

CR Review

NUMBER 440

EPIPHANY 2013

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION





Andrew Norton CR

died 9th December 2012 in his 87th year and the 27th year of his profession.

The requiem mass was celebrated on 18th December.

An obituary will appear in the next issue of the CR Quarterly Review

CR

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Superior's Notes

Just as this goes to the printer, we are sad to report the passing of Fr Andrew Norton CR after a long illness. He is well remembered in the parishes where he served before joining the Community, and ended with a very fruitful CR ministry of 13 years in South Africa, where he is remembered with great affection. An obituary will appear in our next issue. We are committed to brethren staying at home to the end wherever humanly possible, and over the past 13 months of 24-hour care this has been demanding, something we could not have managed without the wonderful support of our nurses Anne and Lynne, and our carer John. Guests have become familiar with brethren suddenly beginning to bleep, as their pager made plain they were needed. We are privileged to be able to do this, and it is something deepening for all of us.

Since the re-opening of the church there has been an increase of visitors, with many new faces appearing among our guests. Our contacts with Romania, which had gone quiet, are being renewed. We had a very successful visit by a Romanian priest and a theological student for a few months in the summer, and other visits are planned. We are exploring starting again a form of student exchange, although the world has become more complex (and more costly) in the interval. Some spadework for this was done by Fr Nicolas and Fr Oswin during a visit to Romania in November.

A lot of effort is going into plans for the development of our site, and one aspect of this is the quarry theatre, which we have decided to restore. Our Financial Advisors were needing to transfer some low-yielding shares to something more profitable, and strongly advised us to invest this in the restoration of the theatre, which is set to produce ten times more income than the shares were producing. So we are going ahead with that, and the first performances should take place in the summer. They will include operas, plays, concerts and private functions. This will quickly pay for itself, and go on to give a significant boost to our income. We will also be exploring the possibilities for private sponsorship. The current state of the Appeal is reported on in the Appeal Newsletter which comes with this issue.

The College continues to flourish, with good numbers and quite a mix of men and women this year. We continue to work hard to make it a place for the whole Church of England, as part of the Community's commitment to the importance of working together without polarisation. We believe we have something unique to give here. There is a very happy partnership with the Yorkshire Ministry Course, who are based here. Your prayers please for all in the world of theological colleges, at present going through great changes, causing an enormous amount of work for staff. All in the end to do with money, which the

Church of England has not a lot of nowadays.

In the midst of such things, Advent is always a refresher, and the Nativity and Epiphany deluge us in the message of salvation, and the living presence of Christ, who holds all things in his hands. The texts (and their music) which we sing day by day in this season are powerful in their confidence and hope, reminding us all the time that the Church has everything to give to the modern world and should not be shy.

George Guiver CR

Building Sacraments

An extract from the Inaugural Walter Tapper Lecture delivered in the Church of the Resurrection Mirfield by Bishop Stephen Platten, Friday 26th October 2012

The nineteenth century ecclesiological enthusiasts understandably did not take everyone with them. Nevertheless, if we skim off some of the most exaggerated froth and make proper links with sacramental theology, we can still argue for the sacramentality of church buildings. What was true, in a curious and more secular way, of railway stations, is essential to these places built for the worship of Almighty God. They are imbued with a true sacramentality. That is why this first Tapper lecture carries the rather bold title *Building Sacraments*. There is within that title a deliberate allusiveness. Sacramentality, however, is not somehow restricted to the gothic style. Instead, to talk of building sacraments or of buildings having a sacramental nature, is to say something about all buildings built for the worship of Almighty God through Jesus Christ. What might this mean in practice?

Just a momentary reversion to our discussion of railway termini may help us to address this question. We noted three key issues about the great railway stations of the Victorian age. First the beauty of the building was an essential starting point. Second the buildings were designed with a proper sense of purpose and function and with a clear concern for their humanity. Third, the buildings pointed beyond themselves and said something of the society within which they were embedded. If this is true of a secular building it is more profoundly true of a church. Beauty, setting and purpose are all crucial.

Let us begin with the setting. The parish system which has been endemic to western Christendom means that the local church is embedded, but also focal within its own local community. So, for example, Norfolk has more mediaeval church buildings than any other area within western Europe. It is said that at any



St Pancras Chambers and Station

point one can normally see at least four or five church buildings. Towers and spires across Norfolk help define the landscape and hint at the divine. Mediaeval demography is still made manifest by church buildings even where villages have disappeared. A similar reflection can be made of our towns and cities where the architecture of the church often makes the building visible from a distance.



Truro Cathedral

Settings vary, however, and this is very clear when comparing cathedrals and parish churches. So St Mary's Cathedral, Edinburgh is set spaciously in the elegant layout of Adam's classical 'new town' as if it was designed to be there, even though it came far later. Salisbury Cathedral sits among the billiard table-like greens of the Close with its majestic cloister even though it was never built to be inhabited by monks. Norwich Cathedral and its Close occupy the same footprint given to them by the Benedictine Herbert de Losinga just before the turn of the twelfth century. Truro Cathedral is set hugger-mugger amongst the old houses of that tiny city packed in to breathe an atmosphere

similar to the cathedrals of France. How churches relate to their wider community is essential to the healthy life of these sacramental buildings. Even the positioning of paths and the relationship of paved to grassy areas is crucial to patterns of life in each place. British Home Stores erected a glass clad building in Wakefield's Kirkgate which reflects almost perfectly the cathedral opposite – so there are in virtual terms two cathedrals. Perhaps that was intended! A similar set of comparisons could be made with the settings of parish churches in villages, towns and cities. The placing of a church, then, says something of how its founders, architects and community understood the sacramental significance of the building.

Norwich Cathedral is an instructive case in point. Here in the eleventh century, the founder, Herbert de Losinga, a Benedictine monk and one of the new Norman overlords, albeit a priest was clear about his task. As with the move of the see from Dorchester to Lincoln and Selsey to Chichester, the Normans



Norwich Cathedral

set their cathedrals in key centres of trade; here the move was from Thetford to Norwich. Herbert built the cathedral across the main east-west/north-south intersection in this already thriving Saxon city. Still today one can see how these main thoroughfares were diverted by the construction of great new basilica. Indeed it is a *basilica* with a cruciform plan. The presbytery is basilican in shape and, uniquely in northern Europe, the bishop's throne is high up in the apse mimicking the role of the Roman prefects. Over the north door he placed an effigy of St Felix. Felix was a second generation monk from Rome via Canterbury and the key Roman founder of the Church in East Anglia. The pulpitum marks the boundary of the monk's church, the monastic choir. The long nave and the large triforium (or tribune) galleries gave ample scope for processions with the nave doubling up as the 'people's church' and even something of a mediaeval hall for public events. The monastic community, with the bishop as the abbot and the prior running the church was one chamber of the new beating heart of this Norman city where the castle defined the nature of the other more secular ventricle. The cathedral was a sacramental sign of God's kingdom at the heart of the city and region.

But what of the design of the buildings themselves? Churches, of course, began in private houses, gathering small local communities. This was a common pattern for the first three Christian centuries. Following Constantine’s baptising of the Imperium into the Christian faith, buildings were built ‘fit’ for purpose as we now say, using that rather ugly cliché. The key pattern followed was a secular model. As we see happening later in Norwich, it was basilical and based on the public hall used by the local Roman prefect. The Aula Palatina in Trier survives and for a time was a Christian church. The pattern is rectangular with an eastern apse. The bishop usurps the place of the prefect at the centre of the apse and his chapter or familia surround him. Exactly this pattern is still there untouched in the basilica of St Sabina in Rome on the Aventine Hill; even the bishop’s chair remains. Herbert de Losinga in designing his presbytery in Norwich Cathedral followed this pattern precisely. The Norman overlords made clear their oversight in secular and ecclesiastical affairs alike.

In this past generation this basilical pattern has been rediscovered. Architects Robert Maguire and Keith Murray pioneered this in the new parish church of St Paul, Bow Common in East London and also in the monastic chapel at Malling Abbey in Kent; here the configuration has been slightly marred by the

need to intrude four reinforced concrete columns to support the concrete roof which was threatening to fail. Richard Giles’ celebrated reordering of St Thomas’ Huddersfield follows this same pattern as does his remodelling of the episcopal cathedral in Philadelphia.

Later different patterns developed. In abbeys and cathedrals where there was the shrine of a saint, the apse might be expanded into a broader rectangular chapel for the shrine (cf. St Albans, Durham and Winchester Cathedrals). There might even be an ambulatory so that pilgrims could peer over into the ‘holy of holies’ which housed the saint’s relics. At Lincoln, on the floor of the east end, successive developments are traced within the expanded space, provided by the building of the Angel Choir. Later, cruciform churches with their familiar



St Thomas’ Huddersfield



Canterbury Cathedral

transepts began to take over from plain basilicas. In parish churches, the apse often became a squared off sanctuary concluding a longer chancel. Sometimes the actual architecture of a building speaks sacramentally and theologically. Take Canterbury Cathedral. Yevele's great perpendicular nave is womb-like and speaks of creation. The crossing and 'martyrdom' speak of incarnation and redemption. The end of one's eastward pilgrimage in the Trinity Chapel speaks of the Holy Spirit and of the Communion of the Saints. Hints of the Trinity too, then, are there. Canterbury sits, we believe, on the site of Augustine's first cathedral, so it speaks too of apostolic history.

The recent re-orderings at Mirfield have also been deliberately designed to make the monastic church of the Community of the Resurrection into a pilgrimage church. The structure of these buildings speaks of the faith expressed in the liturgy.

+ Stephen Platten

The Walter Tapper Lectures are annual lectures of the Mirfield Liturgical Institute on the subject of liturgy and architecture.

An Evangelical looks at Ritual

Part 1 (of 2)

There are many wonderful practices that unfold during a service of the Eucharist in all traditions and styles. It does not matter if we are High or Low Church, liturgical or not, both action and movement unfolds. It may simply be walking to the communion table from a particular area of the church building, walking around the table or maybe kissing an altar, lifting up the Gospel book or bowing before a priest sitting in an ornate chair. Whatever our own preferred practice is, I feel that as Christians in God's Church together (us as a diverse Anglican body), we have a duty and responsibility to explore and understand each other's practices, even if they seem far removed from our own worship style. I think we owe this exploration to one another as we seek what it means to live and worship together in one Anglican Communion. We also should do it because we love one another, as Christian brothers and sisters. It is our aim to catch a glimpse of heaven in our worship and to bring others to Christ through our worship. The very least we can do is seek to understand what that means.

I have experienced both extremely "low" and extremely "high" forms of what it is to be Church. Both have moved me to tears, connected me with God and helped me to get a glimpse of the majesty and mystery that surrounds Him. My fear is that these two experiences of high and low church are so far removed from each other, when in fact they complement and uphold each other. Evangelicals may be suspicious of more Catholic-orientated churches that do not seem to have an emphasis on the authority of scripture, and Catholics may be sceptical of the Evangelicals who do not use a structured and firm liturgy style. What I would love to see in the church are Christians who are passionate for seeing people come to worship God, not only in our own preferred ways, but in ways that are beyond us and in ways *we* even are uncomfortable with. I have a passion for bridging a gap between the two extremes, and helping people from both ends to relate to one another and ultimately see God in what each side offers in their worship.

My writing is focused around the movements, acts and drama in the Eucharist or Lord's Supper. Just for the purposes of making my writing easier, I will refer to the Eucharistic act of worship as the 'Eucharist.' I have also used terms such as 'Communion Table' as well as 'Altar,' and I hope these are explained at some point.

Kissing the altar

At first, my experience of seeing a priest kiss an altar was difficult for me to chew over! It seems a far and distant act – something we may class as suspicious and something that the Reformers would have condemned.

A Roman, Orthodox or Anglo-Catholic may explain that kissing the altar is about reverencing the place where Christ is. Christ's presence is made known in the transformation of the bread and the wine. There may also be holy relics built within the altar which call for veneration, often a relic of a Saint. One of

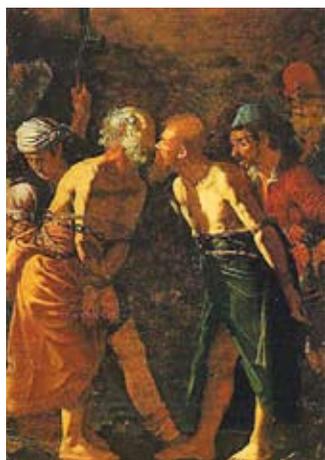


of the altars at Mirfield has a relic which is said to be a piece of the true Cross of Christ. Reverencing the altar is an important way for Catholics to express that, what is about to happen, is something divine. I have always sought to find meaning in it, for my own faith, somehow. What follows are my own thoughts and interpretation to this act of kissing the altar.

First, whether or not we believe that the bread and wine actually become the body and blood of Christ, a miracle still happens. That miracle is that these earthly gifts – man-made – take on a spiritual value, in that they help us remember our Lord and Saviour's presence amongst us – the Word made flesh, born of a Virgin – that is a miracle. After all, we ask the Spirit to *come upon the people and upon these gifts that they may become for us the body and blood of our Lord Jesus Christ*. The miracle continues in that, while we eat and drink these holy gifts, we feed on Christ in our hearts. Christ is alive and the miracle is that he is with us! Kissing an altar, therefore, could be seen in the same way as kissing a wife, husband, child or friend at home, saying hello, goodbye or thank you. When you walk through the door after a day at work, you kiss your partner to acknowledge their (and your) presence. A kiss can represent our loving and close relationship with God and the intimacy we share with our Saviour in this act of worship. As I write, I recall the story in *Luke 7: 36* of the sinful woman. That woman recognises something about Christ - his almighty and forgiving power, but also his close and intimate relationship with her. She weeps and kisses his feet. On this table a re-enactment of the Lord's Supper takes place, where Jesus tells us he is going to be betrayed and killed. In some sense, it is a less a re-enactment, but more of a *joining in with* sort of moment that echoes through eternity. Christ died once and

for all, once in time, once in history, but we need constantly to remind ourselves of that death as often as we meet together. Therefore, it is a sense that his death, although made once and for all, is ongoing and eternal in heaven. After all, the Lamb was slain before the foundation of the world (*Revelation 13: 8*). His body is broken and his blood is shed and because of this our sins are forgiven. When this woman kissed Jesus' feet, she was forgiven her sins. So, for us too, a kiss of the table acts as a symbolic reminder that, because of Christ's death upon the cross, we are a forgiven people because we are loved by God.

My second interpretation (and most moving) is of that powerful kiss with which Jesus was betrayed by Judas (*Luke 22: 47-48*). When the Eucharist is celebrated over Holy Week, this interpretation has particular power, and I have shed a few tears watching a priest kiss the altar during Holy Week. When



we come to the Communion itself, we come to remember Christ, who was broken that we might be made whole. He was betrayed with a kiss – such a beautiful act – a sign of love, but yet of complete destruction, chaos, mess and sin. Kissing the altar can take on a powerful role when we see that it is our sin that betrayed and continues to betray Jesus to death and it is we who hand him over to be killed. The Book of Common Prayer warns us several times not to take the eating of the bread and the wine lightly – he gave up his life for us, and to not take this seriously is to eat and drink our own damnation. We recall his pierced body upon the cross in the

breaking of bread and his blood shed for us in the drinking of wine. It is we who betray him and lead him to death and we do that, symbolically, with this kiss. This sends shivers down my spine! In the Eucharist we join in that eternal sacrifice made once for all on the cross and in the Eucharistic liturgy we recall and re-enact the whole drama of Jesus' life, betrayal, death, resurrection and his reign. Kissing the table is a sign of our humility and humanity – that we come to the perfect and spotless King of Heaven as broken and flawed sinners who are scarred and marked by life and filled with betrayal. A kiss is the simplest way of expressing that love and thankfulness to God, however broken we find ourselves.

Staying on the theme of betrayal, when I was at Mirfield attending a mid-day Mass, I was reminded of Peter's denial and betrayal of Jesus. As the bread and wine were lifted I heard in the distance a cock crowing, and it continued constantly whilst communion was being distributed. This was a stark reminder

that we too are involved with the great betrayal of our Lord because of our unwillingness to let go of sin and all that holds us back from being more like him. Throughout the service, we were told, three times, “The Lord be with you”. Jesus asked Peter three times if he loved him (*John 21: 17*). Peter’s reply was one of great annoyance at being asked three times – he might as well have said, “You know I do; don’t you trust me?” When we declare “The Lord be with you”, we break the curse of the great betrayal. We acknowledge that we are not betrayers of the Lord, quite simply, by declaring that he is with us!

A kiss can act as a great cover-up when we are getting things wrong. My experience of watching Eastenders supports me on this! People will sometimes throw their partner or spouse a kiss when they want to cover things up or deny that something is wrong. It is exactly the same for us as Christians. In comes the priest, and what do we see him do? Kiss the altar – the very heart and centre of every Anglican Church. When he kisses it, he is piercing something in the heavenly and spiritual realms. He is joining in with countless sinning Saints who have gone before us who need to hold their hands up to God and say we are just that – sinners who seek love and forgiveness. Just like Judas, we betray Jesus with a kiss. Thankfully, the kiss that comes from our flawed humanity is turned into a kiss of divine love as he continually welcomes us back into his loving arms (*Luke 15: 20*).

As Evangelicals, I can see no reason why kissing an altar (or table) should be seen as suspicious or corrupt. This kiss is a symbolic act toward God telling him who we are. As the exciting drama of the Eucharist plays out, God returns that kiss to us in bread and wine. The simple act of this kiss is challenging and disturbing, but it is packed with meaning and love for the Saviour.

Incense

From what I can gather, incense is used for a number of reasons. The main reason for its use is first and foremost because of scripture. In Exodus 40, Moses burns incense in the tent of meeting. More poetically, Psalm 141 speaks of our prayer rising like incense. In the Gospels, the most overlooked use of incense seems to be the offering of the wise men to Jesus in the manger (*Matthew 2:11* – gold, frankincense and myrrh). There are many references to the burning of incense in Revelation, when the angel burns it before God. In short, the incense is something symbolic of our spoken and unspoken prayers (the prayers of the saints) which rise before God. It is just another way (albeit a smelly way!) of presenting our prayers before the Lord as a community – like taking a pebble or stone and placing it before a cross, or lighting a candle or even tying together pieces of string to show our connectedness is prayer.



We are very touchy feely people and people love multi-sensory worship; Fresh Expressions confirms this. We like having something to see or feel or hold. Incense is another way in which all of our senses are engaged within worship. There are old myths from the medieval church that suggest incense was used to cover up the smell of the peasants in church. Although this may be true, there is evidence that incense was used as an offering to God by both Jewish and early Christian communities.

I would like to suggest that we understand the use of incense as both an offering of the space, air and building which it fills and as a symbolic message that our prayer is mingled with an ongoing praying community that is caught up within the Holy Spirit – those clouds of witnesses (Heb 12:1). Incense is an easy visual to illustrate that sense of mystery which only those who have gone before us now experience fully. I would also like to suggest that incense enhances some acts of worship for two reasons: one, it is an outward display that shows we take our prayer life seriously as a community; and two, its visual aid and its smell helps us fix our mind, if only for a while, on a Kingdom that is so grand and mysterious words cannot describe but that smells and sights can trigger.

There have been many examples of clouds of incense forming large layers of still smoke within the space where hot and cold air meets. As soon as a door is opened or a window is closed, that cloud falls, moves away or rises to a new height. I have often sat and marvelled at this complex system of air particles that we take for granted, and on occasions even compared the cloud to the Holy

Spirit moving in the world. The smoke illustrates how sensitive the Holy Spirit really is – he does not always come in rushing winds and revivals, but more often than not, in small, still, soft and beautiful waves of clouds and smoke, fleeing when something is disturbed, moved or opened.

Modern worship increasingly recognises the need to involve the whole person in the adoration of God, not just words proceeding from the mind; so as vestments and candles bring in the eyes, incense brings in both sight and smell. God is so endlessly rich in his attributes that we cannot celebrate with too much!

Carl Melville

Carl is an Ordinand from St. Edmondsbury and Ipswich
Diocese currently studying at Trinity College Bristol.
Previously he lived alongside CR.

Failing Children

What do you do when your children do badly in school, I mean really badly, like fail all their subjects? That's what some of mine did this year when I was out there visiting our Manicaland group. I was appalled and saddened by their results. Were they lazy? Were we wasting our time with them? Should I shout at them, or just withdraw our support so they would have to leave school? Fortunately I did none of those things. With my Shona assistant Edwin we set about asking why they had done so badly. The answers were moving and also upsetting. How had we failed to see:

- most of the children do not get breakfast before walking several miles to school. They do not get lunch either since the schools don't provide it. Their first meal is when they get home and it is a poor quality one. No wonder they do not concentrate in class;
- all the children are living in very poor accommodation with poor relatives. Some have been thrown out by relatives and are living on their own in squalid huts;
- they really have no idea why they go to school (did we?). They like going but need to be better motivated to make use of the opportunity;
- most of the children have had badly disrupted education; they lack the basic skills. They also lack books, pens, basic school equipment;
- all the children have known death, desertion, uncertainty and anxiety in their young lives, but no one has helped them deal with this, talk about it. Our children in Harare have had the benefit of an excellent counsellor who has helped them face up to these griefs, and their school work has improved dramatically.

Having worked this out we set about doing something:

First, we bought a complete set of clothes for a boy who desperately needed them (that's Dick). Then instead of punishing them (which they expected) we gave them a party to show that we love them and we want them to enjoy life. We also bought them school equipment and the basic food they need to be able to cook themselves breakfast and be decently fed for at least the next few weeks.

We started investigating their home situations to see what we can do to help them. And we are providing them with a counsellor to work through those awful griefs that have been so long repressed. It was lovely doing all this. It cost quite a lot of money but so many of you have helped us with that; for the moment we can afford it.

In the end, too, we had to decide going to school is not just about getting a good education, though it is nice if they can. School is a place of safety where they can grow up and learn to deal with the problems that will come to them only too soon. It is also where they learn to relate to other people and work together with them, two really crucial survival skills in present day Zimbabwe.

By the time you read this I will be out there again with them. It will be lovely to see them and see what changes we can make to their lives now we understand the problems. And you? Please go on supporting us. They are such nice kids and they really need your support. And some of the kids did do really well in school. They can do it if we help.

Nicolas Stebbing CR



CR Pilgrimage to St. Hilda's Ellerburn and St. Gregory's Kirkdale, North Yorkshire, September 2012

Photographs by Rachele Allen-Sherwood





Picture Prayer Meditation

“Into your hands, O Lord, I commend my spirit.”

Our picture prayer meditation for Candlemas is by our artist in residence at CR during October 2012, Rachelle Allen-Sherwood. This small work on paper is one of a series Rachelle made to form part of a “pop-up” exhibition held for just one day in an apple tree in the orchard at CR. The drawing is inspired by a responsorial sung at Compline by the Community every evening: *Into your hands, O Lord, I commend my spirit.*

Candlemas is the festival celebrating the presentation of baby Jesus in the Temple, and Simeon seeing Jesus for the first time responds to him with the following prayer (the Nunc Dimittis): “Lord, now let your servant depart in peace your word has been fulfilled.” *Etc.*

Rachelle’s painting is a response to these ideas; of our abandonment to God, of letting go and joining the divine Godhead in peace. This is all about end-times, and peace in the fulfilment of a life, now safe in its completion with God (themes taken up in other works Rachelle made while at CR also). In this way the text is evoked in the painting, but is unreadable as a text; it is instead about the reality beyond the text and our relationship to that reality; in our lives, shared and experienced in the visual of a painting. It is a getting rid of our human ways in order to become more fully one with God. Our relationship with God transcends and replaces our partial and provisional grasp of ideas as communicated by a text, becoming instead more fully itself, in our vulnerability, willing to be remade.

If painting can be prayer, and if painting can be song, then this is probably about as close as it can come to these things while still retaining its own sense of self. I think an image such as this can be prayed with because it is already praying on our behalf when we encounter it...

- Artist:** Rachelle Allen-Sherwood
- Media:** Ink, wax, pigment, and mixed media on paper
- Date:** October 2012 (made during the residency at CR)
- Text:** Rev’d Matthew Askey



Light in the Wintry Darkness

In the winter our days at CR start and end in darkness. Due to the shortness of daylight hours in these winter months, the brethren gather for Mattins before the sun has arisen and then our day concludes as we sit in the Community Church for Compline quite a few hours after sunset. At Compline one of the weekday readings is from St. John's gospel: "The light shines in the darkness, and the darkness has not overcome it."

Life is not a perpetual summer filled with brilliantly warm, sunny days. For each of us there are harsh wintry seasons in life when hardships and adversity assault us with their cold winds that dampen and depress our spirits. Living on this earth is not always an experience of exuberant joy where we can bask in the bright glow of light with the accompanying cosy warmth of happy feelings. Although at first glance life "in the cloister" may look serene, I can attest that this vocational journey is not one of constant bliss and that it definitely has moments of darkness and pain.

Evelyn Underhill, in *The Life of the Spirit*, wrote that "The awakened soul must often suffer perplexity, share to the utmost the stress and anguish of the physical order ... and be willing to bear long periods of destitution when the light is veiled." During the winter one of my favourite times to be in our Community Church is in the half hour before Mattins. Sitting there



in the silence and the darkness, the only light that is visible in the Resurrection Chapel is the flickering glow of that one small flame on the candle of the sanctuary lamp. When the blackness of a long wintry night closes in and threateningly seems about to extinguish the sole light that bravely shines forth, the words of Compline remind me that even the most pitch black darkness cannot overcome the Light of Christ.

The candlelight in our chapel is not merely something that I am called to look at as an impassive observer. Rather I am called to be light to others, bringing to them

the illumining love of Jesus. In his letter to the Philippians, St. Paul instructs us to “shine like stars in the world.” That means being a light bearer amidst the darkness, and this is most readily shown by the way that we love one another. Admittedly I am not very good at this and far too often my own egocentric self shows through much more than the love of God. In this vocational journey that I am making here at CR, I am very much in a process of formation of growing daily into a person within whom Jesus can be seen. St. John of the Cross said that “When the evening of this life comes we shall be judged on Love.” It is my prayer that at my life’s end people may say that the love of God shown through me and that Jesus was the One whom they saw in me.

Dennis Berk CR

Reconciling Anglicans

After five years of persecution and hardship justice of a sort has finally come to Anglicans in Zimbabwe: the Appeal Court overturned a judgement by the Chief Justice himself and confirmed that the two renegade bishops are no longer Anglicans and therefore have no right to the properties which they have occupied for the past five years, that is the churches, rectories and many institutions of the two dioceses of Harare and Manicaland. In theory the true Anglicans can now take back all their property. In practice of course it is more difficult. The police have helped a bit in Harare and we have back the Cathedral, the diocesan offices and some churches. There has been much opposition from thugs. We wait to see if the police will co-operate now, or whether they will ignore the judgement, as they have in the past.

The church still needs your prayers:

- that the two renegade bishops, Kunonga and Jakazi give up their attempts to hold onto property and leave the church to get on with repairing the damage;
- that the church finds the money to pay the legal fees which have been considerable;
- that the work which will need to be done on the buildings can be quickly and not too expensively done; they have been neglected and often grossly misused for 5 years and most are badly damaged;

- but most importantly, that reconciliation comes about. Some good people got stuck on the wrong side. A few of these are priests; many are lay people. Hard things were said on both sides. Bad things were done. How will the Church handle this? To forgive may be a bit too simplistic; some people suffered a lot. But not to forgive is not Christ-like and will perpetuate the schism. There needs to be grace on both sides.

By the time you read this I shall be in Zimbabwe, with Ben Bradshaw, visiting the church that is being built at Tongogara Refugee Camp and with a young German student, Jan Oliva. As the church moves on from this time of surviving persecution, it may become clear that there is other work CR and our many friends and supporters can do there. Pray for us that we will be kept safe on our travels and will respond sensitively and rightly to God's call.

And pray that we get back Shearly Cripps Children's Home where these lovely children live, as they have suffered a lot in the past year.

Nicolas Stebbing CR



Spirituality within Scientific Research



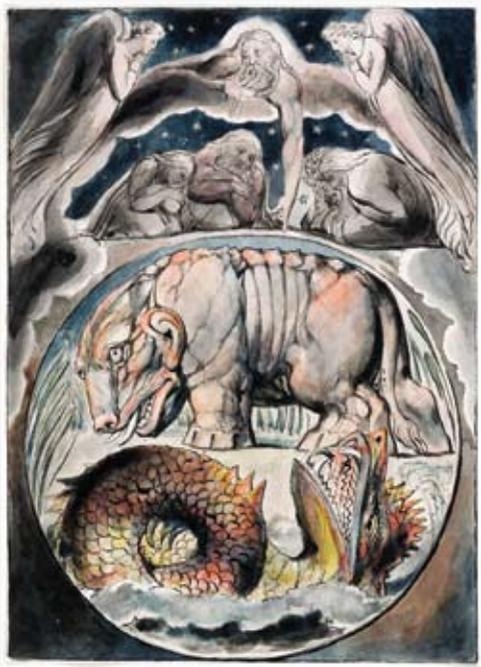
Scientific Research is a perpetual journey. But it can aid us on our own spiritual journey, for the scientific journey has many similarities with the Christian pilgrim journey to heaven. How does this come about?

The scientific journey is never a straight journey. It goes through many apparent mistakes and dead-ends, but these mistakes may give rise to new thinking, and the discovery of new and unexpected truths, which, if the mistakes had not been made, might not have been revealed. The scientific journey frequently seems to have depended on chance events or observations. The discoveries in 1967 and 1968 of, for example, the astronomical objects subsequently known as ‘quasars’, and of the Cosmic Microwave Radiation Background, which gave rise to our current Big Bang ideas of the origin of the universe, were apparently entirely fortuitous. But they were made because the researchers involved were doing ordinary other investigations at the time, and then noticed that these standard investigations included some very unusual effects, which could not have been predicted. The well known hymn of John Keble “the trivial round, the common task, will furnish all we need to ask...” might come to the mind of the Christian pilgrim. The liturgical themes of Advent, waiting expectantly and prepared for something mighty to happen but not knowing exactly how or when, are the spiritual equivalent of the attitudes of those astronomers more than forty years ago. But, too, those observations quickly led to the realisation that the search for truth uncovers situations which are vastly more complex and mysterious than previously imagined, and of which we now know only a minute fraction. As a non-religious person once said to me “God still has a few cards up his sleeve”.

The scientific journey, often in apparent contradiction of contemporary understanding, requires the openness and ability to experience serious doubts and questions, and to understand the wisdom that old and beautiful theories can be destroyed by new and ugly facts - but then later, after much struggle, to discover

that newer interpretations can be even more beautiful than the ones that had to be rejected. This can lead to a deep sense of awesome wonder and mystery at the actual workings of the universe, and also at the patterns within the mathematics which have revealed the wonders. It is as if the wonder of just standing still and looking at the wonders of Creation - the beauty of the starry sky on a clear frosty night, for example - is enhanced by the discovery of the beauty of the mechanisms of those wonders. In Science, Rationality and Mystery are inextricably linked.

This combination of awesome wonder with rationality would have delighted Thomas Aquinas and Scholastic Theologians from the thirteenth century onwards. The Eucharistic hymns 'Adoro te' and 'Verbum Supernum', traditionally ascribed to Aquinas, show a great sense of wonder and mystery, and the Scholastics, through their belief in the importance of Reason, were a very significant influence in the development of Science in Western Europe. Centuries before Christ, Plato had expressed something similar when he said "...the first Wonder is the Offspring of Ignorance; the last is the Parent of Adoration". Science and Christian Spirituality are saying much the same thing, but with different emphases. Interestingly too, the National Curriculum in Education emphasises the importance of encouraging Wonder in the development of children.



In the Old Testament, Job (Chapters 37 and 38) in his unjust suffering is suddenly confronted by God, who apparently takes Job on a tour of the wonders of Creation. Through this tour, Job finds solace from his pain. Creation itself, and the study of it seems to be redemptive. In the Gospels, Jesus uses "field" as a picture of the natural world. He encourages his disciples to consider the flowers of the field and enquire how they grow. The Kingdom of Heaven is a treasure hidden in the field, so they must go out and look for it. The Sower does not calculate carefully where he scatters seed for the greatest profit, but scatters indiscriminately, without being certain of the results. In the same way,

nearly two hundred years ago, Michael Faraday played with simple magnets and chemical solutions, just to see how Nature worked, but in the process discovered electricity. The Magnetic Resonance Image scanner (MRI scan), now a powerful

tool in medical diagnostics, is a development from Physics first investigated for its own sake, in the early twentieth century. Just as Creation is investigated for its own sake and the results are only apparent many years later, so first and foremost God is to be worshipped for His own sake, and only after that will His fruits and goodness be revealed - a classic experience of Christian Spirituality. So it is also with the experience of Science.

The scientific journey of discovery requires both Solitude and Stillness, as well as being part of the Community of other scientists. Modern investigations require the ability to analyse streams of data and patterns in the data, and this has to be done by individuals in attitudes of concentrated stillness. But there is also the need to work in large teams, where usually there are people of different cultures, religions, customs and abilities.

Solitude, community, and discovery which may lead to great benefits, are all linked together. This is the experience of Science. It has the Solitude of the Hermit, the Community of the Monastery, the discovery and healing work of the travelling Friar.

It is expressed in the life of Jesus - the wilderness and the withdrawal up the mountain, the community of his disciples and the Last Supper and Eucharist, the discovery and going out into the world.

Considerations such as these lead us to meditate upon the Resurrection narratives. Mary Magdalene first sees Jesus as the gardener (but is Jesus the gardener of Creation?), but then her questions and doubts and uncertainties lead her to the Risen Lord, whereas Peter and the Beloved Disciple go home without meeting him. Thomas first doubts, but then is the first to say "My Lord and my God", after the unexpected experimental evidence of the wounds in the Risen Body of Christ. Such also is the nature of scientific enquiry.

The Eucharist is the Sacrament of Creation as well as of Redemption. It is of the stuff of Creation that Jesus makes his Body and Blood, and then gives to us. Athanasius, at the end of the fourth century, expressed this perfectly -

"Creation looks towards Incarnation; in the Incarnation, Creation is fulfilled". Science is our participation in Creation, and that participation, together with a Eucharistic and Incarnational Spirituality will lead us to Heaven. A star guided the Magi to the infant Jesus.



Rev Dr David Peat

began his career as an Astrophysicist in Cambridge, and combined parish ministry with scientific work.

An Artist-in-Residence at the House of the Resurrection



My name is Rachel Allen-Sherwood and I am an artist. My mediums of choice are normally either Japanese or Chinese ink although I also use a variety of mixed media such as charcoal, chalk, graphite and spray paint. My work focuses on the aesthetics, philosophical and physical qualities of space. My aim is to make the invisible become visible through art.

As a Zen Buddhist practitioner, I have been sitting Zazen (meditation) for over twenty years. Zazen is at the centre of the practice, and it was on the meditation cushion that I first encountered a different type of spatial awareness. This, coupled with the treatment of space in Japanese culture, has been the foundation underpinning both my studio and artistic practice.

In October I was deeply honoured to be invited by Revd Matthew Askey from the Northern Sacred Art Foundation to be the very first artist-in-residence at the Community of the Resurrection in Mirfield.

I went into it not knowing what to expect, having never been in a Christian monastery before; but, because I had experience of Zen retreats in Buddhist temples in Japan, I was not as worried. I walked into CR a blank slate, which worked out well in the end, as it helped foster creative spontaneity and flexibility of thinking - qualities which turned out to be very helpful during the month-long residency.

As an introduction to the Community, my artwork was featured as part of a Painted Prayer Meditation in the September issue of *CR Quarterly Review*. The featured work was an abstract ink painting of a lit candle used to mark the original location of Thomas Becket's shrine in Canterbury Cathedral. In the article, I describe what spatial awareness means in terms of the candle and the history of the location:

“The space itself holds great power for me. I can feel it. The fact that it is the very same spot where millions of pilgrims focussed all their hopes, dreams, happiness and despair makes for some very powerful feelings. I also feel a great sense of connection to the past when standing there. I don't feel this everywhere, only in certain spaces.”

There have always been certain spaces which drew my interest more than others. I find myself especially drawn to church ruins or spots which hold Neolithic rock remains, Stonehenge, graveyards, Buddhist stupas, temple structures and other similar objects or places.

About a week into the residency I discovered, to my great delight, that a sensitivity to space also ran through and permeated the CR environment. It was present in the quiet contemplation of the brethren during their services and also in the meaningful pauses made during the singing of the hymns. It was equally present in certain places on the vast 20 acres of land surrounding the monastery – most notably in the brethren’s graveyard, but also inside the Community of the Resurrection Church. There was a real and palpable experience of space. A space where there was room to breathe, contemplate or just to be ...

In an article about developing a mindful awareness of space as spiritual practice, artist Amy Crawley wrote, “By being mindful of the empty space around the object, we shift our focus and invite the mind to rest.” She adds, “This observance of empty space can also be applied to our minds. When we let go of thoughts and the yammering in our heads, we become aware of the empty space around objects.”

Simply put, by focussing on the spaces around objects and our thoughts, we are effectively letting go of them. By doing so, what is left behind is a sense of quietness, space and peace. Thus we find that space is not empty at all, but filled with a rich fullness. As William Carmen Soyak III puts it, “Space, the wonderful something in nothing.”





The CR residency also provided me with a revelation. I discovered the existence of a two-part space: passive space and active space. This new insight has changed the way I approach my art as well as how I now view objects and people. I also feel that it has deepened my understanding and treatment of space. It is visibly clear in the works I have created since leaving Mirfield. There seems to be a greater depth in them that was not there before. My desire is to deepen this knowledge and try my best to express it through my art. The positive benefits I have gained continue to resonate in my life today. I can now better appreciate the benefits of quietness and silence. This has greatly strengthened and fortified my artistic practice.

The residency has been a once in a lifetime experience which I shall never forget.

Rachelle Allen-Sherwood

Visit Rachelle's Mirfield blog on-line:

stillmotionthemonasterydiaries.blogspot.com

*All photos and art by
Rachelle Allen-Sherwood*





Local children's nature club exploring the grounds

How Is Lent Going?

That is a strange question to ask just after Christmas, but Lent will start soon. Most of us have good intentions to keep a good Lent, but a few days after Ash Wednesday we realise we never really got started. Is it too late? This year we have a retreat 22nd – 25th February to help get you going. Why not join us? Don't worry, it won't be a grim experience. A proper Lent is not a grim experience, it is a joyful experience. We clear up our lives, get rid of some of the clutter and get to know God better. Since God is the most wonderful being in the whole universe, that can only be a good thing. Lent is a time to let the Holy Spirit come gently into our lives; it is a time when we draw closer to Jesus, the most loving man who ever lived. Come on retreat and find out how to do it!

Nicolas Stebbing CR





*CR Auction 10th
November 2012*



Companions of CR

New Companions

Michael Maine
David Emmott
Shirley Wilson

RIP

Mark Wells
Llewellyn Jones

Joyce Littler – long time Companion now in residential care

The Grand Auction

Dear Friends and Companions,

The Auction for the Church Appeal, held on November 10th, was a most enjoyable experience reminiscent of the atmosphere of the old Commemoration Day. Contact with Christian institutions would be pretty rare for many of the people who mingled with Companions, students and Brethren on that day. We have made £51,000 so far with the possibility of selling a couple of things which did not reach their reserved prices on the day and with gift aid on many of the donated items we could well reach £60,000+ - a similar total to last year. Remember then it was a once-off event aspiring to make £10,000.

I have received many congratulations and thanks but I can only take credit for the idea. The rest was the result of the efforts and generosity of many hundreds of people who have given of time, imagination and donated many of the roughly 2,000 items that made up the 400+ lots. Many helped by publicising the event and the power of their love and prayer has sustained me.

The question was asked five minutes after the auction was over and often since: 'Will there be another one?' My immediate reaction was 'Not in my lifetime.' But now I would say that it is too early to make that decision. The renewal of the Community's Church, site and finances still need a strong injection of capital. I would like to hear from readers of the CR Quarterly Review if people have small items like jewellery, watches, napkin rings, Dinky toys etc. Depending on the response by the beginning of Lent I might know whether there is enthusiasm and support for another one and take a decision then.

Yours sincerely in Christ,

John Gribben CR

To contact John CR about items for a future auction, e-mail jgribben@mirfield.org.uk

Book Reviews

Responding to God's Call: Christian Formation Today.

Jeremy Worthen. Canterbury Press, 2012. £16.99. ISBN 978 1 84825 212 7

In keeping with his background in theological education, Jeremy Worthen's book is an examination of vocation and formation from within a biblical and theological context as he explores what it means to be called by God and to be shaped as a person in the likeness of Christ. The first part is from a sociological perspective and looks at how culture, both the past and the current 21st century, affect our understanding of ourselves, each other and the Divine. The middle chapters examine themes such as creation, incarnation, salvation, the sacraments and mission in order to construct a theology of vocation. The final portion is grounded within Worthen's appreciation of prayer as being at the heart of the process of Christian formation and explores meditation and contemplation. The entire book paints upon a canvas in broad parameters and does not attempt to offer readers a detailed, prescriptive list of how to "do" formation.

The author acknowledges that there is "a shared call for all Christians" which is "to follow Christ and be conformed to his image," and therefore he does not intend his book to be merely for those who are looking at distinctive vocations like ordination or religious life because it is meant for all Christians who share a common baptismal calling. However his passion clearly is for the ordained ministry and this primacy of focus is done at the expense of other pathways like the monastic vocation which is barely addressed.

When speaking broadly about vocations, Worthen rightly asserts that we are called by the God who is love to a journey into love, and I agree when he states this: "If Christian formation, in any context, is not about the development of our capacity to give and receive love, it is hard to know what it really has to do with the teaching of the New Testament." Along with the author, I believe that statement to be at the heart of the vocational journey, no matter how broad or specific its definition or expression, that we share as persons being formed into the image of Christ.

Dennis Berk CR

The Archbishop of Canterbury's Lent Book 2013. Abiding.

Professor Ben Quash. Bloomsbury, Pbk 249 pages, 2012.

ISBN 978 1 4411 5111 7 £10-00

If not highlighted as the Lent book for 2013 the title may give the prompt to pass this book by; the reason being succinctly illustrated in the first sentence of the introduction – "*Abiding* is not a word we have much use for in ordinary conversation ---- but it is not a word we can easily find substitutes for either, because 'wait' or 'stick around' don't quite catch it. Abiding has more the sense of a full personal commitment. It expresses a quality of solidarity which just waiting would never convey". Modern

culture would seem not to value this quality any more, where so much of our life is geared to flexibility, mobility and non-permanence. The alternative stance taken may be a stubborn refusal against change, which is equally debilitating, and so neither is fulfilling in the best sense. Also, there may seem to be a paradox for Christians in that Jesus lived with nowhere to lay his head. However, his model of living showed us that exchanging the focus of individual attainment, for a life lived with and through others, in the circumstances that life brings, is where true self fulfilment lies. A wide range of both difficult personal experiences, and the wisdom of cultural heritage and the arts, is used to explore and rediscover how we can meet the challenges through the stability of *abiding in God*. This is a practical book for personal or group use, reminding us that the Christian community is one which abides - which is not dependent on our latest choice of hobby or 'in' group. It also helps us discern the fake stability in our lives, and how best we can live with the difficulties of *abiding* under the particular pressures of today's world.

Linda Blenkinship

Linda will be known to many readers of CRQ from her work in the Companions' Office

Mirfield. *Frances Stott.* Greenfield House Publications, 27 Woodland Park, Royton, Oldham OL2 5UY. 2012. £25 plus p & p: UK £5.75, outside UK £13. 352 pages. Hardback. Isbn 978 0 953 9251 3 1

This can be bought locally from Mirfield Library, from Stocks Bank Post Office (at the top of Coppin Hall), or from the Paper Shop near Ramsden's Butcher and Whoops-a-Daisy.

The author explains this "book contains the photos from my first 2 Mirfield books (380 illus approx) the captions of which have been updated where appropriate, plus 720 additional illustrations." All proceeds are donated to Yorkshire Cancer Research, British Heart Foundation, Kirkwood Hospice and Diabetes UK.

Pages 111-146, Chapter 6, are given to the Community and the College. Every page has three or more illustrations, most of them never published before, showing past, present and future buildings on the site plus the original architects' drawings for alternative designs. At early Commem. days picture hats vied with mitres in their splendour. There are 10 photos of the quarry, crowded for events – soon to be restored to use.

There is little narrative; instead, captions to photos and maps are exceptionally informative. The final chapter on Kirklees Priory, Robin Hood's Grave, Kirklees Hall and Kirklees Mill is outside the parish. It is interesting that the original Cistercian Priory of Kirklees was dedicated to Our Lady and St James, and CR was founded on St James's day, many centuries later. The whole volume gives an unrivalled picture of the place the early CR brethren chose as the site of their labours, when they moved from Oxford and Radley to the industrial north – and where ordinands from the south often experience for the first time the nitty-gritty of a northern diocese and folk.

Wakefield Diocese. Celebrating 125 years. *Kate Taylor.* Canterbury Press. 257 pages. 2012. £14.99. Paperback. Isbn 978 1 84825 253 0.

This thorough and professional volume appears in time to celebrate the diocese's first 125 years, completed in 2013. Pages 34 to 37 are about St Peter's Horbury and CR, with innumerable other mentions throughout, celebrating their missions world-wide, as well as locally.

In the time and space available it is not possible to celebrate these books as we would like, but they are real gifts both to the historian of the church and of religious communities. For all who live in the area and love it, this is a bumper year.

Antony Grant CR

The Bloomsbury guide to Christian spirituality. Editors: *Richard Woods, Peter Tyler.* Bloomsbury. 2012. £30.00. Isbn 978 1 4411 8484 9

This book is a guide to a fascinating subject. But people mean different things by the word spirituality. Some of the contributors start their chapters by describing what it means for them. The editors show what it means for them in the introduction and also by the four chapters in Part I on what they call the Building Blocks of the subject.

Part II is on different schools of spirituality. There is no chapter on Benedictine spirituality. In her chapter on monastic spirituality Sister Laurentia Johns OSB explains why. The flexibility in living the Rule of St Benedict "makes it virtually impossible to describe a single Benedictine spirituality." For St Benedict the liturgy and prayer together are more important than individual prayer; this is the "work of God" to which "nothing is to be preferred." No doubt this emphasis lay behind the development of the Book of Common Prayer which is one of the keystones of Anglican spirituality.

Part IV is on Christian spirituality and the spirituality of other faiths. For us in Mirfield, Islam is important. Muslims are our neighbours. Pope John Paul II reminds us that they are our brothers and sisters in God. We should be doing our best to get to know and to love them.

Part V is on Christian and indigenous spiritualities. Too often I think we have not taken the trouble to find out what indigenous people already believe about God and how they relate to him before trying to teach them our way. I wish I could have read Professor Kourie's chapter on spirituality in Africa and some of the books she recommends before my time in Africa, rather than after it.

It is all here in 32 short chapters, each one written by an expert. Most of them have published a book or two on their subject. From what they have written here Dr Tyler writes in the epilogue of the seven aspects of Christian spirituality which may develop in the future.

This volume is a mine of information. No library, personal or public, should be without it. I thoroughly recommend it.

Timothy Stanton CR



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