The background of the cover is a photograph of a garden. In the foreground, there is a dark wooden armchair on a grassy lawn. Behind the chair is a large, lush bush of flowers, including pink and yellow roses. In the background, a stone building with a large window is visible. The window reflects the garden and the sky. The overall scene is bright and sunny.

CR Review

NUMBER 442

ST JOHN THE BAPTIST 2013

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION



Artist: Rachelle Allen-Sherwood
Title: *That which is Eternal & Unchanging*
Media: Ink, pen, chalk & wash. 2013

Picture Prayer Meditation

That which is Eternal & Unchanging

Continuing our series of prayer meditations on paintings made by our artist in residence at CR last year, Rachele Allen-Sherwood, we reflect on our relationships to the spaces in which we live and breathe and encounter God.

Rachele is a Zen Buddhist and has recently been observing and drawing the mountainous stones in a Zen garden near her home in London. Here we see a new work called *That which is Eternal & Unchanging*.

Drawing Space

inside space
empty space
physical space
open space

overhead space
internal space
external space
*interior **space***

universal space

"With sturdy shoulders, space stands opposing all its weight to nothingness. Where space is, there is being".

Nietzsche.

There is Being...the eternity of Being, of God, seen by a human eye witnessing the ever slow time-scale and life-cycle of a stone. Here also is life, here also is being. The stone is changing, however imperceptibly slowly, but now within the excited time-scale of the human eye and life. That which is eternal and unchanging is present also here; as the light changes, the temperature, as the wind and the rain slowly erode a standing stone before our eyes. The particulars change but the character of God, of Being, stays the same.

Meditation: **Fr Matthew Askey**

CR

St John the Baptist 2013

Number 442

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Ordinations in Kenya

During the eight years that I served as Port Chaplain in Mombasa (2005 to 2012 inclusive), ordinands of the Anglican Church of Kenya (ACK) were regularly attached to the Mission to Seafarers for their Sunday pastoral placements. Here they experienced a more open type of ministry than those predominating in Kenya, where the parish clergy's responsibilities are primarily to their own faithful, and where the evangelistic emphasis of the ACK colours their approach to other faiths. The worship also was of a different style, Catholic Anglican using Common Worship instead of the Evangelical ACK's 'Our Modern Services'.

Less than three months after completing my contract with the Mission, I returned to Mombasa in February 2013 to attend the diocesan Ordination Service. It was a great joy to be there when three of my former student assistants were ordained. Out of a total of twenty candidates, one new priest and two deacons had served attachments at the Mission.

Mombasa's Bishop Hannington Institute is one of eight theological colleges in Kenya preparing students for ordained and lay ministries in the Anglican Church. Named after the martyred first Bishop of Eastern Equatorial Africa, James Hannington, the Institute evolved out of the smaller Coast Bible School, established in the 1950s by the Church Missionary Society to prepare an indigenous Christian leadership. During his very short episcopate (1884 to 1885), Hannington ordained the first local clergy in Mombasa, two former slaves, in 1885.

Today most ordinands study for the three year non-graduate Diploma in Theology of St Paul's University, Limuru. Bishop Hannington Institute is an affiliated college of Limuru. It offers also modular degree programmes, which normally require at least two additional years of study, and some non-theological courses. In practice, few complete degrees before ordination. The Diocese of Mombasa has no funds to train ordinands and each student is responsible for his own fees. Sometimes a sponsoring parish may assist, and family and friends are all expected to contribute. It is not unusual for Diploma students to have to arrange fund-raising 'Harambees' – special functions aimed at raising as much money as possible – in order to pay for their courses ('Harambee' means 'pull together'). Unfortunately some students either have to delay or are unable to proceed towards ordination because they cannot raise enough money.

On Saturday 9th February, Mombasa's Memorial Cathedral was packed. By holding the annual ordination on a Saturday the Bishop is able to call all the clergy of the Diocese to attend. One, who had travelled a long distance, said how good that is: "It's the only time we are all together." Seeing me in the line-up of



Mombasa Memorial Cathedral was dedicated in 1905

clergy waiting to process into the Cathedral, the Bishop came across to greet me. “If I had known you were coming,” he said, “I would have given you something to do.” Mombasa, like many other places in Africa, has elastic time. It was after 10.30 a.m. when the procession began, but clergy had been told to be ready for nine-thirty. Conducted almost entirely in kiSwahili, the liturgy had the African blend of dignified formality with a relaxed informality that threatened to, but did not, descend into chaos. In an unplanned pause when one, then two, and

eventually six clergy tried to sort out the muddled documents for the Deacons, a woman sitting in the choir stood up and started a song with a familiar chorus for the congregation to join. There was an abundance of music with each of six or seven choirs having opportunities to sing. The sermon was preached by the Bishop of Tarime in Tanzania, holder of an Edinburgh doctorate and part-time lecturer



After the Ordination, with (l to r) the Reverends Duncan Nondi, Liston Okello and John Mwawasi

in the University of Toronto, Canada. Sitting in the Episcopal chair made for James Hannington, the Bishop of Mombasa, the Rt Revd Julius Kalu, laid hands upon the candidates. Most were married and their spouses came forward to kneel beside them. Cheering and high-pitched ululations from around the nave congratulated some of the newly-ordained as they returned to their places. It was about 2.15 p.m. when we emerged from the Cathedral into Mombasa's brilliant sunshine. The liturgy had lasted three-and-three-quarter hours, but it really had not seemed so long, such was the wonderful and joyful atmosphere.

I have sometimes wondered how our English ordinands would cope with the conditions faced by their contemporaries in Kenya. First there is the problem of raising money for training. After ordination the challenges not infrequently become even greater. English first curacies are selected with care and new clergy are broken in gently. In Kenya the Bishops arrange all clergy appointments. Sometimes new deacons are thrown in at the deep end. It is remarkable how they rise to the challenges. One of my former students has been sent on his own to a remote rural district, to take care of seven worship centres on behalf of a vicar who is many miles away. The two main centres have half-built churches, construction having halted years ago for lack of funds. Six congregations meet in school classrooms and one under a tree. The lack of funds will restrict his ministry: he needs a motor-bike or car to transport him over the 20 - 30



Decon Liston Okello has started raising funds to complete the Church building at Marafa in Malindi District

The Secret Self

We are born into this world with one secret, which we do not possess, nor hold in our hand, but which instead lies deep within our human nature. Although we may travel far, and may search widely, when at last the secret does reveal itself, it is always where we are at that moment, always near and not far, always now and never at some other time. This one secret which remains, for some time hidden, even from its owner, and which is more often eventually revealed when the search for it is abandoned, is the personal secret of who we are, the secret of our identity. When we are born, we may not know where we have come from, nor may we know where we are destined to arrive, but the greatest mystery of all, which holds the clue to these others, is the mystery of who we are. We all know that at some time in our life the deepest, most agonising question to answer has been, “Who am I?” At the same time there has come with the question an appeal to the world outside – “Please somebody tell me who I am”.

At the beginning we have not generally understood that the answer to our appeal is a secret. Usually, as we grow and learn, we are assuming that our personal identity is something that we can decide as we go along. At worst, we hope that someone will tell us what to decide. There are for all of us early signs of this omnipotent decision-making and for some of us the signs may stay too long. The child changes his speech from, “Tom wants a cake!” to the more emphatic personal, “I want a cake!” The discovery of being able to say ‘I’ is invariably in the context of some activity. When we are young, we investigate who we are by declaring ‘I want’, ‘I feel’, ‘I think’ and ‘I know’. When we have fitted all these activities together, we hope that the personal collage that we have is approaching an answer to who we are. If only we knew more, felt more, had more, did more, we should be able to complete the canvas and sign it with some degree of assurance.

It is a bitter moment of disappointment, repeated at different stages of our growing life, when we discover we are not so sure after all. Indeed, the very fact that we think we have to decide who we are, for some reason makes us doubt the answer. We seem too easily threatened when other people decline to agree without assessment of ourselves. Uncertainty is soon discovered in adolescence as we desperately assert who we are, only to be defeated by contradictory assertions by family and society. Most of us can remember those withering looks and cutting words: “And who do you think you are?” They always seemed to say to us: “How dare you think that you are different from what we think you are!” And so our belief in the power to decide for ourselves is rudely shaken and takes a long time to recover, if it ever does.

It is the sad tale of every human life that rarely, if ever, is the gift of wisdom received before the outset of the struggle: more usually it is learned in the midst of it. If we are wise, or if those who loved us were wise, it would have been realised that the mystery of personal identity is so powerfully divine and yet so tenderly human that it can never be guessed at or acquired nor will any inferior substitute be admitted. It is an inviolate secret that will only reveal itself at the moment and in the way that is natural for its own integrity. To force revelation, to demand what is by nature a gift, is to damage and distort the natural personal life with which we are born. We know the absurdity of those who have decided who they are and we have felt the embarrassment of someone who has plundered their own personality and is too afraid to confess and be forgiven.

If we contemplate the inevitable pain that comes with daring to search for the secret of the self, it is reasonable to ask why this pain is inevitably a part of it. Why so much defeat, humiliation, bewilderment and near despair, to discover what is, after all, one's birthright? Is it the pain of punishment for claiming to be someone one is not? Yet there seems no other way of investigating or experimenting; for all of us trial and error has had to be part of it all. Whence this universal pain? It may be that, in the experience we have had, we have all known the effects of what theologians call original sin; that we have had to leave behind some Eden-unconsciousness which naturally enjoys self-knowledge. The restless search is the mark of our consciousness, indeed of our self-consciousness, and in the process of the journey we have all been made aware that we are sometimes exiles from that Garden where self-awareness is a celebration and not a pain. But, however we mark its origins, in our several experiences we have come to realise that pain is an integral part of that search. It may have been experienced, for some of us, only as a stab in an otherwise hopeful passage, and for others of us it has been a long struggling experience of not knowing which way to go. In whatever shape or form, the journey has its dire moments. It might even be said that the prize is given, the secret is revealed, to those who have endured the painful quest without turning back.

The words 'search' and 'quest' have been used here, and yet at the same time, it has been admitted that the secret often reveals itself when the search has been suspended: a paradox that holds together two seemingly contradictory statements. Both statements are, however, true. The search has to be made, and the quest begun, in order for the secret to be revealed. But it is not the search that reveals the secret; it is only a condition of the secret being revealed. It is this 'givenness' of human personality that is divine, and it will not be conquered by those who search in an arrogant or demanding manner. Pride, arrogance, vanity, wilfulness, the spirit of avarice, are all vices that will destroy all false prizes, all pseudo-secrets and grand answers. It is David, and not Goliath, who is the victor

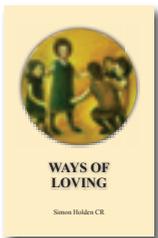
of life. Unless we are cowards, or prigs, we cannot refuse the journey: we are all called to discover who we are. One thing we must remember as we embark: we do not earn the prize by arriving at the end of our journey; we are given it because we have begun.



What a strange journey it is, to be sure; yet is it not familiar; do we not remember it before we begin?! The pattern of it echoes some other journey; our pain answers some other pain; some other love, obedience, faith and hope have been here before us. The shadow that falls across the search for identity is indeed the shadow of the Cross. The staggering truth is that, where our feet stumble, God himself has been there before. In moments when we feel that we are utterly alone and the weight of our searching would tempt us to throw

down the burden and settle for something less, it is in these moments of the journey that there comes, to encourage us, the knowledge that the secret self, the One who knows who we are, has been here before us. We are not struggling athletes, toiling for some Gold Medal, bestowed by some comfortable and indifferent official. We are the beloved, whose Friend has struggled on the path before us, enduring the pain, showing the obedience and the love, winning the prize for us, and now returning quickly along the way with it in his hands, to fall upon our necks and raise us up. “Fetch the best robe and the ring,” he says, giving to us the adornment and riches of our personal self. The Lord who loves us has returned from the Cross triumphantly bearing for us the secret of who we really are. The secret is our salvation, the knowledge of our name written deep within us by the Risen Lord. The answer to the question, “Who can tell me who I am?” is revealed, together with the secret. It is the Easter Man who knows who we are, and stands in the garden to call out our name. In the end our salvation is then our vocation, our vocation to be who we are.

Simon Holden CR



*Fr. Simon's 'Ways of Loving' (£5.00)
is available through Mirfield Publications
(contact details on the last page).*

The Benedictine Tradition

In the monasticism which has followed the *Regula Benedicti* (RB), there is, and has been, a great variety. One could give many examples and make comparisons between them and our sense of humour would be well satisfied. I would rather however present it - as you would expect from a German monk - with due sobriety.

Part 1. The Character of the Benedictine Tradition

Foundation

The basis for what one today calls 'the Benedictine tradition' is the *Regula Benedicti* (RB), the Rule of St Benedict. This book is a witness to the type of monasticism which was lived in the monastery of Monte Cassino in the middle of the sixth century. It is only possible to understand this text correctly if it is read against its contemporary background. As is normal in Christian literature on how to live one's life in late antiquity, the RB combines confession, encouragement and admonition, always supported by references to Holy Scripture.

It is characteristic of the RB that it combines quite practical directions for living (customs) with spiritual impulses and fundamental observations on the monastic life. In this, the author works through material from various sources; he is strongly influenced by the monasticism of south Gaul through the writings of John Cassian. Benedict stands in general in the ascetical tradition of the early church, but he adapts it to the situation of the community in Monte Cassino. To understand the RB it is important to pick out the keywords and to recognise the references to holy scripture. That has particular importance, for example, for reading the first chapters of the RB (prologue, chapters 1 -7).

The Circumstances of its Beginning

In 577 Monte Cassino was destroyed by the Lombards. According to reliable tradition the monks fled to Rome. There they got to know Gregory the Great as pope (590-604). He had already founded the monastery of St Andrew on his family estate. Gregory was impressed by the life of the monks from Monte Cassino. When, as was the custom of the time, he collected stories about monks for instruction for those of his monastery, he devoted an entire book to tales about Benedict. That is the second book of the so-called *Dialogues*. In doing this he did, however, leave the mark of his own conception of the spiritual life.

Gregory sent monks from his monastery in 596 to England in order to convert the immigrant Anglo-Saxons to the Christian faith. He gave them the RB to take with them. So it came about that in the 7th century there arose monasteries in Canterbury and in other places in England which lived according to the RB.

Without the influence of Gregory the RB would have been without historical importance.

When monks arrived in France from England in the 8th century, they brought with them a way of living which was strongly shaped by the RB. Because of its elements of education, pastoral care and service it was favoured by rulers, in particular by Charlemagne. This development reached a certain conclusion at the Synod of Aachen (816), when the RB was confirmed as the standard rule for the reform of the monasteries in France.

Development

The RB was not in fact a book of laws in the modern sense. When in the Rule the word *lex* [law] is used this is to be understood in a transferred sense like the word *militare* for monastic life. Today we can say with certainty that in monasteries actual life was always ordered through particular customs (*consuetudines*). Different rules and traditions had their influence. One speaks therefore of this time as the age of the mixed rule. Even after 816 the way life that was shaped in the monasteries took very different forms. The foundations of the spiritual life and everyday praxis were determined by the communities, according to their respective cultural conditions and the spiritual trends of time and place – and they were changed from time to time.

The RB remained as a point of orientation despite different interpretations of individual chapters. In the course of time certain sections or individual sentences attained a special importance, to which reforming movements would always make recourse. A great influence was had by the stories about Benedict in the second book of the *Dialogues* of Gregory the Great and all his writings on pastoral care.

There thus arose what we today can call ‘Benedictine tradition’. It is not a matter, however, about when something or other was established but rather about a ‘fluid’ tradition. You could say that it is a matter of the spiritual stance shaped by the RB, towards Jesus Christ and the gospel, which is open to influences from contemporary piety. There is much in what is called ‘Benedictinism’ which is also to be met with in Francis, Dominic and Ignatius. That should not, however, hold a community back from saying: our main focus is the Benedictine tradition.

Part II. Some Characteristics of the Benedictine Tradition

The question is, can we identify particular elements which are characteristic of the Benedictine tradition? Developments in the Middle Ages and in more recent times need to be taken into account.

1. The Inner Dynamic

- 1.1 The focus falls on the introduction to a personal relationship to Jesus Christ and to a definite orientation to the coming kingdom of God.

- 1.2 The authority which is to be directed to the person of Jesus is bound up with the whole of the community. For this both counsel and consultation in the community is needed.
- 1.3 Individual weakness and putting others at risk are taken seriously. Therefore *ordo* [order] and *discretio* [discernment] are connected.

2. *Visible Elements of Life in Community*

I am going to mention something here of what has been visible in the life of the Benedictine monastery through the centuries.

- 2.1 Crucial is the formation of a place as the house of God. Through praise, thanksgiving, lament and intercession a space on this earth is sanctified that is directed to God and Jesus Christ. This includes the invitation to all who come to direct themselves to God as well. The liturgy can never therefore be exclusive but would always be open for 'the other'.
- 2.2 The customs of the community should be shaped according to the gospel. The declared aim is this: to be modelled by the words of the Lord and the example of the primitive community. That goes for the relation of brethren to each other and for the world outside the community: - care for the old, the sick, children, guests, poor people. Later in history comes engagement for reconciliation and peace, which stands behind the slogan *PAX* [peace]. A community has to decide to help those who are in serious need, those whom they can actually help.
- 2.3 In the course of time hospitality has received a special emphasis. Originally this was connected with introducing the guest to prayer; that is, bringing them into relation to Jesus Christ. This did not happen without reading holy scripture. Gregory passed on a number of stories from the doings of Saint Benedict. They were a model for the monks. Particularly striking are: instructing seekers, help for the indigent, encouragement for the wayward and reproof of the powerful.
- 2.4 Great importance is laid on the ordering of space and time. In this way the brethren find a secure living space which meets their capacities. It is a matter of connecting *ordo* and *discretio*. Care for the weak goes with ordering: that also means tolerating a dissenting minority when this does not harm the progress of the brethren. In the Benedictine tradition the balanced relationship of prayer, work and study is stressed. In fact this is something which could and can always only be aimed at, not adequately reached.
- 2.5 Relations with authority are supple. The RB values highly consultation among the brethren. The community has to clarify the details of its service through consultation and decision. For this the abbot's distinctive

contribution is essential: he calls the problems by name. In the course of time methods of voting and responsibilities have varied. One thing is constant: agreement in the community with respect to the way of life and to duties is a process of vital importance. History teaches us that when the community makes a major or radical change in her society, her orientation to Jesus Christ demands from her a new decision about what her discipleship actually consists of and what it needs. A readiness for critical decisions is needed.

- 2.6 There is a critical challenge in accepting responsibility and readiness for communication. There is a question which has to be asked again and again: how ready are brethren to accept responsibility and to foster openness in communication with each other? What are the presuppositions for good communication, among which one would number in particular an atmosphere of personal empathy? The list would include also the possibility of introducing proposals and deepening of the awareness of togetherness through the celebration of feasts and anniversaries.
- 2.7 Monasteries which follow the RB always have a circle of friends. Men and women of diverse backgrounds are offered the possibility of taking part in the mission of the community in various ways. This has taken very different shapes according to time and country. It was encouraged early on by the *Dialogues* of Gregory. The pre-Benedictine foundations in Western Europe also showed a very close relationship of monks to laity. Monasteries which were completely self-sufficient were very rare in the west.
- 2.8 The simple way monks live is decisive for the vigour of the community. For the RB it is crucial how far the brethren resist egoism and attain modesty in their personal requirements. It is not a matter of an ascesis of achievement but an authentic orientation of personal life to the kingdom of God, to the coming rule of God. The renunciation of opportunities in this world's time is an expression of trust in the promises of the Lord, a way of turning personally to Him, of love for Him. This is not limited to sexual continency. This and the simple life belong together.

In conclusion, I note:

The way in which the individual elements have been realised has varied, of course, from monastery to monastery. The points, however, which I have identified were of decisive importance for the community's existence, leaving aside the import of any political events.

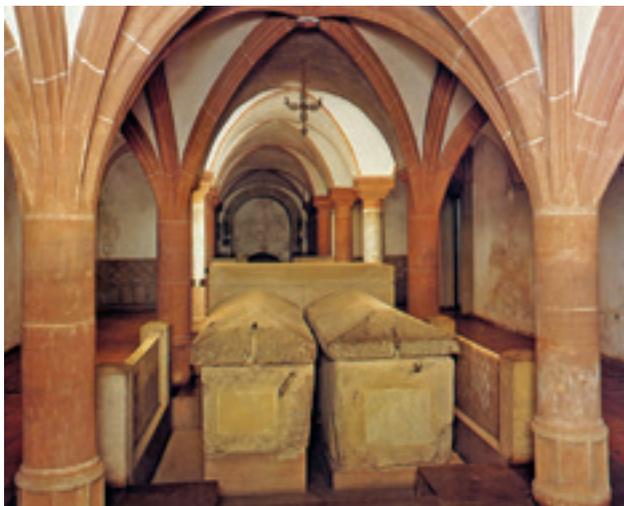
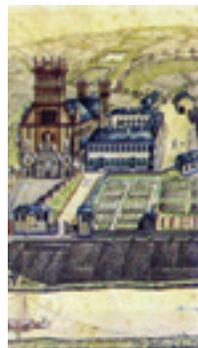
In sum: the confession of the Risen Lord runs through everything mentioned. That is in the design of the RB. Whoever encounters a living monastery should

in some way be able to meet the Lord. This is not something which the brethren can effect but is what the Holy Spirit does. The parishes and the communities of the church remain dependent on Him. May He so work in our fellowships: in Mirfield, in Trier and on the Huysburg.

Athanasius Polag, OSB

(translated from the original German)

Br. Athanasius is a former Abbot of St. Matthias



Being Good - *Amos Schmidt OSB*. Monastic Wisdom booklets. Reflections out of the Rule of St Benedict on the challenge of being good. Advices on areas as virtue, grace, happiness and good zeals are given in this little book. 19 pages. £3.50

How We Treat One Another - *Amos Schmidt OSB*. Monastic Wisdom booklets 2. This booklet gives a Benedictine perspective on Honouring All People, Decision-Making, and Caring for the Sick. 27 pages. £3.50.

Both are available through Mirfield Publications (contact details on the last page).

Vocation

*A sermon preached by Revd. Canon Alan Wilkinson in St Thomas' Cathedral
Portsmouth on the Eve of the Annunciation 2013.*

Mary said "Behold the handmaid of the Lord; be it unto me according to thy word." *Luke 1: 38* On this eve of the Annunciation we recall that it was only after wrestling within herself and after questioning the angel, that Mary was able to say 'Yes'. If Mary had said 'No' we would not be here. No Mary, no Jesus, no Christians, no church, no cathedral. It was she who gave Jesus flesh and blood and taught him to pray and go to synagogue. "Here is your mother," Jesus said to John. And he says that to us. As we are part of Christ by baptism Mary is our mother too. At this feast of the Annunciation we ponder the meaning of vocation. The Oxford English Dictionary defines vocation as: 'The action of God in calling a person to exercise some special function.' All human beings are called by God to live a fulfilled human life. But he also has special vocations, those which challenge us like the German pastor Dietrich Bonhoeffer, put to death by Hitler in April 1945, whom we commemorate on Tuesday.

We all too easily forget those words of Jesus which seem uncompromising and harsh. "Whoever loves father and mother more than me is not worthy of me." "If you wish to be perfect, go sell your possessions and give the money to the poor." We need those who have said 'Yes' to this tougher side of Jesus.

In the 1950s when I was nearing the end of 6 years in Cambridge I needed to go somewhere totally different to train for the priesthood, so I visited the Community of the Resurrection, a monastic order which runs a theological college in Mirfield, then a busy mill town half-way between Huddersfield and Leeds. I arrived at the huge black station, with smoke from the trains pouring out in all directions. (Now the old station has been replaced by an odd glass greenhouse to wait in.) I got on a bus. I asked the conductor to let me know when we reached the Community of the Resurrection. After about 15 minutes winding up the hill through streets of blackened houses, the conductor shouted "T'Resurrection next stop". As I got up, he shouted, "Any more for t'Resurrection?" The Risen Jesus asks that question of every generation: "Any more for t'Resurrection?" For the Resurrection is not something which just happened to Jesus. Beginning with our baptism, it is a process which is available to us as well.

Henry VIII in the 16th century abolished the monasteries and convents largely to enrich his coffers. But less than a century later there was a resurrection of a prayerful community at Little Gidding near Cambridge. In 1625 about

40 Anglicans, some celibate, some married, founded a community devoted to prayer and the needs of the poor. It continued until it was destroyed by Cromwell's soldiers in 1646. I have been on the moving annual pilgrimage led by the Bishop of Ely to the chapel. T.S. Eliot in his poem *Little Gidding* wrote, "You are here to kneel where prayer has been valid". It was not until the resurrection of the Catholic tradition in the Church of England in the 1840s that there was a great revival of traditional communal life for men and women.

The Community of the Resurrection was founded in 1892 with two main purposes: to be an example of a simple communal and praying life, a witness against individualism; and to promote social justice. From 1903 it began offering five years free training for ordination at Leeds University and Mirfield so those with little education and money could be ordained at that time. In South Africa for 70 years it trained black Anglican priests and future bishops including Desmond Tutu. Through this and through its prophetic priest Father Trevor Huddleston it did a great deal to help liberate South Africa from racial segregation.

A few years ago someone lent me two books about what it was like to be trained to be a midwife by Anglican nuns in Poplar in the 1950s. The books have been turned into immensely popular programmes on BBC television *Call the Midwife*. I was fascinated because they were written by Jennifer Worth whom I knew well at that time. I presided at her wedding. She was drawn to faith by the nuns and became a keen Anglican, enriched in her faith by the Mirfield Fathers at their London priory. The Nursing Sisters of St John the Divine (as they were called) were founded in 1848. In 1854 Florence Nightingale took six of these sisters and twenty nurses trained by them to nurse in Crimean hospitals during the war. At one stage they took over the nursing at Kings College Hospital. They established one of the first midwifery training schools in England and cared for the poor and sick in East London.

When Justin was enthroned at Canterbury a fortnight ago he chose two collects - one for his predecessor Thomas Cranmer who created the first English Prayer Book in 1549 and who was martyred that day in 1556. The other collect was for St Benedict founder of western monasticism around 500. The choice of these two prayers said a lot about the Anglican tradition. The 1962 Revised Catechism declares that the Church of England is 'catholic and reformed' - so we gave thanks for both Benedict from the Catholic tradition and for Cranmer the reformer. The two collects said a lot about Archbishop Justin who came into active membership of the Church of England through an evangelical conversion. But his spiritual director is a Roman Catholic monk; and he keeps a rule of life as an oblate of the Anglican community of

Benedictine monks, now in Salisbury. So Justin is Catholic and Reformed like the Church of England.

Of course in Portsmouth Cathedral we have a close connection with the Anglican Benedictine monks at Alton because our former Bishop, Timothy, became a monk there in 1995. And in Southsea we enjoy the ministry of prayer and service of the Sisters of Bethany founded in 1866. I have been on my annual retreat to several local communities - to the Franciscans in Dorset, to both Benedictine communities and to the Servants of the Will of God near Crawley. Do we realise how blessed we are to have several Anglican orders in this Southern area? Over recent years most communities have shrunk. Do we pray for them? How would you react if someone you knew announced that they felt called to the monastic life? If a parish never produces anyone with a monastic vocation is it because its spiritual life is shallow and undemanding? Are communities important, indeed essential, especially in a church which is always under pressure to dilute the gospel?

- (1) Over against modern individualism, monks and nuns declare that we only fulfil ourselves in community. Jesus made it clear that some are called to celibacy. In an acquisitive society it is good for us to be reminded that we should live simply.
- (2) If God were found not to exist, how much church life would continue undisturbed? But a Religious Order would collapse because God is central to a monastery or convent, with four or five hours a day devoted to communal or private prayer. Without God such a life is nonsense.
- (3) Religious Communities point us to the life of heaven - as St Augustine wrote "There we shall be still and see; we shall see and we shall love; we shall love and we shall praise. Behold what will be in the end without end! For what is our end but to reach that kingdom which has no end?"



Revd. Canon Alan Wilkinson

Alan Wilkinson is a noted historian of 20th century and its church life. He wrote *'The Community of the Resurrection: A Centenary History'* (1992). Available from Norwich Books and Music. You can place an order by calling the customer sales team on 01603 785925 or email orders@norwichbooksandmusic.co.uk . Cost £35.00.

His novel of vocation *'One Foot in Eden'* (£9.99) is available through Mirfield Publications (contact details on the last page).

A Pope for the World



Pope Francis is the Bishop of Rome. That is his first calling. But from ancient times Rome has been recognised as the first city in Christendom and its Bishop has been acknowledged by all as the first among equals. Since the papacy of John XXIII we have come to realise more and more that the Pope is the patriarch of the west, a spiritual leader to whom we can look. He is not just a Pope for Roman Catholics. He is a Pope for us all. Sadly we are not in communion with him. That is a deep tragedy and a pain that should lead us constantly to long to heal the divisions and be once again where we should be. Yet he can still speak to us a necessary word from God. Over the past few months we have watched Pope Francis and listened to his words. What have we seen?

The first thing has been a new simplicity. He dresses down, in no more than the basic white cassock or eucharistic vestments that he needs to show who he is. Some of us may regret the prevalence of polyester in his vestments but the simplicity reminds us that Christ himself wore simple garments and lived a life that demanded that he travel light. Pope Francis as a Jesuit will be particularly conscious of his need to be like Jesus. He reminds us of our need to put that aim first in our lives. How can we be like Jesus in the circumstances of our life?

Francis has carried his example of simplicity further than his taste in vestments. He has declined to move into the papal apartments, preferring much simpler accommodation. Jesus himself warned his disciples that "Foxes have holes and the birds of the air have their nests, but the Son of Man has nowhere to lay

his head." We cannot all imitate Jesus by being constantly on the road. We can question our life-styles, the amount we spend on buildings, the priorities we have in our lives that divert so much of our resources into the hands of those who already have plenty.

Francis comes from South America where great wealth exists, seemingly untroubled by the massive poverty that surrounds it. It is these poor people for whom the new Pope cares, above all. After Vatican II the church was asked to make 'a preferential option for the poor'. That does not mean the rich get neglected, but rich people, or even moderately well-off people, are adept at attracting attention and getting what they want. The poor have no power. No one notices them. No one bothers about them, except occasionally at election time when someone needs their votes.

Anglicans in England tend to be middle class and upwards. Anglicans throughout the world often include people from very poor, very deprived societies. But others too are poor and God cares for them all. What should we do about them?

There is not a simple answer to that question. Sometimes the answer is not to give money, but to help with education, or to help setting up businesses, or to encourage more ethical buying and selling. Different countries have different needs. As intelligent Christians we have a duty to be well informed, through internet, books, and the media (if we can find responsible forms of the media!). We need to talk and think and study the issues to see how best we can help. Perhaps every church council should have as a permanent feature of their agenda, "How can we serve the poor, as Jesus wants?" Perhaps Lent study groups, or any study groups, could take on this issue, to become better informed so that they can make a better response.

In the years in which I have collected money for Tariro, I have been touched at how generous people are and at how much they enjoy hearing about the kids in Zimbabwe. Giving to those who need it does not need to be a grim duty. It can be fun. It can open our eyes to numbers of delightful people. It can help us discover the joy of doing the kind of things Jesus did. Giving is not just a Christian duty; it is one of the ways we grow in love. Pope Francis is not just concerned for the poor; he is concerned for everyone, that none of us will be imprisoned in meanness but that all of us will grow in love.



When Pope Francis took the name Francis we all thought at once of St Francis, the poor man from Assisi. Yet there is another Francis, Francis Xavier, who like the Pope was a Jesuit. He was one of the first missionaries in the great age of modern mission, who travelled across Asia to India, China and Japan to tell people the good news of Christ. Mission is not just about travelling to other parts of the world. Pope Francis took the Gospel to a young people's prison, washing their feet. He has told the rulers of Argentina to govern by the standards of God's justice, and is telling the leaders of Europe the same thing. Mission takes many



forms, sometimes social, sometimes political; always it asks us to wonder how Christ can be present in this world. The poor, the rich, the exploited, the exploiters are all people whom God loves. Pope Francis wants us to show them what that means. This is not an interesting question for the future. It is a question we need to ask today.

CR has quite a good track record on poverty. I say 'quite' because it is patchy. Our founders were early socialists and, although they were sometimes a bit patronising, they tried very hard to change the lives of the industrial poor. The work in South Africa and Zimbabwe was also impressive. But there have been times when we have rested on our laurels, enjoyed the reputation and not asked ourselves the question: what should we be doing now? Or maybe that question needs sharpening up to, "What should we be doing now in a *sacrificial* way to show our love for the deprived people whom God loves?" It is quite easy to give bits of money from what is left over when we have met all our own needs and desires. But can we give in a way that demands real sacrifice of things we really want? CR needs to ask that question, and our supporters (that means you readers!) need to alert us to needs that we may not be aware of.

Jesus said, "Blessed are you poor, for yours is the Kingdom of God." (*Luke 6: 20*) Does that mean those of us who are not poor, or who do not identify with the poor, will be left outside the Kingdom of God? Pope Francis gives us the same word from God that Francis of Assisi and Francis Xavier gave us. We don't do things *for* the poor; we live *with* the poor, for we too are poor. We have nothing, but God gives us everything. That is the message we have for the world.

Nicolas Stebbing CR

Harvest

Do you have a harvest festival in your church?

Could you support the children whom Tariro looks after in Zimbabwe?

Many of them want to grow their own food but need start up money to buy chickens, seed or farming tools. Others can't grow their food as they must go to school, so we must feed them?

Can you ask your church to support them through your harvest festival? And if you don't have a harvest festival, can your church have a special collection for them anyway?

See more on www.tarirouk.com



Companions' Notes

Dear Companions and friends,

Greetings from HR. The Easter celebrations have come and gone and we are now passing through the great mysteries – Pentecost, Trinity, Corpus Christi and the Heart of Jesus

At a meeting of the Companions' Council in May we worked on agendas for the Companions' Day and CR Festival on July 13th and for the Study Weekend 6th- 8th September 2013. The programme for the Festival Day is published in this issue. The theme of the study weekend will be 'Heaven and Hell and the God of love as seen by the poet Dante'. I shall be the enabler on this occasion – I hope with the help of other members of CR. Dante is one of the greatest influences on modern western thought. I hope to draw on artists like Fra Angelico, William Blake and Gustave Dore, poets and authors like Tolkien, Charles Williams and Seamus Heaney and visionaries and thinkers like Von Balthasar to illustrate the effect of a splendid vision and a darned good story on all the centuries that followed. I have called it 'Journey to the Centre of the Earth' in parody of Jules Verne but as it begins in hell and ends in heaven perhaps it should have been Journey from the Centre of the Earth. I look forward to seeing you.

John Gribben CR

RIP

George Hobson, Eleanor Kelly, Edna Ladbury, Pam Russell

New Companions

Stephen Nolan, John Cumins, Cecile Ineichen

Fun Day – 7th 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.



Companions and Friends Study Weekend

Friday 6th- Sunday 8th September 2013
College of the Resurrection

**Journey to the Centre of the Earth:
Heaven, Hell and the God of Love.
An Adventure with Dante
led by Fr John Gribben CR**



Application form from:

Paul Taylor 3 Mile End Park, Pocklington, York YO42 2TH
Telephone 01759305484 e-mail paul-taylor@gmx.co.uk
£100 inclusive of £20 non-returnable deposit

CR Festival Day and Companions Day ~ 13th July ~

- 10.00 Companions and friends of CR gather for coffee/tea
in the College refectory
- 10.30 Welcome
Companions Talk by Fr John Gribben CR
- 12.00 **Festival Mass of the Resurrection**
Preacher: Fr George Guiver, Superior CR (renewal of Companions'
promises and presentation of Commitment Cards)
- 1.00 Light lunches and refreshments available in the College refectory
- 2.00 – 3.30 Pilgrimage visits to the church
Opportunities for confession and
prayer for healing with laying on of hands and anointing.
Workshops: 'Being a Companion' (in the College)
- 3.30 – 4.00 Adoration and Benediction
- 4.30 Evensong

**Bookshop. 20 acres of grounds,
including rose garden, fish-pond, playing field, labyrinth.**

All visitors welcome.

There is no need to book but if you are planning to bring a large group,
please contact Oswin CR with approximate numbers:

ogartside@mirfield.org.uk 01924 483349

If you would like to stay Friday night in order to take more part,
please contact the Guestbrothers (guests@mirfield.org.uk) 01924 483348.





We will be holding a charity auction on **29th March 2014**

Conducted by George Gribben – popular Belfast auctioneer

We have been given tremendous support and help from friends and supporters in the past and we are asking once more for your help



Please search for things that other people might collect – antiques, coins, stamps, jewellery, watches and bizarre items. Not modern electrical goods, paperbacks or videos.



Already donated – Gothic Revival altar cross (circa 1850), attractive oil painting, early regency silver salver, Hornby Trains and many other things

Contact:

Fr John Gribben CR

jgribben@mirfield.org

01924 483339

For more information on the church appeal, please contact our Director of Fundraising, Andrew Davies on 01924 483318 or adavies@mirfield.org.uk

Alternatively, take a look at our website: www.mirfieldcommunity.org.uk/appeal

CR Retreat House

Special Speakers for Autumn Retreats

This autumn we have several guests coming to lead three of our retreats, so here is some information about them to whet your appetite. Do not delay in booking a place on these retreats, by contacting the Guest Brothers at guests@mirfield.org.uk or tel: 01924 483348.

13th – 15th September

Praying the Rosary with Common Worship

Whether or not you've prayed with beads in the past, this retreat offers an opportunity to join others in this method of prayer used worldwide. Fr. Clay Roundtree, author of *The Daily Prayer Rosary*, will introduce the rosary using materials from the Church of England's *Common Worship* resources. He will lead rosary meditations based on the Daily Office and speak on the life of prayer, with ample time for personal reflection and silence.

The Revd Clay Roundtree is the Vicar of Ingleby Barwick in the Diocese of York. Born and raised in Oklahoma, he has lived in England for 15 years. Married to Frances, they have three sons. He has cycled from coast to coast with a parish cycling group, and enjoys fell walking and camping.

4th – 6th October

Praying with Art

This retreat offers an opportunity to listen to insightful talks by leading figures in art and faith, and you do not need to be an artist to enjoy this retreat! Amidst the peace and beauty of the gardens and church of the Community of the Resurrection you will have space to pray and reflect. There will be a special exhibition of original artworks by two of the speakers, and time for meditation with some of the art discussed in the talks.



The Speakers: *Revd Iain McKillop* is a well known artist and university lecturer with many major commissioned paintings on permanent display in English cathedrals. *Revd Jean Lamb* is an artist who combines the media of sculpture and painting to produce powerfully prayerful works that are well known nationally. *Graham Howes* is a sociologist of religion, Emeritus Fellow of Trinity Hall, Cambridge, and a leading writer on art and faith today. This retreat is organised by the *Northern Sacred Arts Foundation* and promises to be an especially memorable few days.

18th – 20th October
Ignatian Weekend

This weekend begins by reflecting on some key events in the life of Ignatius of Loyola and how they relate to our own journeys. St. Ignatius has given us a set of very practical tools to enable us to walk more closely and authentically along the way into which Jesus invited us. Saturday will explore three key aspects of his teaching: desire, discernment and detachment. How do our own desires draw us closer to God? How do we learn to make wiser choices reflecting the Spirit of God? How do we learn to cherish all created things without becoming unhealthily attached to them? On Sunday we will reflect on the call to love one another with the love with which God loves us. Running through the whole weekend, in story and example, are the discoveries of 'finding God in all things' that makes Ignatian spirituality so earthed and grounded.

Margaret Silf is an ecumenical lay Christian committed to working across traditional denominational divides. Formerly employed in the computer industry, she left the corporate world in 2000 to devote herself to writing and accompanying others on their spiritual journeys. The author of a number of books for 21st century pilgrims who are trying to walk the way of Christ in their ordinary lives, she now travels internationally as a popular speaker on Ignatian spirituality.



Book Reviews

The Jewish Annotated New Testament, Amy-Jill Levine and Marc Zvi Brettler (ed), 2011, OUP. £22.50. 637 pages hardback. Isbn 978 1 9529 770 6

This book is precisely what it says on the jacket: an annotated New Testament. The translation is the NRSV and, perhaps on average, 40% to 50% of each page is devoted to annotations. Each book has a brief introductory essay of the type you might see in a small commentary. It covers details of authorship and date, style and content and structure and genre. Additionally there are a hundred or so pages of essays on Jewish history and society, Jewish literature and Jewish responses to the New Testament. All the editors and contributors are Jewish academics.

In correspondence with the Community of the Resurrection, Rabbi Michael Hilton of the Kol Chai Hatch End Jewish Community tells us that there are a huge number of books in this field. There is a burgeoning Jewish interest in the Christian scriptures. Nevertheless to the reviewer, a jobbing vicar, this book seemed novel. It had an immediate appeal as an aid to appreciate the Jewishness of Jesus and the contexts in which the New Testament was written.

It was disappointing to find in practice, then, that it was difficult to work out how to use this book. Perhaps Rabbi Hilton is right that really it is a book to help Jews learn about the history of their own faith. He points out that Luke's Gospel contains the first ever recorded reading of a Haftarah – a passage from one of the books of the Prophets read in the Synagogue either on the Sabbath or at the major festivals.

For the reviewer there were two drawbacks. Working with lectionary readings, week by week, the annotations give little assistance to the *Christian preacher* than might be got from a more typical Christian commentary. It is just that all the assistance is about sources from within the Jewish tradition. Working in a more sustained way to appreciate the nature of scripture, the book seems a bit out-dated. It is modernist, rather than post-modern. As Rabbi Hilton has pointed out, it is concerned with working out what was really going on when the texts were written. The contemporary Christian agenda is less concerned with this. It is more concerned with how we receive the text today and what it says to us today.

These comments, though, are not intended to dismiss the book. Rhetorical criticism of how the texts work in the form we receive them does not ignore previous schools of critical scholarship. Indeed it is informed by them. This book makes a valuable contribution to that process. Furthermore, the distinctiveness of this book makes that contribution in a way to which Christians should be ever

increasingly sensitive. It is just that it is not quite the weekly 'go-to' book that – for some reason – I had hoped it would be when it leapt off the shelf at me.

Matthew Pollard

Vicar of Rastrick, Diocese of Wakefield.

With Pity Not With Blame: contemplative prayer with Julian of Norwich and The Cloud of Unknowing. *Robert Llewelyn.* 1st edition 1982, revised 1989, 3rd edition 1994. Canterbury Press 2013. £12.99.

147 pages paperback. Isbn 978 1 84825 287 5.



Llewelyn: a priest of holiness and humanity

Julian of Norwich (c.1342 -1416) and indeed Father Robert Llewelyn (1909-2008) himself, are among the most reliable guides to prayer of all time. Every book and pamphlet of his is a classic. He taught very successfully in India, also in the Bahamas, before returning to England finally in 1972 after being chaplain to the Wantage Sisters in Poona, as well as being archdeacon there. In 1972 he was chaplain at Bede House Staplehurst to the Sisters of the Love of God, and in 1976 he moved to Norwich to “be a presence” at the rebuilt cell of Dame Julian, whose writings were not well known until the 20th century. He used his many contacts to make her shrine more widely known. Aided by

renewed interest in Julian and increasing concern for the place of women in the Church, the cell became, and remains, a focus of devotion and inspiration for a large number of Christians from all parts of the world. His contribution was to offer daily prayer, give talks on Julian and, when required, provide spiritual counsel to pilgrims.

Llewelyn's own spirituality was in some ways close to that of a priest of Julian's own time. He located the supernatural at every turn, and took very seriously reports of visions and voices, healings and coincidences.

On one occasion, when wondering whether or not he should retire from the cell, he asked God to remove from the back of his neck a small but long-neglected lump. "Lord, if you make the lump go down, I shall take it as a sign that I should continue my work."

Within a few days it had disappeared, and he remained at the cell for several more years until he was 81. In 1994 Fr Robert was awarded the Templeton Prize for his contribution to the advancement of religion in the field of spirituality.

In the 2nd 1989 edition, as here, provision is made for a Rosary of Jesus,

and this is of value for those not entirely happy with more traditional Marian devotions.

On Heaven and Earth: Pope Francis on faith, family and the Church in the 21st century. *Jorge Mario Bergoglio and Abraham Skorka.* Translated by *Alejandro Bermudez* and *Howard Goodman.* Edited in Spanish by *Diego F. Rosenberg.* Edición definitiva Seix Barral, Buenos Aires 1995. First Spanish edition 2010. Bloomsbury. 2013. £14.99. Hardback. Isbn 978 1 4729 0381 5.

This readable volume has the distinction to be the first English language book by the former Archbishop of Buenos Aires from 1998 until his acclaimed election to the Papacy this year. Rabbi Abraham Skorka is Rector of the Latin American Rabbinical Seminary, an expert in Talmudic and Biblical research and a biophysicist. Bergoglio himself worked briefly as a chemical technician before entering seminary. Perhaps this common, non-religious but scientific bond, helped the two men to relate as equals, as we see in this book. Their dialogue recorded here is a prime example of the future Pope's attitude.

Rather than seeking to get everyone to "affirm the same thing," citing Oscar Cullman, he proposed "that we walk together in a reconciled diversity." It seems likely that the new Pope will continue to cement Catholic-Jewish relations. That the relationship was a warm one is clear. Rabbi Skorka writes:

It has been many years since we first met and a brotherly bond has been forged between us. While studying the books of the Talmud, I found one that says that friendship means *sharing meals and spending time together*, but in the end it points out that the sign of a *real friendship is the ability to reveal what is in one's heart to the other person.* That is what happened over time with the two of us. I believe that undoubtedly the most important thing that brought us together was, and still is, God, who caused our paths to cross and allowed us to open our hearts to each other.

The whole book is the strongest evidence of Pope Francis' commitment to dialogue as a way to build bridges between people of all backgrounds, beliefs, and faiths.

Prayers of the Great Traditions. A Daily Office. *Christopher Vöke.*
Bloomsbury. 2013. Paperback. £12.99. Isbn 978 1408 187 302.

That the compiler is on the staff of Spurgeon's College is welcome evidence that the daily office is important not only to people in the Catholic tradition. Here we find daily prayer for 28 days in the words of Augustine of Hippo, Julian of Norwich, Martin Luther, John Wesley, Soren Kirkegaard, Lancelot Andrewes,

William Laud, Jeremy Taylor, John Wesley, Charles Spurgeon, Karl Barth and the Franciscan and Benedictine daily offices, among others, with newly translated psalms and Bible readings. In his Introduction Dr Voke says:

Meeting with God in daily private prayer has always been a vital habit for the Christian disciple [following] Jesus' example, each morning alone with the Father. And his instruction "go into your room, shut the door and pray to your Father in secret" stands as the model for Christian private prayer.

It was also Jesus' custom to attend the Synagogue and the Temple. Dr Voke's *Daily Office* is for private prayer, but the daily office is best said when possible together in church or in the home and is vital to religious practice and life-changing community building.

Carrying the Bible about is not always practical when travelling, so 28 psalms are printed out in full for the daily scripture reading. Tables are also provided of all the psalm numbers and scripture readings covering the whole Bible, Old and New Testaments, again for 28 days, but readers are encouraged to use whatever lectionaries they may prefer.

At 176 pages this is certainly more portable than the massive 900 page *Common Worship Daily Prayer* (Church House, £22.50). It is slightly larger, but thinner and lighter than the so-called pocket *Celebrating Daily Prayer* (370 pages. Morehouse Continuum, £14.35). Better value still is our home-brew *Week of Simple Offices CR* (130 pages. Mirfield Publications, £4.50) which really goes in the pocket, with no need for a Bible, and is supplemented by *Simple Offices Saints and Seasons* (£4.50. 140 pages): smaller format and fewer pages for two paperbacks.

Moore's introduction to English Canon Law. 4th edition. Editor: *Timothy Briden*. Bloomsbury, 2013. 212 pages. Pbk £16.99. Isbn 978 1 4411 6868 9.

A fully revised edition of a classic introductory text to ecclesiastical and canon law. Geoffrey Rowell, Bishop of Gibraltar, as an undergraduate sat at the feet of the original author, Garth Moore. In his own foreword, the Bishop pays tribute to the editor's skill "so that new legislation particularly in relation to clergy discipline and terms of service are referenced at least as far as their principal features are concerned" and goes on to a "warm commendation of the edition of what is now a classic." As the Editor says, the reader is left to seek the detail elsewhere. The Archbishop of York writes warmly that "This new edition will teach a new generation that ecclesiastical law is itself an expression of the Gospel and of Christian Theology. Here we see how canon law is designed to help us fulfil our vocation to be a community which is a life-giving expression of God's grace."



Bishop Nicholas Reade with Ordinands of the College of the Resurrection at the Shrine of our Lady of Walsingham 2013

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Opposite Page: The First Profession of Br. Jacob Pallett CR with friends from Polesworth Abbey on 9th February 2013.



Supporting the Community and College

The Community and the College are very grateful for the support they receive from so many individuals, parishes and others. If you would like to add your support to enhance their future, please consider:

Making a Regular Gift

Planned monthly giving enables budgeting for the future and over a period can add up to a significant sum. Using Gift Aid enables the Community or College to claim an extra 25p from HMRC for every £1 given by a taxpayer.

Gifts of Shares and Securities

Giving shares or securities to the Community or College can attract tax relief and capital gains tax relief. For further information, please contact the Bursary.

Leaving a Legacy

A gift in your will to the Community or College will help support the future development of the Community or College and their work.

Giving an Item

We are busily raising funds to complete work to the Community's Church, including a number of artworks and items of furniture.

Gift Aid forms and information about legacies/bequests and other tax effective ways of giving are available on the Community's website at www.mirfieldcommunity.org.uk/ appeal or please contact

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Thank you for helping to continue and enhance
the work of the Community and College.

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