes too, because she is human like the rest of us.

And I have learnt that it's not so much what we do that matters, as the love with which we do it. St John of the Cross says so, anyway. "The Christian should realise that the value of her good works, fasts, alms, penances, etc, does not depend so much on their quantity or quality, but on the love of God which she brings to them. What value has anything except the love of God?"

(Ascent of Mount Carmel Book 3).

Not being an academic or a missionary, I was sent to South Africa in 1954 and I spent the best part of 50 years there. At our farewell service in 2006 I was given a present – a rather heavy carved hippo brought all the way from Cape Town by Dr Mamphele Ramphele. At the request of Aelred CR, I had visited her when she was banned, and banished

from her home in the Eastern Cape to a remote village called Lenyenye in the Northern Transvaal. Perhaps Dr Ramphele was also giving thanks for a book by Steve Biko which Aelred edited, *I write what I like*.



L to R: Crispin, Timothy, Francis, Jeremy, Kingston and Andrew at St. Peter's Priory.

There are many other people in South Africa and in Zimbabwe whom we have tried to help, as indeed there are in this country as well. I like to think that as a Community we have brought something of God's love to some of them. "What value has anything except the love of God?"

Timothy Stanton CR

The Kingdom

The Kingdom season is *now*: when we celebrate Christ's kingship, his triumph over sin and death. But what does it *mean*? The world isn't all that different to what it was before Christ came to share our living and dying. Every year we go through the whole liturgical cycle, and yet we are told that our Christian faith is not cyclical, like the old nature religions of paganism, celebrating winter, spring, summer, autumn, winter again: sowing, reaping, harvest; birth, death, burial, resurrection, re-birth of immortal gods and goddesses. Not cyclical, but in progress, in process. What did Christ actually achieve, *what did he do, then, 2000 years ago*? And will there ever be *eschaton*, end-time, last day? Or is that just a metaphor for our own individual little deaths? Some quite respected and respectable people say that there is nothing more to come. That's it: Christ, his life, and once-for-all message, is all there is. There is no second coming at all, and we must make the best of the situation and the world as it is.

And that indeed is what being a Christian is about. Let's not despair. Let's look at our experience. What clues and hints do we find? *The Kingdom is here – and yet there is more to come*. Already we have this foretaste, first instalment, pledge, advance payment. What we experience now, in this life, gives us an idea of what is to come in its fulness at the last day, when He comes again in glory, and those who are alive will be caught up to be with him. *Your kingdom come on earth, as it is in heaven*.

Throughout the Old Testament and into the New, we see people asking God to come *in power* to sort things out. The great contribution of the Middle Eastern Semitic religions is to see God

working in fact and in history. Is there earthquake, storm, fire, tempest, plague? It all comes from God and is for his purposes: rewarding our good deeds, punishing us for our sins, or punishing our enemies.

But then the tide of history seemed to turn. His people were vanquished, exiled, scattered, slaughtered, their land taken away, their Temple destroyed. He sent them prophets, who spoke his word, helping them to come to terms with all this, to look to the future which was bright. They waited. Did his Son, his Anointed, come, or were they to look for another? Some believe he came, others wait.

The Christ gave another message. God doesn't act through power, but through love, through sacrifice if necessary. What true parents won't give up their own lives so that their children can live? God doesn't do less, he does more. He doesn't prevent his own Son for giving up his life for us. Whatever we know of human love is true of God, only infinitely more so. We only know how to love because He loved us first. When we know love, we are in the Kingdom.

We call it loveliness, because that is how we respond when we see it, when we touch it. We know we're in the Kingdom when we see, touch, know, but have no need to use, to possess. To give thanks is enough – and how?!

There is no using up, so there are no shortages in the Kingdom.

To live in the Kingdom might seem to present no challenges when we live in total security, but it can be done wherever ... in death camps for instance. Put in love, and you will find love.

In the Kingdom we have to unlearn the lessons of our pre-human past: aggressiveness, competitiveness, because our pre-human hungers will never be satisfied. And if we attempt to do it, then others will pay the price.

It was famously said "Hell is other people", but the truth is, the Kingdom is other people too – reality is other people. Family life is not easy; that's why the commandment "honour your father and your mother." Community life is not easy, that's why the commandment "love your neighbour as yourself." Monks are famously noisy, chatterers, self-opinionated, bossy, attention-seeking, self-important people – that's why all that teaching about humility. Now and then we experience the foretaste, and that's

how we look to the last day, when God will be all in all, when we shall be like him because we see Him as He is.

“To whom shall we go? You have the message of eternal life.”

We are moving onwards towards the Kingdom, like the children of Israel to the Promised Land, and like them we celebrate, we call to mind, we re-enact, the acts of God, in the history of our liberation. Just as the children of Israel re-enact the Passover when they are spared because of the blood of the paschal lamb, so we re-enact, make present in the here and now, how Jesus by his blood won for us our salvation, redemption, from the slavery of sin. Greater love has no one than this, that we give up our lives for our friends. This is my new commandment, that you love one another as I have loved you. It is more than repetition, it is re-enactment, not repetition, but fresh each time. Modern global communications mean we *know* how much our neighbour, the homeless and jobless in our streets, the hungry, the sick, throughout the world, mean to God, and mean to us, and we act accordingly. With the Holy Spirit we make the kingdom come; moving towards the fulfillment, the completion of Kingdom at the last day, when God will be all in all, when his Kingdom comes on earth as it is in heaven.

Antony Grant CR



The new Organ in the Community Church

Many of you will know that our newly restored church has within it a very different organ from the old one, although from the same Durham stable nearly 90 years apart. The new one was built by Harrison & Harrison in 1989 for a private house in Leicestershire, or rather a barn/music room attached to it. Sadly for him but not for us, the owner had to down-size and sought a recipient through the builders and the possibility of CR filling the gap arose and then became a reality. The organ was taken to pieces and transported to the factory at Durham and then came here to occupy the squash court at the College until the new and much larger gallery was ready for it. The builders came in February/March and the marvels of their multiple skills became manifest: wonderful joinery, exquisite metal work and the console, a picture of which follows this piece.

Much more important than what it looks like - and there is no case at all - you can actually see the works, and there is nothing between the sound and the hearer. If you look at the picture of the console there are two manuals and a pedal board, and each of these is, in technical language, linked to a separate organ. The swell organ is in an immense box with louvres on one side that the organist opens with a foot pedal, that makes the sound swell, or diminish. Below is the great organ and this contains the foundational stops of considerable variety; both organs are similar in volume but a very different sound, complementing rather than clashing. The pedal organ contains not just the big bass pipes but lots of others, thus giving the feet plenty to play with - which is so useful for much organ music, especially trios and fugues which have several different tunes intermingling. The sign of a good organ is that the various sorts of sound provided by the pipes can be combined in an immense variety of sound, as well as being used solo purposes.

There are eleven stops on the pedal organ and some twenty-five on the other two, and loads of aids in the way of combination buttons and couplers, giving us an admirable instrument to facilitate our worship: it really would require an immense congregation to match the volume of the organ. Also it will be an admirable recital instrument (in a building with six-second reverberation!),

giving more opportunity to experience the wonder of the new and exquisite church.

Aidan Mayoss CR

*For the addicts and organ buffs I will e-mail the specification!
amayoss@mirfield.org.uk*



A Harvest with Meaning

My father grew up in a Yorkshire vicarage and when he moved to Rhodesia (as it was) he hardly ever went to church. "I had too much of that when I was young." He knew, however, that to be a proper member of the Church of England he had to go to church on three Sundays in the year: Christmas, Easter and Harvest Festival. In Rhodesia we hardly ever kept Harvest Festival so he usually only went twice a year, unless there was a confirmation in the family!

Harvest is deep in the English psyche. It may be dismissed as mere folk religion, but that is unfair; much of the impact Christianity has made on ordinary people has always been through its integration with the significant moments of life and that has often been the reason it survived through difficult times. Even today, when the majority of worshippers neither live in the rural areas, nor have any harvest, people find it important to bring foodstuffs to church on Harvest Sunday, and deliver them to the nearest old people's home afterwards. How can we use this awareness of Harvest to deepen people's awareness of God?

The modern environmental movement is a help here. The long standing separation between town and country is being broken down (or at least needs to be!). Children are encouraged to discover milk comes from cows, not bottles and food is grown in fields, not just produced in shops. We are made aware that many modern farming practices, use of fertilisers and insecticides, while producing good crops in the short term are destructive in the long. Also it has long been thought pointless to grow your own food and keep your own chickens because it's always cheaper in the shops. Now we know that every bit of growing done in a built up area helps the environment, and every bit of locally grown food reduces the impact of transporting food on the environment (as well as giving us better tasting food).

Another way that Harvest can be given more meaning is to see its importance in Africa. Growing food in Africa is not a hobby; it is essential to survival. Much of the agriculture takes place on land hostile to good food crops: soil is poor, rainfall erratic; there is little access to fertilisers; political corruption, stupidity and violence



makes farming life almost impossible. That has been the story in Zimbabwe. If we in England can help farmers there grow food we are making a huge difference to their lives. If we can get more and more young people involved in producing food, even in their back gardens we will change their lives.

This is not always easy. We must teach good farming methods, appropriate to the local climate. We must encourage a variety of crops but also find good markets. Much work is being done by Aid Agencies to improve every kind of agriculture in Africa and teach people to farm without heavy dependence on expensive, destructive and often unavailable fertilisers.

The young people we are bringing up in Zimbabwe through our Tariro charity need to survive when they leave school. There are few jobs; getting food to feed themselves, let alone a family will be difficult, and the food itself tends to be poor quality and not very nutritious. If we can teach them now to grow a variety of things that will give them a good diet in the future we help them to survive without turning to crime. As the economy improves, which it does, it becomes possible to make a living by this very small scale and quite intensive farming. Chickens, eggs, vegetables, maize and the occasional pig can all be raised in the small gardens

people have. Can we help them to do this?

I return to the start of this article. Growing up in Zimbabwe I had no idea how important Harvest Festival is to people in England. When someone suggested last year we use Harvest as a way of raising money for Tariro – to fund our young people in Zimbabwe, I didn't think it would produce much. How wrong I was! Several parishes responded with amazing generosity and in fact transformed our rather rocky finances. People seemed delighted to find a way of making Harvest Festival really meaningful.

Can you do it again? See our website www.tarirouk.com for more information about Tariro and the needs of young people in Zimbabwe. Contact me if you would like more information. The next issue of CRQ will contain more up to date information about the needs of Zimbabwe. If you don't already have a charity for your church to support at Harvest could you think of taking on Tariro? Could you start thinking now how the needs of the young people in Zimbabwe can help people in this country to rediscover the importance of farming, food production and God's wonderful generosity in giving us each day our daily bread – and much more!

Nicolas Stebbing CR

Companions and Friends

St John Baptist

How do you think of John the Baptist? Most of us probably picture him as rather wild and hairy, shouting words of gloom and doom: “Repent. The kingdom of heaven is at hand!” So Caravaggio’s picture of John the Baptist comes as a surprise. In this he is a beautiful young man with a lovely face and a perfectly formed body. There is nothing wild about him, yet there is a deep sadness. He is evidently thinking about his future, about what God is calling him to do. He is close enough to God to have a very clear idea of what this will mean. It will not be easy. Perhaps there are many things he would rather do – stay at home with his aged, loving parents; become a rabbi in a village congregation and teach the faith; find



John the Baptist - Painting by Caravaggio

a silent part of the Judean desert where he can meditate and pray for the rest of his life; maybe just settle down with a wife and a lot of kids. All these things would be good things but God has called him otherwise and he has no choice but follow. The message he must preach is exciting: God himself is coming; he will establish his kingdom; great and wonderful things are about to happen. Yet has he got it right? Is this really the message he must preach?

Where is this Messiah figure he must preach about? Will people want to hear this message, or will they be angry at having their lives disturbed? Will they reject him and his message and so reject the chance of salvation which is being offered?

John did get the message right. He did what God wanted and it all looked like a disaster. At first people responded with enthusiasm and got baptised, but it made no difference to their lives. Then when Jesus turned up he didn't seem like the Messiah as everyone had imagined him. Then John got arrested by a petty king and stuck in a stinking prison and finally he was killed at the behest of a spiteful woman.

Only later did it all become clear. He was right. His life and death modelled that of Jesus whose death and resurrection made salvation open to everyone who wished to receive it.

This picture of John makes me think of the young people today who find themselves called by God to priesthood and religious life. It has never been an easy call to follow. Today it is much harder. They must endure bullying at school, misunderstanding from their friends. They must give up the things that society promises are the real point of life – wealth, power, sex and unlimited fulfilment. The fact that society cannot actually give us what it promises is part of the discernment which makes them sad.

If you are one of those young people reading this, be brave. John the Baptist did what God wanted and there can never be happiness for us if we don't do what God wants. Life may not be comfortable or easy but it will be exciting, challenging and filled with a kind of joy that is much deeper than the superficial happiness offered by the world.

And for the rest of us, let us pray for these young people. Let God help them be generous in their offering so that he can also be generous in his gifts.

Companions Day

Companions Day this year on **7th July** is a little complicated as it is combined with our Festival Day when we hope lots of other people will join us for the mass and the afternoon.. Please still come. We want to see you here. But remember too, there is an alternative this year at Southwark Cathedral on 22nd September.

For those who want to take part in this (and you don't need to be a Companion; friends are welcome) please book in at once for lunch. It's only £10.00 and it will be good. Contact Pauline Briscoe p.briscoe425@btinternet.com or 37 Holly Grove, Goldthorpe. S Yorks S63 9LA tel 01709 896739 – cheques made to CR.

The Venue for the day is the College; Come to College Entrance – not to the House.

10.00 Tea/coffee

10.30 Talk on church

12.00 Mass – offer Companions Cards

1.00 Lunch

1.45 Community news

3.30 Benediction

4.30 Evensong

New Companion

David Sweeney

RIP

Olwen Holmes,

Guy Smith,

Nicolas Stebbing CR

Companions Day and Dedication Festival Day – 7th July –

- 10.00 Companions and Friends of CR gather for coffee/tea
10.30 Talk on church architecture (particularly our own)
12.00 Thanksgiving Mass for the feast of the Dedication and Restoration of the Church (Preacher: Bishop Jack Nicholls).
1.00 Full cooked lunch (£10.00 - see below to order this); refreshments also 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 01924 483327. House of the Resurrection, Mirfield WF14 0BN.

To reserve a cooked lunch, please book in with Pauline Briscoe p.briscoe425@btinternet.com 37 Holly Grove, Goldthorpe, Rotherham, S63 9LA. Tel 01709 896739 and send a cheque for £10.00 before 3RD JULY, payable to 'The Community of the Resurrection'.



Fun Day – 8th 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.



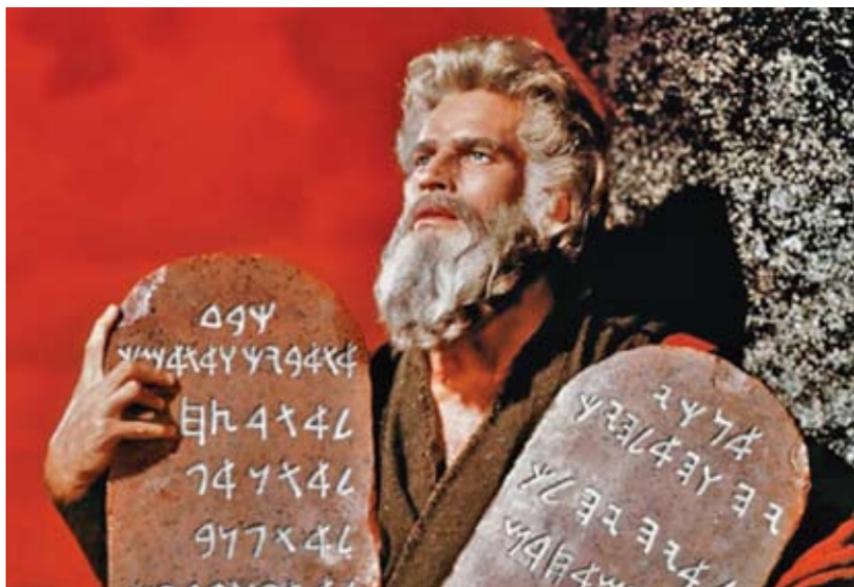
If you would like to stay Friday, Saturday, or Sunday nights in order to take part in more, please contact the Guestbrother (guests@mirfield.org.uk) or House of the Resurrection, Mirfield. West Yorks WF14 0BN

Theology and Film:

The Bible and the Movies - Led by Fr David Beresford

Cinema is a unique art form, unique to the 20th Century: what happens then, when the defining art form of the 20th Century meets the greatest story ever told? Over the weekend of August 10-13, 2012 we will have look at the ways cinema has presented and interpreted the Bible. We will look at how religious themes were treated from the early silent days to the present, as well as as well as how the church reacted (not always well).

Film deals with religious themes and subjects in ways that are different from the other arts. It's taken a while for us to accustom ourselves to it. Is there a way that we as Christians can view films that will enhance our understanding and appreciation? Over the weekend there will be ample opportunity for discussion and reflection. The weekend will include many clips from the past century of cinema, and, if time permits, there will be screenings of feature films on the Saturday and the Sunday.



See advert at the top of the next page for booking details ...

Companions Study Days 10th – 13th 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 or 37 Holly Grove, Goldthorpe, Rotherham, S Yorks, S63 9LA. Tel 01709 896739. Cheques payable to CR
Closing date for bookings: 31st July

Companions' Regional Day

At Southwark Cathedral

Saturday 22nd 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 01689 851767



Purchase a Choir stall

Please fill in your details in BLOCK CAPITALS below.

Full name and Address:



By one off payment

I enclose £760 x (qty) = total

By regular contributions

Name & Address of Bank:

* Please pay the sum of £20 on 1st / 15th / 27th of each month for 36 payments

To HSBC Bank PLC, Dewsbury for the credit of the
Community of the Resurrection
(A/C 33664295 Sort Code 40-19-17)

Name:

Account No:

Sort Code:

Signature:

Date:

* Please delete as appropriate

Gift Aid Declaration

To qualify for Gift Aid you must pay enough income tax or capital gains tax in the financial year to cover all of your charitable donations. Other taxes such as VAT and Council Tax do not qualify.

I want the Community of the Resurrection to treat this donation, all donations I have made for the last 4 years and all donations I make in the future as Gift Aid donations, until I notify them otherwise.

Signature:

Date:

Please send your completed form to the address on the right.

Email: appeal@mirfield.org.uk
Web: www.mirfieldcommunity.org.uk
Charity Number : 232670

Community of the Resurrection
Stocksbank Road, Mirfield
West Yorkshire
WF14 0BN

For more information:
Adele Hannah, Appeals Secretary, hannah@mirfield.org.uk, 01924 483308

Sponsored Events

The latest bike ride - we did it!

In April Fr George and the three novices cycled with great trepidation from Birmingham to Worcester to Oxford, making a film about Charles Gore as they went. We amazed ourselves by actually getting to our destination. If you want to see the video, go on the Internet to YouTube and type in: "Gore cycle ride". The total raised so far is about £1,000. The grand total for our two CR bike rides is £4,100 - towards our church appeal.



Sponsored Organ Recital

Our fantastic new organ helped to raise around £700 recently when played by supporter Paul Dewhurst during a sponsored organ recital. The hour long recital was watched by friends and parishioners from Paul's local church and was a fantastic event!



Maybe you could combine your favourite pastime with a sponsored event to raise money for our Church Appeal??

Whether it is a sponsored run, walk, organ recital or simply a summer tea party with friends, our fundraising administrator would be more than happy to help with design of sponsorship forms, set up online donation pages and promoting your event.

For more information:
Adele Hannah, Appeals Secretary,
ahannah@mirfield.org.uk. 01924 483308



London Companions' and Friends Pentecost Pilgrimage to Mirfield which took place in May

A Parish Pilgrimage at Mirfield

One evening in March this year members of the parish of Elland came over to the Community of the Resurrection to take part in one of the first Parish Pilgrimages to make use of the church at Mirfield.

The pilgrimage was led by Fr Simon and Br Jacob, and right from the start, standing in the new St James' chapel, Br Jacob and Fr Simon shared with us what pilgrimage means to them and how as a prayer and worship practice it can help to encourage us to come closer to God. Of course pilgrimages have been an important part of Christianity for centuries, but more recently the idea of pilgrimage seems to have been pushed into the background for so many of us. Fr Simon outlined how it was important for

the journey of the pilgrimage to be “our own” journey, for us to have ownership of it, and for it to be an expression of our personal journey of life and faith. This was an important introduction that set the scene as we then moved around the new church spaces and chapels as a group, following the Stations of Salvation (which have replaced some of the altars that used to fill every corner of the Community church). Each part of the church now looks glorious and light-filled!

The new Stations allowed us to reflect on the whole of the Christian journey, from the Incarnation, through Crucifixion, Resurrection, Reconciliation, Ascension, and finally to Baptism, as we were sent-out renewed and refreshed in our own pilgrimage-of-life...

It was a very special evening and touched us all personally. The welcome, and the reflections and prayers led by Br Jacob and Fr Simon were moving and pertinent to each of us. One important part of the evening for most of us was the option to stay-on with the Community for Compline (and everyone did so!), this gave the necessary space and peace to reflect on all the prayer, worship and ideas we had explored together that evening.

The pilgrimage was a great highlight of Lent for me (indeed of the whole year so far), and I would encourage other parish groups to arrange to come and do something similar at any time of the year. I found the experience was a much needed boost of faith and a deepening of discipleship for me – and I would not be exaggerating if I said it was like a sort of conversion-experience. Our pilgrims left that night in high spirits and with peaceful hearts!

Fr Matthew Askey
Curate at Elland Parish
Wakefield Diocese.

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

Book Reviews

A Way in The Wilderness: A Commentary on the Rule of Benedict for the Physically and Spiritually Imprisoned.

James Bishop. Continuum. 2012. Isbn PB: 978-1-4411-5115-5

There have been many commentaries written on the Rule of St Benedict. Seldom are they penned from the perspective of the inside of a prison wall. James Bishop was an alcoholic, suffered from Obsessive Compulsive Disorder (OCD) and for various serious crimes was sentenced to ten years in an American gaol. Bishop's book is not a typical religious conversion biography; in fact he makes hardly any overt reference to it at all. He does however include a sensitive acknowledgement of those men and women who led him to his cataclysmic change of life and to the discovery of inner peace. Through them and his own deprivation, solitude, exclusion and the loss of personal freedom he discovered the pearl of great price. In contrast to the rules of the prison that were part and parcel of his incarceration James discovered a Rule that offered him quite the reverse - Freedom.

The change in his life began with his exposure to the World Community for Christian Meditation and the Rule of St Benedict that underpins it. With the authentic voice of one who knows, Bishop makes the point that you don't have to be physically locked up to be imprisoned. The reader is thereby compelled to ask of himself or herself the question, " I wonder what particular prison do I sit in ?".

Buying into the Rule of St Benedict and the meditative way changed Bishop's life and he continues to live as an Oblate OSB in a monastery without walls. Whilst he acknowledges the need for personal and individual responsibility in the daily discipline of prayer and meditation he acknowledges the paramount need to belong in community for guidance and support. He acknowledges also how hard it is to maintain commitment to a rule without it becoming a boring chore. His kindly advice is that we ought not to flog ourselves mentally but simply to accept the compassion of the One who is the ground of our being.

As one reads the commentary one picks up a little that might

suggest that in turning from the convict to the religious James Bishop has swung from one extreme to another; typical for those who have to live with OCD. Encouragingly, there is a ready recognition that by way of the Rule and Christian meditation there has been a gradual and peaceful transformation of his characteristic impulses. As he works through the Rule James adds his own vignettes revealing how the discipline of the daily *lectio divina* made him a better person awakening in him gentleness and tranquility that led to spiritual maturity.

I would commend James Bishop's book to every Companion CR and any who seek to deepen their Christian commitment through the discipline of the daily office and to what Benedict refers to as "the conversion of life" - a conversion that James himself discovered and that requires meditation or stillness to become aware of the mysterious presence of the love of God who gave meaning, shape and purpose to a life, otherwise, of unhappiness.

Three key adjectives permeate the text and they are Freedom, Liberty and Peace. Ironic that it took going to gaol for James Bishop to discover them. But as Mother Teresa commented, "It is only when we are stripped bare of everything, of every possession and pretence that our weakness can truly become God's strength".

Fr Hugh W Bearn, Companion CR

'I have called you friends.' Suggestions for the spiritual life based on the farewell discourses of Jesus. *Reinhard Korner*
OCD. (Trans: Sister Avis Mary SLG). SLG Press. 2012.
£4.50. Isbn 978 0 7283 0196 2.

When Jesus knew that his time had come, he wanted to prepare his disciples for what was going to happen. He did this in his farewell discourses recorded by St John in Chapters 13-17 of his Gospel.

In this booklet Sister Avis Mary SLG has collected some of Dr Korner's writings and addresses on what Jesus said.

Jesus wanted his disciples to love one another as he had loved them. He had demonstrated what that meant when he had washed their feet. He gave them his new commandment to do so..

For a little while he would seem to have left them but he would be back. He was going to the Father who would send another Advocate who would be with them for ever. The Advocate, the Holy Spirit, would teach them everything and guide them into all truth. Under his guidance they would enter a new relationship with God; they would be part of God's family. Jesus called them friends.

The picture he used was of the vine. "I am the vine, you are the branches." Through their union with him they would bear fruit. Apart from him they could do nothing.

This relationship with him and with one another had been the whole purpose of his coming – the coming of God's kingdom. The discourses end with a prayer to the Father: "I in them, and you in me, so that they may be one in us." This was his vision; for this he died. But this relationship was not an end in itself. The end was that the world might believe and be saved.

This is a summary of what Dr Korner's book is about. I recommend you to read it for your selves.

Timothy Stanton CR

The practical mystic. Evelyn Underhill and her writings.

Edited and introduced by Raymond Chapman. Canterbury Press.

2012. £19.99. Isbn 978 1 84825 128 1.

Evelyn Underhill's first major work was her book **Mysticism**. It was published in 1911 and she revised it in 1930. She was a scholar, a theologian and prolific writer. During her life she wrote over 30 books on the spiritual life or subjects related to it. But mysticism was her main interest. She was passionately in love with God and longed to help other people to love him too. We are grateful to Professor Chapman for taking extracts about mysticism from her books and for arranging them according to their main themes. She saw our Lord as the greatest of the mystics: "He was the first person to exhibit in their wholeness the spiritual possibilities of man." Increasingly she saw how membership of the Church and the sacraments are important for mystics. She wrote that "the original aim of monasticism was to provide a setting in which the mystical life could be lived."

At one stage in her life she was attracted by the Roman Catholic Church; but under the guidance of her spiritual director Baron von Hugel she remained in the Church of England.

The whole question of course is, not “What attracts me and would help me?”, but “Where can I serve God best?” – and usually the answer is “Where He has put me.” And serve God she did in the Church of England. She was in constant demand to conduct retreats and to give talks, some of which were broadcast. After von Hugel, her spiritual director was our late brother and Superior Walter Frere.

At the outbreak of war in 1939 she was a committed Christian Pacifist; she may well have contributed to my own belief in the Pacifist position.

She died on 15 June 1941.

I did not find this book an easy read, but abundantly worth studying and I thoroughly recommend it.

Timothy Stanton CR

The Dominican Way. Edited by Lucette Verboven,
Introduction by Timothy Radcliffe

Continuum, 2011. Isbn 978 0 8 264 477 2 PB 232pp. £10.99

Here is an amazingly impressive presentation of the range of talent in the Dominican order of the present day. True, the nine men and eight women, whom the Flemish writer and film producer interviewed, were selected by the Master and the General Council of the Dominicans, so we expect them to be remarkable. But the fact that they are members of the Dominican family testifies to its admirable character. All are professed religious and speak of the deep faith that undergirds their service to the community and the church.

The former Master of the Dominican Order, Timothy Radcliffe, contributes three articles. In his introduction he says ‘the people you will encounter in this book live very different lives and have strong personalities. The official title of the Dominicans is the Order of Preachers. Preachers must discover their own voice and their own way of being. Some of these Dominicans preach through art, others through writing or speaking, or by working for justice,

or just by the silence of the monastic life’.

Each chapter is a very readable record of the editor’s interview with a Dominican. She questions them about their faith, their work and their thoughts about the society where they live. An account of three Dominicans may serve to give an impression of the kind of person whom the editor interviewed.

Sister Maria Hanna is an Iraqi Christian and Prioress General of the Iraqi Dominican sisters. She was interviewed in Rome when about to return to Iraq although she had no place to stay there for her sisters were dispersed and in fear of their lives because fanatical Moslems were killing Christians and destroying churches, orphanages and hospitals. When she joined the Dominicans she wanted to live a contemplative life but it was not available in Iraq. She was required to teach science and biology in secondary schools. After a life of service to her people, Christians and Moslems alike, she retired to a French contemplative monastery but was recalled to Iraq when the war broke out. In the interview she was asked, ‘How do you look back on your life?’ She replied, ‘I can’t for the moment. We are here to stay. We nourish hope for the future and love for our people.’

Father Kim En Joong was born in 1940 in South Korea. His family were animists and he did not hear about the Dominican Order until he was 25. His ambition was to become a painter and he attended the Fine Arts School in Seoul. After military service he taught art in a small seminary in Seoul. It was the seminarians who impressed him and the celebration of Mass. He met Dominicans and learnt that there was no contradiction between the philosophies of Buddha and Confucius and Christianity. He went to study in Germany and became a Dominican in 1970. For him spirituality and art went hand in hand as it had done in Fra Angelico, the great Dominican artist of the fifteenth century in Florence. He especially loves to paint the light of creation and has exhibited in many countries across the world.

Father Brian Pierce was born in 1960 in Kansas and raised in Texas. He is a friar of the Province of St Martin de Porres in the southern United States and has lived and ministered in Peru, Honduras and Guatemala. When interviewed he was based at Santa Sabina in Rome, accompanying the Order’s contemplative cloistered nuns worldwide, of whom there are about 3,000 at 240

monasteries. During a high school foreign exchange he went to Peru when it was under a very brutal military dictatorship. He was changed after he witnessed a Peruvian student bludgeoned to death by soldiers. Later on he began to visit a monastery of Dominican sisters. He was captivated by their contemplative silence and devotion to prayer and this led him to join the Order.

Crispin Harrison CR

**Dreaming of home. Homecoming as a model for renewal
and mission.** *Michael Mitton.*

BRF. 2012. £7.99. Isbn 9 78184 1018775

The idea of home, home coming, our true home, etc, is increasingly important now that stable homes are rare. People who join religious communities are not always home-makers, and religious communities aren't always homes. That's why we love other people's homes so much, specially those of loving church people. We bless the Lord for them. But just as religious communities have to be real homes for us to welcome people into them, so church congregations need to be real homes before people are really welcome there. This welcome of strangers, of people who may well feel themselves to be sinners like the prodigal son (or daughter), is the renewal - and mission - to which church people are called by the Father.

New English Hymnal 229 *Joy and triumph everlasting* is the best expression for homesickness for that heavenly home of which we get glimpses in the life of this world, but only complete at the last day, when His will is done on earth as it is in heaven.

Michael Mitton, born 1953, ordained 1978, comes from an astonishingly long line of clergy. The first, his grandfather's grandfather, was a perpetual curate for 49 years, died in 1852, leaving a son born in 1805, who became first vicar of St Paul's Manningham, Bradford, where he founded two more churches.

The book is designed for discussion groups. Michael's retelling of the parable of the prodigal son brings out the huge impact Jesus's story-telling had on his first audience, and the huge impact it can still have. The six chapters alternate between retelling the parable, and extended reflection on it. Even before Brueggemann, our own

Benedict Green CR was saying how in these post-Christendom days we have to learn from the Jewish experience of exile and diaspora. Many other writers well worth reading are quoted, all previously unknown to me. Mitton's own message is about the bereavement, grieving process. When the prodigal son realised what he had lost, he set out on the return journey. This bereavement, grieving process for the loss of the wonderfully successful and stable church that Michael's ancestors knew has to be gone through. Until we grieve for it, we cannot accept its loss. Once we accept its loss, we can move on. Like personal bereavement, as long as we hang on to the person who has departed or home that has disappeared we cannot grieve. Once we allow ourselves to grieve, we can move and change direction. After all we are only called to return to the Father's house, instead of trying to stick it out in the foreign country of illusion, alienation and sin.

Antony Grant CR

A Book of Silence *Sara Maitland*
Granta, 2009. £8.99. Isbn 978-1847081513

These last few months, I have been discovering that to sit in silence beside a seriously ill and beloved husband, too ill to want conversation, can be a very depressing and destructive experience. This is not the kind of silence one willingly, or perhaps, on occasions, not very willingly, embraces in a monastery or convent. Of course I read, but when anxiety and distress get the upper hand, I resort to prayer. The most helpful kind I have found is the prayer of companionship, whereby the Lord, his saints and angels sit with me. Sometimes we engage in silent conversation. At other times, there is a companionable, all embracing and loving silence.

Some weeks ago, I happened to mention types of silent prayer in a sermon. Afterwards a friend in the congregation, herself a deeply spiritual person, recommended Sara Maitland's *A Book of Silence*. After I had read and enjoyed it, I was encouraged to write a review for our parish magazine, and here it is, slightly modified,

and with the editor's permission.

Sara Maitland is a writer of spirituality, a novelist and a convert to Roman Catholicism, who after her divorce, her children grown up and gone, found herself drawn towards a solitary life in which silent prayer plays a significant role. Amongst various related topics, she writes about how she achieved her aim of spending 3 hours each day in silent prayer.. The book explores different kinds of silence, not only their diverse expressions in Christian spirituality, but also in Buddhism, where she observes that when the Buddhist seeks enlightenment through self-emptying, it is for him/herself alone, whereas the Christian mystic reaches out to the world through prayer, writing, allowing occasional visits from those outside, attendance with a worshipping community at Mass or Holy Communion etc. In our day, we have seen TV documentaries about enclosed monastic life-styles and watched Sister Wendy Becket emerging from her silent, solitary life in a caravan in the grounds of a convent, to give engaging talks on art on the TV.

A surprising omission is any reference to the Russian 'staretz' (holy man), who once more is making a valuable contribution to Russian Orthodox life, a remarkable survivor from Communist persecution. What happens to human beings when a solitary, silent lifestyle is not voluntary? Sara Maitland discusses at length those who have to endure enforced silences in prison – many have been seriously affected - and athletes, climbers and sailors who submit to silence in record breaking solitary attempts. After reading and enjoying this book, a friend, who is very deaf, observed that there was for her a serious omission in the book: Sara Maitland never mentions the enforced silence that is constantly present with the deaf.

I found myself laughing at the author struggling to find silence on the Inner Farne, the island where St Cuthbert went on retreat from his monastery at Lindisfarne. Upon her arrival, she was bombarded by angry screaming terns. She rang the RSPB to ask if there were terns on the island in the 7th century. They did not know. Then she read Bede's *Life of Cuthbert* to find that Cuthbert's only creature-companions were sea otters, a raven and eider duck, known locally as "cuddies" (Cuthbert's ducks). She then decided terns were not part of Cuthbert's scene and that the

Inner Farne could no longer be considered as a place conducive to silent prayer...

When it comes to her choice of a place to settle, Sara Maitland tries living high up on the Durham moors during the 2001 foot-and-mouth outbreak, and then on Skye. Finally, she finds her perfect place, an isolated shepherd's cottage in the middle of empty, bleak moorland at the top of the Luce valley in Galloway, SW Scotland, 15 miles from her church and local supermarket.

In one particularly interesting passage, Sara Maitland discusses whether 'silent' reading is really a 'silent' activity. It is certainly soundless, but is it 'silent' if the reading fills the mind with turmoil? This book is a fascinating read. It will find an eager readership amongst the increasing number of people exploring different kinds of 'desert' spirituality for the 21st century.

Kathleen Kinder

Mirfield Directory:

Community (General):	community@mirfield.org.uk
01924 494318	www.mirfieldcommunity.org.uk/joomla/
Guest Brother:	guests@mirfield.org.uk
01924 483348	www.mirfieldcommunity.org.uk/joomla/
Appeal Fundraiser:	appeal@mirfield.org.uk
01924 483308	www.mirfieldcommunity.org.uk/joomla/
Companions Office:	companions@mirfield.org.uk
	www.mirfieldcompanions.org.uk
The Shop / Mirfield Pubs:	theshop@mirfield.org.uk
01924 483345	http://www.monastery-stay.co.uk/shop/
College:	hscott@mirfield.org.uk
01924 490441	http://college.mirfield.org.uk
Mirfield Centre:	rsalmon@mirfield.org.uk
01924 481920	www.mirfieldcentre.org.uk
Yorkshire Ministry Course:	office@ymc.org.uk
01924 481925	www.ymc.org.uk

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



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

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

The Love That We Share

Jesus says that people “will know that you are my disciples if you have love for one another.” (*John 13:35*) The Benedictine monks of the Abbey of St. Matthias certainly are disciples of Jesus because Christ’s love is revealed through their wonderful hospitality that reaches out in a welcoming embrace. From 2nd to 6th May, I was with two other brethren of CR (Thomas and Steven) visiting our Benedictine brothers in the German city of Trier with whom we have enjoyed a warm fraternal relationship for nearly half a century. Our shared monastic vocation bridges the divide of our cultural and denominational differences, and the affectionate bonds of friendship were manifest in all of our interactions.

In addition to the incredible hospitality provided by our brothers of St. Matthias’ Abbey, we had the good fortune of being in Trier on the occasion of a pilgrimage attended by thousands of participants. St. John’s Gospel tells us that the soldiers who crucified Jesus did not tear apart his tunic to divide it among themselves. Instead they cast lots to determine which one of them would keep it because it was finely woven in one piece and without a seam. A traditional story describes how Helena, the mother of Constantine the Great,

discovered the seamless robe in the Holy Land. Later she is said to have bequeathed this robe to the city of Trier, where her son Constantine had lived for some years.

The authenticated history of the Holy Robe only dates back to the 12th century, when an archbishop of Trier consecrated an altar in which was contained the seamless robe purported to have been worn by Jesus Christ. In 1512, whilst conducting a meeting of the Imperial Diet in the city of Trier, the Emperor Maximilian heard about the Holy Robe and demanded to see this relic. The archbishop arranged for the opening of the altar that enshrined the seamless tunic, and when the people of Trier heard about its exhibition they also demanded to see the Holy Robe. Thus began a tradition of pilgrimages to view this garment.

2012 marks the 500th anniversary of the first pilgrimage after Maximilian's Imperial Diet, so this year's pilgrimage was an especially noteworthy milestone. A highlight of this month-long celebration of the Holy Robe was a Day of Ecumenism held on 5th May. Beginning with a concert of contemporary Christian music, the day's activities then moved into the Roman Catholic cathedral in which the Holy Robe was on display for veneration. Moving outside for a procession through the town centre, eventually we made our way to the basilica, originally Emperor Constantine's throne room now used as a Lutheran church, where a thousand people gathered for a service led by an ecumenical gathering of Roman Catholic, Protestant and Orthodox prelates, priests and pastors.

The theme of this year's ecumenical pilgrimage was the phrase *"Join together what is asunder,"* and at the service in the basilica everyone was invited to commit themselves to living out their baptismal vows. This renewed commitment to show forth the light and the love of Christ was marked symbolically by applying holy water on the forehead and receiving the gift of a scarf bearing the unity theme of the pilgrimage. I was pleased to wear this scarf back to the Abbey of St. Matthias when we returned there at the end of the day, and today this souvenir from that pilgrimage reminds me of the bond of love that we here in CR share with our brethren in the Abbey of St. Matthias in Trier with whom we are united through the saving blood of our Lord Jesus Christ.

Dennis Berk CR



The holy robe from above



*Crowds at the
"Tag der Oekumene"*

*Wearing ecumenical pilgrimage scarves at
St. Matthias' Abbey (with Br. Johannes)*



*The Benedictine monks of St. Matthias
Abbey with Dennis, Thomas and Steven
of CR.*



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)