

NUMBER 448

EPIPHANY 2015

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION

CR Review





Picture Prayer Meditation

This painting of the Holy Family comes to print slightly unfinished, having taken longer to complete than I hoped! Joseph is carving his son an ark of creatures that symbolised aspects of Christ in the mediaeval bestiary. The bear was the Creator licking its cubs into form, the unicorn the hunted healer, the pelican of salvation revives its condemned young with its own blood, the stork destroys the serpent of sin, the eagle represents Christ's divine nature and Resurrection. If you know the bestiary you'll find many further meanings. The ark signified security - salvation from death and renewed life. But it's unnecessary to understand the picture's full symbolism; enough to recognise in this child enormous divine potential. The picture shows Salvation and Truth coming into our world through a human life, crawling on a straw floor, growing to learn what his life should be.

How much do you think the child Jesus knew of what lay ahead? If he was fully human as well as divine, as doctrine teaches, his understanding of his roles in establishing Salvation and the Kingdom of Heaven surely grew progressively as Jesus' human mind developed. I imagine him having yet to discover the full potential of his Incarnation, while his play-creatures remind us of his coming promise.

As our church year follows the early life and ministry of Jesus, consider listing, for your own meditation, as many aspects as possible of what Christ means to you and to our world. Contemplating these may help us appreciate more expansively what the Incarnation achieved, and deepen our worship.

Meditating on Christ's extraordinary achievements can then encourage us to consider what he is transforming us to do. He has awakened us to life and truth so that we can help bring life and truth to others. Reflect on your role in how Salvation is to be extended to our world. We need not be paralysed by the immensity of the task of continuing Christ's work. The first disciples remind us that, with God's Spirit, ordinary, weak people like us can influence the world.

Several Counter-Reformation theologians saw in the Holy Family reflections of the Trinity. Here the character of God is unveiled through humility and undemonstrative power. Would you think, looking into this domestic scene that the Kingdom of God is in the process of being revealed? In the ordinariness of our Christian daily life we have the potential of awakening others to the reality of God. Joseph is an artisan, Mary a young mother training her child, Jesus probably doesn't even recognise yet that the shape he holds is a dove, let alone its significance. In living human life holily, with God's Spirit's inspiration, dedicated to our tasks, truths of God can reveal themselves.

You might consider in contemplative prayer how God is being unveiled in your daily life and how the Truth in you is unveiling God to others. How is this awakening your potential and the potential of others?

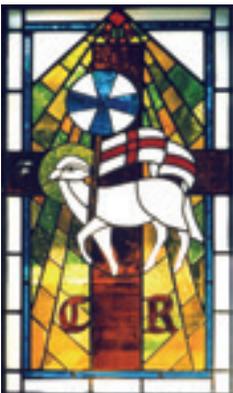
Iain McKillop

CR

Epiphany 2015

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Unthreading the Labyrinth; Is the Community Church a Tomb or a Womb?

The Walter Tapper Lecture 2014

When I chose this title, I had in mind not only Theseus' descent into the depths to slay the Minotaur and his triumphant return holding tight to Ariadne's thread, but the way that classical myth has been used to illuminate the Harrowing of Hell as our English forebears called it, and so set Christian belief and practice within the wider context of that basic human endeavour: to do battle with the demons in the depths of our corporate or personal being and to emerge whole and renewed.

This is the narrative echoed in the baptismal liturgies, experienced by those who take seriously the injunction to die to sin daily, and gets written into stone in the way we construct or re-imagine our worship and its setting, which leads me to ask, "What theological models of the church come to the top of our thinking when we come to make – or remake – a church building in the 2010s?"

A church displays our implicit theological and ecclesiological models in built form, even if we are only partially conscious of that. So whether we think we are modernising a post-Tractarian church, or keeping in step with the ecclesiology of Vatican II and Common Worship, or simply and pragmatically making the context in which we offer our worship more appropriate, or comfortable, or functionally better for how we celebrate our devotions these days, the actual result will also reveal much about what we think the church is.

When I had the opportunity of completing and re-ordering a complex church building in Portsmouth in the late 1980s, I was certainly driven by the pragmatic needs of several layers of the various communities I was serving.

We were a

- parish church
- a civic church
- the chapel of the newly founded university and of Portsmouth Grammar School
- the community church of a college of canons exploring a reasonable, late 20th century spirituality
- the seat of our bishop
- a centre for the worship and mission of the diocese.

But I was also clear that in completing and re-ordering the cathedral – an 1170 eastern arm with an aisled sanctuary, a crossing and short nave rebuilt in the 1690s with a western tower in a dockyard classical style, and the beginnings of a grand nave by Nicholson from the 1930s – the only way of making sense of these

disparate but much loved fragments was to have a unified theological rationale.

For twelve years we listened to the history and taught an incarnational eucharistic theology; we developed the use of the building for Ordinations and diocesan services of Baptism and Confirmation as vigil rites; we held concerts, promoted art exhibitions and held community fairs and parties in the unfinished nave; we took the diocesan congregations on stational liturgies through the city, into big community spaces for the celebration of the Eucharist as a diocese, and on pilgrimage to receive a charge from the Archbishop in Canterbury.



Portsmouth Cathedral

From all this it was possible to construct a theological programme for the completion and re-ordering of the diocese's cathedral, and in the end the brief I gave our architect was little more than a description of how we wanted to celebrate the great liturgy of Easter, with the vigil, the service of light, baptism and confirmation culminating in the Eucharist: if the building worked for that and expressed it, it ought to serve as the template not only for our liturgical life but for our service of the community as a whole. In a complex and divided building we had no option but to go for a model of the church on the move, where not only could the liturgical action never be confined to a performance area but also the whole congregation could never take a permanent seat and become spectators.

Instead the whole assembly of the church was always experiencing in each celebration something of the excitement of the journey into faith which is always reaching beyond its present experience, but whose goal is never realised in this world.

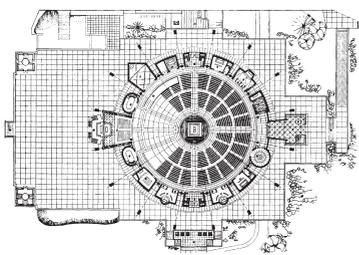
Here follow some theological and ecclesiological questions offered in the hope they can serve as a useful tool for critical reflection on developing use of a church.

First, how do people encounter the divine? Is the principal altar the heart of the building, and how does the way we gather round for the Eucharistic action draw us into the divine life? Is that goal realised in the here and now, or are we being offered a 'now, but not yet' – an unfulfilled taster? The arrangements of many early churches make it clear that although the bishop might preside at the earthly liturgy, he was only a stand-in for Christ himself. As Romanesque

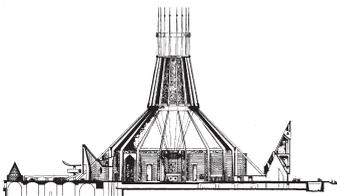
yielded to Gothic, the bishop was placed at the side and the altar, with its relics and reredos or the tomb of the saint backing onto it, seemed to provide a more efficacious hot-line to the Almighty. With less frequent communion and more physical separation, the rood-screen became the focus of popular devotion. In the rites of Constantinople as well as Sarum, an elaborate procession into the middle of the assembly with the Gospel Book gave vivid expression to the Johannine immediacy of the Incarnation: “The Word was made flesh, and pitched his tent in our midst”, though few of the great ambos like the one that fills the nave of the cathedral at Kalambaka survive. Even if we might expect to encounter the Word in our midst, the real and corporeal presence of Christ was glimpsed at the Elevation, or hinted at in pinnacled sacrament houses or hanging pyxes.

As preaching took centre stage from sacramental encounter, an intellectual understanding seemed more important in Christian formation than meeting the living Christ – that had been banished to the interior life –, so the churches of the Reformation and Enlightenment provided a pulpit for the preacher, an organ for music and wall-to wall pewing for the congregation, turning them from participants into schoolchildren or spectators at a blow.

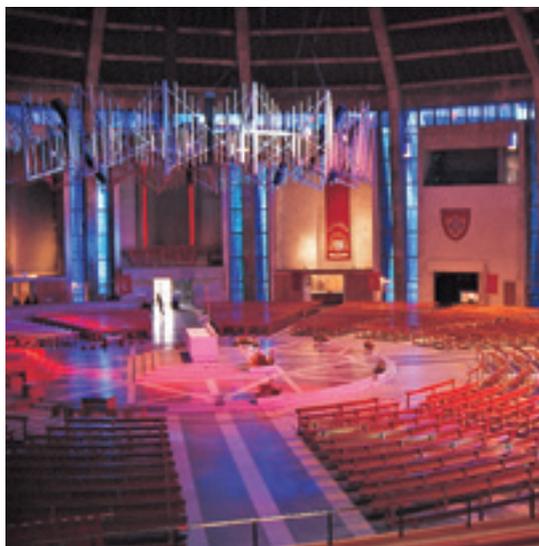
The years 1920 to 1970 – the earlier years of the reforms sparked by the Liturgical Movement – were centred on models of the church related to Eucharistic theology and derived their ecclesiology from that; the body of Christ – gathering for a foretaste of the heavenly banquet – forming the community – shaping the church. The classic expression of this ecclesiology – a circular church with the altar dead centre – is Gibberd’s Metropolitan Cathedral in



12. Liverpool Metropolitan Cathedral: ground floor plan.



13. Liverpool Metropolitan Cathedral: diagrammatic section.



Liverpool cathedral

Liverpool – affectionately known as ‘Paddy’s Wigwam’ – and the limitations are clear: everyone is close and drawn in; everyone has their back to the outside world; and no-one is going anywhere.

In time this closed, bounded model of the church became self-evidently inward-looking, and the attention of the church in the years 1975 to 2015 at least has shifted in the direction of mission and evangelism. It is not that people had stopped coming to church: some forms of worship – cathedral evensong, Advent Processions, candlelit vigils, to name but a few – seemed to grow in appeal. But it did seem that the church which seemed to be saying “Are you in or out? – one of the saved or not?” – did not meet the questioning mood of explorers trying to find a place in a worshipping community. So with a proper sense of humility about whether the church had exclusive rights to access to God, these years have seen more interest in Baptismal theology. The church has explored mission and discipleship, the journey into faith, belonging before believing and the stages on the way and has re-written its baptismal liturgies as it re-shaped its eucharistic liturgy a generation previously. The model of mission has shifted from those who know what God is doing telling those benighted souls who do not what they need to know, towards helping people discover and name what it is that God is doing in their community and celebrate that.

The touchstone of the theology of mission and discipleship is the font – how it is constructed, used and where it is set, tell us a lot about theologies of baptism; how discipling works, how belonging leads to believing; how to celebrate the stages on the way to a lively faith. Round the rim of the font in Portsmouth we set these words from Cyril of Jerusalem’s *Mystagogical Catecheses*:

When you went down into the waters, it was like finding yourself in the dark, and you could see nothing; but when you came up again it was like finding yourself in the day.

That one moment was your death and your birth. That saving water was both your grave and your mother.

We also set the font centrally under the tower in a womb-like position: no-one passing from the nave into the choir can avoid it.

The 1990s saw a conscious rethink not only of the balance between the multiple models of mission (how the church relates to its social context), and of the different strands in the theology of baptism, but also between the concomitant ecclesiologies (how the church understands itself). How successful have we been in re-shaping our baptismal ecclesiology and theology of mission, and can we read that off the fonts we find in churches?

In some churches, the font is most obviously a tomb, and proclaims the Paschal moment of change from death to life. Recalling this once-for-all moment of

death and resurrection – the anamnetic model of *Romans 6* – was central to the revisions in baptismal theology that became current in the 1950s (when Rome revised the Easter Vigil rite) and 1960s, and which became embedded in the initiation rites of the ASB.

But there is another model of the baptismal life. The epicletic theology of *John 3* – that baptism marks a new birth by water and the spirit – turns out to be the older strand¹: that the font is first and foremost a womb; and that baptism is the starting point for exploring the new life in Christ for most people, rather than a seal of sudden conversion – splendid though that is when it happens.

So when I say “Is your church a womb or tomb?”, I am asking a question about whether you incline to one or the other model of the church, its ministry and mission. The answers to these questions can be read off from what you have created in the Church of the Resurrection.

It is how you come to use the Community Church that will reveal the underlying ecclesiology you as a Community embrace.

+David Stancliffe

¹ Dominic Serra discovered this when he analysed the modern revisions made to the Gelasian Prayer over the Water at the Pascal Vigil: see *Worship* 64 (1990), pp 142-156.



The ambo at Kalambaka

Telling the Stories



Sitting in our Church during morning prayer, I am often struck by the thought of how privileged we are. We regularly sit, listening to familiar and time-honoured stories read to us, stage by stage. It is as if we are children again. We are well aware of every bit of the stories, but this does not prevent a kind of gathering excitement as the tale develops. We know what comes next, but none of it must be left out.



Sometimes the day's instalment ends at a very dramatic moment, a sort of cliff-hanger, and we wait until the next day to hear the result.

There are some wonderful moving and human tales in the Old Testament. The family saga of Abraham, Isaac and Jacob reads like an ancient version of *The Archers*. But these stories are different; they are our own family's history, come down to us from our ancestors, passed to us from generation to generation.

When it comes to the stories about Jesus, we are close to our very own chapters in time. What we are listening to are the foundations of our faith: the reason we are hearing them read to us.

Some years ago I asked a Romanian priest where the vast influx of young folk coming into the Church at that time, filling the seminaries and entering the monasteries and convents, had received their faith (during the Communist era teaching children Christianity was not allowed). He said when they asked these young people, the answer, just as it was many years before in Russia, was Grandma. As tiny children they spent time with Grandma and she told them the stories.



This made me realise what an opportunity grandparents have today in our present culture. Many children spend a lot of time with their grandparents, while their parents are at work. There is an amazing invitation here to

hand on the stories of Jesus and the Gospel to those who will never forget them. The Gospels are full of exciting moments which, in their dramatic unfolding, would be loved by children. They would quickly enter the stories – however joyful or sad they might be. The future of the Christian family is in these little ones.



So next time you are looking after these children, realise you could be the channel of faith to the next generation of the Christian family; you are invited to be an apostle and teacher today, handing on the BIG STORY which has been given to you. So, why not just DO IT?!

Simon Holden CR

St Augustine's Children's Home

You would think that with 60 odd kids to deal with at the moment, we had enough on our plate! But, no. We have just decided to take on another 24 in the Children's Home at St Augustine's Mission, Penhalonga.

This Home was built about 30 years ago and given into the care of the CZR Sisters who live on the mission. In recent years it has fallen on hard times. The children are placed in the Home by Social Welfare who are supposed to give a small grant to support them. In fact, Social Welfare has no money so the Home has received no funding from them for years. The diocese has no extra money and the Home suffered also from the recent split in the diocese where it fell between various stools. When I visited in September I found staff had not been paid for months and had (not surprisingly) stopped coming to work. Sr Elizabeth was exhausted from too much work. The boys (basically nice youngsters) were very poorly fed and were running wild. It really was a scandal waiting to happen. So Tariro stepped in. We promised to find staff salaries, improve children's food supplies, make sure they have school fees and appropriate clothing. Then we took a look at the building.



Shopping with the boys

Little maintenance work has been done for years as no one on the mission took responsibility for it. All the toilets and showers were broken. That became our first job. Edwin, my local administrator, found a good plumber in Harare and, working with him, replaced toilets and showers, retiled the walls and floor and repaired the sewerage pipes all in a week. That cost \$7,000 but now the boys have a clean and hygienic environment to live in.

Now there is a long list of other work to do: replace about 25 broken panes of glass, renovate the borehole so we have our own water, repair the leaking roof and replace the ceilings, and put in a solar heated geyser so they can hot water in winter.

Having sorted out the basic need to make the Home a safe and comfortable place for kids we then need to look at the children themselves. They vary in age between 2 and 20. Most have known little affection in their lives. How can we

give them a sense that they are loved, cared for, appreciated and valued? Mostly they feel they are rubbish. We have to change that.

We need to find them clothes that can make them feel good about themselves, a decent TV to keep them entertained in the evenings (otherwise they go out and get into trouble), footballs to play with, outings to give them a change in their boring routines and maybe the chance to stay in other people's homes so they can see what normal family life is like.

They also need to be better motivated (as our children in Harare have been) to do more for themselves, grow better food, create a decent garden and aim to do more in life than they seem capable of at the moment. This is the really exciting part of the project. Turning a battered building into a decent environment for children is necessary; helping disillusioned boys find they are able, loved and loving young people is actually fun.

In all this the Sisters play a key role and with the other members of staff need training in how to bring this about. That's another thing to pay for, but without it the renovations to the building will be wasted.

I can end with a good story: Tatenda Maphosa is one of the boys. When he finished school last year he failed all his exams. What could he do? Edwin suggested he did a chicken rearing course as there is a good market for chickens. He did this and his teachers were very impressed with his commitment and enthusiasm. So as a sign to the other boys that we will help any of them who wants to try, we paid (yes, money again!) for a chicken



Calum

run, 100 baby chicks and the food and vaccines to go with them. Tatenda was thrilled. He has flung himself into this and is doing a superb job with his first batch. Baby chicks have a great tendency to lie down and die. So far none of his have done so. Quite soon he will start slaughtering and selling them. With luck he will make enough to keep the project going and make a small profit for himself. I can't wait to see it for myself next month!

Nicolas Stebbing CR

Flying Love's Flag: Making Christ's Presence Known



In the Christmas season many churches are decorated with some marvellously artistic displays depicting the Nativity of our Lord Jesus Christ. First an empty manger is set up with Mary and Joseph flanking it waiting in eager anticipation. Soon the vacant centrepiece is filled when the infant Jesus is placed in the crib, and this is accompanied by the arrival of angels, shepherds and then the wise men each being added to the scene. But that inspirational scene so carefully arranged in our churches does not stay there on public display all year, and eventually the figurines are packed up and put away until next year. After the Christmas crib is dismantled, how is the ongoing presence of Jesus made visible to people who visit your church? How is the presence of such a VIP made known?

Whenever Queen Elizabeth II is in residence at Buckingham Palace, there is a flag flying to signify her presence in that stately home. That flag atop her palace is a public statement that our Queen is present with us, residing in our midst. After the infant Jesus is put away in storage when the Christmas crib is taken down, how is his presence manifest? The residence of God is in our hearts, and scripture comforts us with his words of assurance: "I will never leave you or forsake you." (*Hebrews 13:5*) Although Her Majesty may leave Buckingham

Palace for one of her other places of residence, yet God will never take down the flag and depart from us.

Personally reassuring as that is, I wonder if people around us can recognise that God is in residence within us based upon the way that we behave towards other people? If God is within us, then that ought to show on the outside, but I must admit that my own actions fall far short of faithfully flying the flag of God's presence, as too often love is lacking in my words or in my behaviour. Being "imitators of God," as St. Paul calls us to be in Ephesians, means that love, joy, peace, patience, kindness, goodness, gentleness and self-control will be displayed within us as reflections of the God in whose image we are made.

Even though the Christmas cribs soon shall be taken down and put away, let us continue to fly the flag of God's presence – his love – so that others can see him through us and know that the King of Heaven always is in residence in our lives.

Dennis Berk CR

Oblates of CR

What is an oblate? As I have only recently become chaplain to the oblates I am still trying to answer that question. Those who have lived it out for many years will no doubt wish to correct me. However, oblates are a bit of an unknown quantity even amongst those who know us well. CR oblates are actually somewhat unique: most religious communities have a kind of extended family who go under various names as Companions, Tertiaries, Associates, Friends and Oblates. We, of course have Companions, Friends, and Oblates. But the most notable characteristic of our oblates, which marks them out I think from oblates of other communities is that they have to be celibate. Not just unmarried or single, but recognising a vocation from God to be celibate. This of course means they are close to us in that they share with us a vocation to celibacy.

That celibate vocation helps to identify them with the religious life, as living out a form of religious life in the world. Their life is well structured, according to their own rules. They commit themselves to an appropriate form of simplicity of life. They wear a cross similar to our own. And when they come to visit us they are welcomed into choir. Most of the oblates are priests, but not all. It has proved perfectly possible for laymen to be oblates as it has proved good for laymen to be Brethren in Community.

Why do men become oblates? Probably each would give a slightly different story; this is certainly not a case of 'one size fits all'! Some recognise that for one

reason or another they will be single and wish to make something more positive of that by committing themselves to celibacy for the sake of the Kingdom. Some actually wish to join the Community but for one reason or another cannot yet do so; being an oblate is a way for them to live out the Community's vocation within the constraints of their life until circumstances change. Three of our present Brethren were once oblates. All of them see in CR a way of life to which they wish to be joined. It may be the prayer, the commitment to liturgy, the common life or some mysterious CR-ness which attracts them. By being oblates they are able to draw on this CR character and in an appropriate way carry our charism into the world.

It is not, of course, a one way relationship. We enjoy it when our oblates visit us. They are our friends, our brothers even; we have a shared history and we enjoy talking about it. Oblates join us in choir and it is always nice to feel choir is a bit fuller and there are others helping us with this great Work of God. Oblates also experience other segments of life, many of which are quite different from our own. We need to know about their experience and to learn about a changing world. One for instance is a school chaplain; another is an army chaplain. Both deal with young people of very different kinds from the kind of people who visit us here! One oblate is a priest in Myanmar; another is a hermit in the wilds of middle England. A hospital chaplain, a social worker, a couple of parish priests and several who are retired make up the rest of our company. As our own numbers prevent us from going out into the wider Church in the way we once did our oblates represent a small but significant witness to the charism of CR's life, to present the Risen Christ to a constantly changing world.

We have three probationer oblates who deserve our special prayers: Fr Barry Orford who will soon make his oblation, Kent Middleton, a student at St Michael's, Llandaff and Fr Andrew Bain, a parish priest in Edinburgh. Perhaps one or two who read this may feel they too should explore this way of recognising God's call in their life?

Nicolas Stebbing CR



Companions and the War

As many of you know I have been researching the activities of CR Fathers during WWI. The work is fascinating and as I look at the material I realise that the task is probably bigger than anything that I could cope with. I originally thought in terms of Fathers going out as Chaplains, RAMC or with the YMCA but of course there were also all the works in England, SA and Rhodesia. There are the sermons all with wartime themes. I will have to trim my cloth and probably just concentrate on our involvement with the forces but I am only exploring possibilities at the moment and finding it exciting.

One question that has raised its head is ‘What were the Companions doing in the War?’

Given the great number of Fraternity associations in existence in the war years it is reasonable to assume that Companions shared in the hardships, bereavements and sacrifices of the nation. It is also reasonable to suppose that many Companions joined the armed forces and that some must have died on the battlefield. Of the last category we know of only one – John Walton Bamber for whom Waldegrave Hart wrote a very fine obituary in the Michaelmas edition of CRQ 1916. John was a young South African. He had been head server in Maritzburg Cathedral and seems to have been popular and beloved in his home town. At the outbreak of WWI he was a student at St Augustine’s Canterbury which at that time was a theological college training men for the ministry throughout the British Empire. Waldegrave writes:

“And then, he who had simply and readily obeyed his Master’s call found it the most natural thing in the world, in spite of his intense dislike of war, to follow the example of so many of our best and join the army.”

He carried his Christian life into the army where he was cheerful and encouraging to the men under his command. On his last Easter in England he led thirty of his men to the Altar. Waldegrave quotes from one of his letters:

“Having in view the one great Sacrifice, we may regard our sacrifices in the trenches as part of our priestly function. For the part of God’s people in the Holy Eucharist is to offer our souls and bodies with that Perfect Sacrifice. “

Waldegrave Hart concludes his obituary:

“The young lieutenant, who had borne with cheerfulness the common hardships of the campaign, was killed on July 1st, while bravely leading his company into action. “Go and do right nobly”. Such had been his bishop’s bidding; and to the utmost of his power Jack Bamber obeyed it. His was a wonderful life – the life of the Christian who makes visible the invisible Christ. May he rest in peace.

Meanwhile on the home front the Companions were doing their bit to support the Community in time honoured ways. So we find this formidable notice about the Mirfield Needlework Association:

The Mirfield Needlework Association: We are requested by the Organising President of this Association to ask all members whose contributions are overdue to send them to her as soon as possible. If only every member would bear carefully in mind that such contributions should be sent *not later than Lady Day* in each year, much unnecessary work would be prevented ... It has been decided that during the war stress, one item may be sent instead of two by all who feel that they cannot at present do more.

I hate to think what happened to anyone whose work failed to meet the deadline. For over a decade of the last century four redoubtable ladies manned the CR stall at the annual Sale of Work in London for to aid the mission of the Church. I have not completed my research on this yet but I suspect that Miss Bickersteth was the sister of Cyril Bickersteth and Miss Harvey the sister of Clyde Harvey – both Brethren of CR. Lady Dunluce would appear to have been a friend or relative of Henry Alston CR whose initials appear on a magnificent Georgian silver cup (bearing the coat of arms of the Dunluce family) that was auctioned last year. The fourth member of the quartet was a Mrs Lionel Ford. I have not yet found out anything about her but there was a Lionel in the Community at that time and she may have been an in-law. Whatever the case, these ladies laboured long and hard to make their stall successful. In the first year of the war the London Sale of Work was cancelled (this was the boldest headline in CRQ in 1914) but thereafter it was held every year and continued into peace time. Here is the advertisement for Michaelmas 1916:

All friends of the Community are especially invited to remember the CR Stall (No 19) at the Mission Sale for Church Work at home and abroad, which will be held in the Horticultural Hall, Vincent Square, Westminster, on Thursday and Friday, November 23rd and 24th, from 12 to 5.30pm. The following ladies have again kindly consented to be our stallholders:- Lady Dunluce, Mrs Lionel Ford, Miss Bickersteth, and Miss HR Harvey. It is hoped that our friends will all do their utmost to make this stall as big a success as any at the Sale.

How is this to be done? The answer is obvious! Please send a good supply of saleable articles. Tell all your friends and acquaintances as much as you can about what is bright and attractive about the Sale, and make a point, at least, of coming yourselves, if you cannot bring with you a large party with full purses.

But what is meant by “saleable articles”? There is sure to be considerable demand for comforts for our soldiers and sailors (not food), and also for aprons and overalls for workers, besides all kinds of useful garments. Foreign articles and curios are also much sought after and quickly bought (can anybody oblige with a Zeppelin or two?)

Further information from Miss HR Harvey and Miss Bickersteth.

That's the spirit! I wish I had the writer on the auction team.

In Michaelmas CRQ 1917 there are 175 branches of the Fraternity recorded. In each edition Quarterly there are reports of several branches having met. At the end of the Fraternity Notes in the Michaelmas 1917 CRQ we read:

The total sum received from the Branches during the quarter amounts to £265 5s 4d (including £49 10s 9d for the Midsummer quarter received after the June CR was printed). Of this sum £8 0s 8d is earmarked for College Maintenance; £1 2s 0d for College extension; £17 3s 6d for South African work; and £4 15s 9d for London Priory.

If we multiply these sums by 40 we would get some idea in today's terms of the amazing generosity of Companions. That generosity is maintained among today's Companions though we are much fewer in number and perhaps not so young as once we were. Numbers applying to join the Companions and numbers being received after probation are showing signs of growth and I am in discussions with a group hoping to found a new association. Please pray for growth in the whole CR family and let us hope that Ms Bickersteth, Lady Dunluce et al are still doing their bit for us in another place.

John Gribben CR



Companions CR

R.I.P.

Margherita Trump
+Mark Wood

New Companions

Arthur Bell, Geoffrey Berry and Kirtley Yearwood.

Michaelmas Gardening Holiday

“Someone younger than you ought to be doing that. You ought to be sitting in front of the television with your feet up.”

So said a dog-walker as he passed in front of the House of the Resurrection when I was considering how much of overgrown buddleia to demolish.

My first thought was, “How boring!” then, “Why did he say it?” Walker and dog moved on quickly, out of view. Admittedly I was holding a garden fork which would not pierce the very dry caked soil. I used it for raking up twigs.

This golden opportunity to live for a few days with the CR family, and share discussion and fun as well as the prayer life and beautiful flow of daily worship, without the restrictions of formal retreat, was not to be missed. The chance to discover treasures in the guest house library gave me plenty of ideas for further reading – returning home to my Liddell & Scott to research the derivation of ‘Perirrhaterium’ (do the brethren use that title for the holy water sprinkler?!) – too long a word for most crossword grids.

My hope is to continue open to God’s guidance in my life, listening to and caring for my many contacts. The extra strength and joy received through not only worship and quiet but also the brethren’s gentle kindness and guidance gives me that hope. This not-so-ancient widow, who can still clear brambles, yearns to learn more and journey into God’s love.

Catherine Hardy

The next Gardening Holidays with CR are March 15th - 19th and May 31st to June 4th. For details, see the ‘What’s On’ leaflet enclosed with CRQ Review.

A Letter from Andrew Davies

In its early years, the Quarterly had a surprisingly financial focus. For the first forty years or so, each issue itemised donors, appealed for specific items (and recognised their receipt) and set out the Community's needs for the coming year. Building the College, maintaining the students, establishing works in South Africa and London and opening the Hostel in Leeds all featured prominently. The faith of the Community in its supporters – and their reciprocal faith in CR's works – was rewarded if not amply then certainly generously.

From the beginning, the Community has been conscious that to fulfil its mission – and to serve God to something approaching its full potential – there is an unfortunate need to pay attention to its finances. Indeed when an appeal booklet was produced for works to the College in 1908, interested parties were charged to receive a copy. The first issue of the Quarterly (Lady Day 1903) concluded with the 'Form of Bequest' subsequently reproduced for more than 100 years.

Today the Community continues to rely on and give thanks for the generosity of its supporters. Work to restore the Church has been largely completed, enabling more people each year to share in the Community's prayer and worship as well as hosting other services and concerts. Welcome and hospitality to ever-increasing numbers of retreatants, visitors, schools, parishes and others as well as the work of the Mirfield Centre are underpinned by voluntary giving.

We are grateful to all those who support the Community through prayer, through giving and through practical help. While recognising that there are pressures from many directions, we ask that you consider making a regular gift to the Community in support of its works now and in the future. The back cover of this Quarterly sets out ways in which you might consider giving, and our Bursary team are always happy to offer help and advice.

With thanks for your support and prayers and best wishes for 2015.

Andrew Davies
Director of Fundraising



SEEKING GOD IN WORSHIP AND PRAYER

10.30am Talk on Vocation

12 noon Festival Mass *preacher - Fr Eric CR*

Afternoon Activities:

Stations of Salvation Pilgrimage

Talk on Forgiveness - *Fr Simon CR*

Prayer before the Blessed Sacrament

Confessions

Prayer of Healing and Anointing

Book Stall and Plant Stall

Treasure Hunt for young and old

4.15pm Benediction

5.00pm Solemn Evensong

Refreshments available throughout the day

CR

11 JULY 2015

FESTIVAL DAY

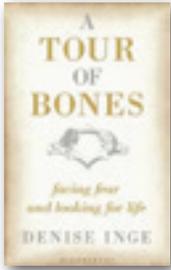
**Let us know if you are coming! Parish groups especially welcome.
Pre-booked cooked lunches available - help us to be able to cater
on the day by booking through the website:**

<http://www.mirfieldcommunity.org.uk/festival2015>

or contact the Festival Brother directly: email: community@mirfield.org.uk
tel: 01924 483349

Book Reviews

A Tour of Bones, facing fear and looking for life. Denise Inge.
Bloomsbury. 2014. £16.99. Isbn 9781472913074



Wanting like a God by Denise Inge arrived for the Shop and looking at its unintentionally gruesome cover I thought, “It’ll never sell”, but far from it, a Traherne enthusiast snapped it up – and about the same time *A Tour of Bones* arrived for review. The two books are indeed complementary. For the ‘*Wanting*’ image may actually be an illustration of God creating himself as *wanting*, - having a lack - and becoming man - which indeed is an uncomfortable and disturbing affair: made of clay and vulnerable. Traherne, Denise wrote, “takes you on unexpected interior journeys into desire and lack, infinity, time and eternity”.

A Tour of Bones is a very important and wonderful way of counteracting one of the saddest aspects of contemporary life, when far too many people are into almost total denial of the fact of death. Death is just tidied away. But our Christian hope is of *life after death*. Indeed the word *Cemetery* comes from the Greek for *Sleeping Place*. Visitors to CR see how the crosses in our graveyard have their inscriptions partly in Latin, abbreviated. Nat=*natus*=born; Prof=*professus*=professed. Ob=*obitus*= departed. Christians do not die, they depart – for another life, a life that is life indeed, when “we shall be like him, for we shall see him as he is.” (1 John 3:2)

When John Inge was appointed Bishop of Worcester in 2008, the family moved into a house built on top of a medieval charnel-house. Discomfited by the thought of having to live over other people’s bones, Denise characteristically addressed her fears full on, as really brave people do – they are not fearless, they confront their fears. She embarked on a tour of charnel houses in Europe and on a journey into the meaning of the bones themselves. “From the belly of our house I began a kind of quest into fear so that I might overcome it and learn about living life unfrightened.”

Four European charnel houses are visited and described: Czermna - Poland, Sedlec - Czech Republic, Hallstadt - Austria, Naters - Switzerland. The history of Europe, so different to our island one, unfolds. At Czermna, the local parish priest collected up mass burials of the Thirty Years War (1618-48) and three Silesian wars (1740-63) and of local people who died from cholera and starvation that followed the wars. Starting in 1778, completed in 1804, 24,000 skulls were collected and honoured at last.



Hallstadt's necropolis, discovered in 1846, has 1000 Bronze Age burials complete with well- preserved remains and artefacts. To this has been added a modern necropolis, where local people visit their friends' and relatives' skulls, painted, decorated and named.

At Naters the living also visit departed loved ones in their charnel house. Today, our beliefs tend toward *life after death*, but a more biblical faith looks forward to the *resurrection of the body*, and theologians worked out that at a minimum, skull and tibia are required.

In her summing up, Denise finds that “where the medieval mind took particular care of human remains in the fear of eternal judgement, the modern mind looks for solutions that combat the **fear of ultimate meaninglessness**,” woodland burials among others. Denise's **tour of bones** was for her an exploration of the fears and shadows, in which we shrink from our mortality. And before her book was done, her illness came, and she found she was examining her own mortality. The charnel-houses themselves stirred her to 'life-enriching responses'. She was surprised to find that preparing to live and preparing to die were the same thing. She remained an Easter Christian in all she thought and did.

“What seems so strange to me is that I wrote almost every word of this book before I was diagnosed with cancer. Did meditating on mortality somehow conjure the disease? I don't think so. But I think in some ways it prepared me for it. Contemplating mortality is not about being prepared to die, it is about being prepared to live. And that is what I am doing now, more freely and more fully than I have since childhood. The cancer has not made life more precious – that would make it seem like something fragile to be locked away in a cupboard. No it has made it more delicious.”

She had just finished revising the manuscript when she died ... on Easter Day, the day of resurrection. She believed in that resurrection fervently – though she did not want to die, because she wanted to be here to care for her precious girls. (She also wanted, she said that very morning, to write another book which was less about herself and more about God.)

Antony Grant CR



This book is available from the Retreat House Shop, or from our online bookshop: www.monastery-stay.co.uk/shop
Or email theshop@mirfield.org.uk

Details of Denise Inge's books about Traherne:



Wanting Like a God: Desire and Freedom in Thomas Traherne.

Denise Inge. SCM. 2009. ISBN 13: 9780334041474



Happiness and Holiness: Thomas Traherne and His Writings.

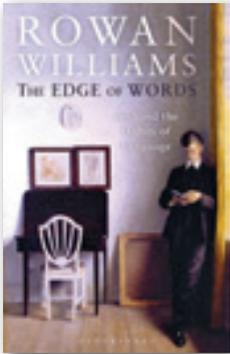
Denise Inge, Canterbury Press Norwich. 2008. ISBN 13: 9781853117893

The Golden Age of Spiritual writing, Thomas Traherne, Poetry and Prose.

Denise Inge, SPCK, 2002. ISBN 10: 0281054681 ISBN 13: 9780281054688

The Edge of Words: God and the Habits of Language.

Rowan Williams. Bloomsbury. 2014. Isbn 9781472910431. £20.



There is something of an irony that a book which celebrates the organic fluidity of language, and the open, unfinished nature of speech and conversation, should take the form of a static written text. *The Edge of Words: God and the Habits of Language* is Rowan Williams' first book since standing down as Archbishop of Canterbury, and is based on the material he presented in the 2013 Gifford Lectures. In the light of his subject, it would be interesting to see whether there is a difference in substance between the spoken delivery of the lectures and the written form of the published book. Certainly

there are ways in which the lecture style shows itself: whilst Williams' content is as wide-ranging and deep as ever, his prose has a freshness, an accessibility and a lightness of touch which is perhaps more associated with the spoken word. But there is also a sense in which we are missing the original audience's opportunity to continue the dialogue and ask the questions which the lectures raise for us.

In order to understand Rowan Williams' purpose in *The Edge of Words*, it is probably worth providing a brief background note to the Gifford Lectures. These were endowed by Adam Lord Gifford (1820–1887), a senator of the College of Justice in Scotland, with the specific purpose of providing an annual opportunity for the discussion of natural theology in one of the four historic Scottish Universities: Edinburgh, Glasgow, St Andrews and Aberdeen. Lord Gifford hoped and intended that they would “promote and diffuse the study of Natural Theology in the widest sense of the term—in other words, the

knowledge of God.”

The emphasis which natural theology places on human reason, sense perception and the observation of the natural world as the means of proving and understanding the existence of God, as opposed to proving and understanding it through divine revelation, makes for a book which is essentially philosophical and anthropological in tone. Despite the mention of God in the title, there is a question about how explicitly theological it is. Williams himself acknowledges this in his concluding paragraph, in which he describes the preceding chapters as “the preparatory work for theology” and suggests the possibility of a “theological sequel”. Nonetheless, with or without overt references to God, this is a remarkably rich resource for exploring a key element of God’s creation: human beings and their use of language.

Some of the chapters do tackle theological themes head on, but there are others which are more indebted to language theory and semiotics. *The Edge of Words* begins, as might be expected, with Wittgenstein, but also engages with science, music and literature, drawing on authors as diverse as James Joyce and Charles Dickens, as well as the ever-present Augustine and Aquinas. No prior academic knowledge is assumed, but in order to make the connections between the habits of secular language and the nature of God, a passing acquaintance with ideas about language in a specifically Christian context might be helpful.

There is very little of Logos theory, and nothing of, for example, the references to singing and speaking which we find in the psalms. But they are not necessary to Williams’ thesis, and it is refreshing that he has avoided the obvious. Nonetheless, perhaps these are some of the areas which could provide a continuation of the dialogue begun by this book. Similarly, its examination of the symbolic nature of language could easily inspire a reader into a discussion of the use of symbol more generally in Christianity.

The final chapter of *The Edge of Words*, entitled ‘Saying the unsayable’ seeks to explore silence, moving away from a definition of a negative absence of speech, towards a positive framework from which speech can be differentiated and defined. There are surely echoes here of another recent publication from the Gifford Lectures, Diarmaid MacCulloch’s *Silence: a Christian History*, published in 2013, and based on his 2006 Gifford lecture series. Williams touches on some of the same issues: denial, power, spiritual fulfilment. But whereas MacCulloch traces an essentially chronological (although equally impressively wide-ranging and thought-provoking) narrative, Williams is altogether more complex and nuanced in deconstructing assumptions about presence and absence, and celebrating the relationship between silence and language. Finally, he concludes with a *tour de force* which knits together

language and embodiment and the challenge of verbalising what it means not just to believe in God, but to be human. As we celebrate Christmas and Epiphanytide, this is a challenge for us all.

Rowena Pailing

College of the Resurrection

Practicing Silence: new and selected verses *Bonnie Thurston*

Paraclete Press www.paracletepress.com ISBN 9781612615615



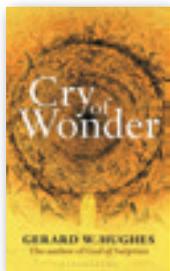
Publishers of contemporary poetry are not eager to print collections with explicitly spiritual or religious themes. These ‘verses’ by Bonnie Thurston which ‘bear witness to Benedictine life’ are therefore welcome.

The poems are interestingly grouped, each section being prefaced by a quotation from the Rule of St Benedict. The writer states, with honesty, that ‘Although its “literary form” is poetry, this is a book about the spiritual life.’ Reminiscent perhaps of Joyce Rupp, and lacking the depth and poetic craft of a poet such as Mary Oliver, these verses are one woman’s reflections on her exploration of monastic spirituality. Through her poems the writer offers a way of listening to the Spirit which some will appreciate. I especially liked the final piece in the book - ‘Little Rule for a Minor Hermitage’ - which supports and enables a monastic way of living in ‘ordinary’ life, and I am grateful to Bonnie Thurston for that.

Maggie Jackson

Maggie is a Spiritual Director, Retreat Guide at CR, and Poet

Cry of Wonder: Gerry W. Hughes. Bloomsbury 2014. £12.99 (pbk)



In his Spiritual Exercises St Ignatius of Loyola invites the retreatant to “a cry of wonder...that God has permitted me to live, and sustained me in life” despite the evil of my life and the evil that surrounds me. In this his last book Gerry Hughes reflects on much of the evil in the world, the violence, the lies and deceits that cover up our dishonest actions, the disaster that awaits us through climate change, war against terror and also the failure of his own Roman Catholic church to take forward



the promises of Vatican 2 and give her people the freedom to think and the courage to live out the Gospel as Jesus himself offered it. Yet despite that Gerry is filled with joy. This is still such a wonderful world and has such wonderful people in it.

Gerry is passionate about unity – of the different Christian churches and of all humankind. He is not passionate because he thinks he ought to be but because he loves it so much when it does happen. He is a campaigner for peace who has found that other campaigners for peace are among the most delightful, interesting and committed people he knows.

Much of the material in this book is not new. Many stories and ideas have appeared in previous books. That doesn't matter as they were good to start with. Here, however, he wants us to move deeper, to reflect on the stories of our own lives and let their significance strike deep into us. We are divided people: our rational or conceptual processes think they control us but they don't. There are deep emotions and spiritual senses to which we pay no attention. We must pay attention if we are to be fit to meet the challenges of this world we live in.

Gerry is not comfortable to read. He speaks gospel truths in a way that makes you think you must act on them exactly as they are, not carefully modified to make them safe. He points out the illogicality of thinking violence can stop violence, when all the evidence of history, recent and remote proves exactly the opposite, as the tragic conflict in Syria and Iraq is proving to us today. He is not simplistic or naïve about this but insists that if violence is not going to work then some other way must be found and that way is in ourselves. In a haunting chapter entitled "What can we little people do?" he points out it is **only** us little people who can do anything. First, we must make peace in our own hearts; we must confront the fears that breed violence. We must let the peace of God drive them away. Then we will not be manipulated by Governments or by UKIP to consent to violent and divisive policies. Instead Governments will have to listen to us. In the end politicians do listen to the little people because they can vote. If enough little people let love drive out fear the politicians would have to change. What are we Christians waiting for? Why don't our leaders take us down this road?

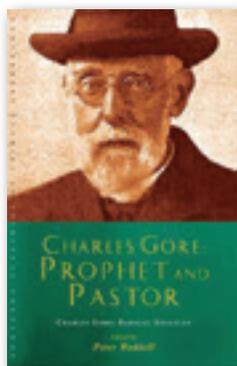
Gerry urges us also not to pay attention to the experts who surround us with highly edited information based on their own fears and private agendas. We need to trust our own experience; trust the Holy Spirit who guides each one of us and act in conformity with what Jesus teaches us. If the Church can't have the confidence to do that, who can?

Gerry died just two days before I wrote this review. Thousands of people who have known him will thank God for this extraordinary, courageous, inspiring Jesuit whose words remain to disturb and excite us, though his spirit has gone to God.

Nicolas Stebbing CR

Charles Gore: Radical Anglican. *Edited by Peter Waddell.*

Canterbury Press Norwich, 2014. Pbk. £25.00. Isbn 9781848256545



Charles Gore (1853-1932), Founder of CR and bishop successively of Worcester, Birmingham and Oxford, was a prolific writer, and in this book Peter Waddell has compiled a selection of Gore's published writings. Within a comparatively short compass of 184 pages, Waddell has made a judicious choice, and has arranged extracts of Gore's writing under seven broad chapter headings: God, Jesus Christ, The Church and Sacraments, Being Anglican, The Bible, Ethics and Politics, and Spirituality. Waddell admits that the final chapter is something of a miscellany and that all that engaged Gore's mind came

under the category of 'Spirituality.'

Waddell's appreciation of his subject shines through in an extended Introduction. This section helpfully places Gore's writing in its context and helps the reader to see the issues of the day and the intellectual climate in which Gore wrote. Gore was, of course, a man of his times. He took a rigorous and unyielding position, for example, on the re-marriage of divorcees in church, and on birth control. It is often said that the Church today is in crisis, but being reminded of what were two controversial and divisive topics, which preoccupied two successive Lambeth Conferences, it could be argued that the history of the modern Church is a history of crises. Undoubtedly Gore was caught up in the preoccupations of his own day, but he was also a person of singular insight and vision. In this year, as we celebrate the centenary of the outbreak of World War 1, it was good to read what Gore wrote about the dangers of aggressive militarism and the causes of war (see pages 157-160). In our own day, preoccupied as we are with issues of sexuality, it is interesting to read what Gore had to say about the social evils of poverty and deprivation, and to be reminded that the New Testament has more to say about wealth and poverty than it does about sex!

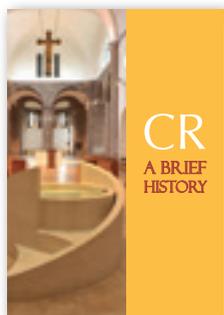
Gore certainly said and wrote some radical things, not least about the common good, but all this issued from a strong sense of the importance of the Church and her sacramental life. It was this which led him to found CR to be a model of radical discipleship, and to write substantially on the corporate dimension of Christian life, witness and worship. Theologically, Gore is best known for his *kenotic* view of the incarnation, a model of seeing the incarnation in terms of the Christ hymn in Philippians Chapter 2.5, that speaks of Christ ‘emptying himself’ and taking our human form (see extract from *Lux Mundi*, pp125/6). It is unfortunate that some later authors have exaggerated this understanding, and have presented the incarnation as if it were the evacuation of divinity. Gore actually took a more nuanced view and reiterated the orthodox view of incarnation as the eternal Word of God taking our human nature in Christ. Writing later on the incarnation, Gore asserted that ‘Jesus Christ, the Son of God incarnate, was and is, at every moment and in every act, both God and man, personally God made man.’ (p.48) This sentence is an excellent example of the clarity of thought and the precision of language that Gore was capable of. There are extracts in this book that the reader may well find to be a little mannered and laborious. But on the whole it is worth persisting, and there are elements that we need to hear today, not least in those passages where Gore underlines the importance of doctrine and the patterning of Christian belief. For some readers there may well be some surprises, not least in those writings that demonstrate Gore’s loyalty, albeit a critical loyalty, to the Church of England as a reformed catholic church. The influence of the Oxford Movement is there to be seen, not least in Gore’s uncompromising emphasis on apostolic succession and episcopal ministry, but he also, and again surprisingly, honoured the radical Reformation bishop, Hugh Latimer, for his critique of religiosity and his prophetic demand for social justice (pp 91-93). In many ways an enigmatic, almost contradictory figure, Gore was a man of deep convictions and searching intellect. His sacramental view of Christian discipleship led him to see that the aim of Christian life was the forming of Christian character, the working out of the mystery of ‘Christ in you, the hope of glory’ (see extracts on pp.42, and 65).

We are certainly indebted to Peter Waddell for compiling what is in effect a ‘Gore Reader’. Gore is undoubtedly a key figure in modern Anglican history and theology. And in this selection of his writings, Waddell provides a brief note for each extract, giving the reader a helpful and reliable steer through the passage. It is good to hear Gore’s voice in this book, and to be reminded of the expansive range of his theological, moral, and social interests and causes.

Christopher Irvine
Canterbury Cathedral

The Community of the Resurrection A Brief History

Mirfield Publications, 26pp 2013. £3.50



The most obvious point to make in reviewing this little book is that there is no possible basis for comparison with the 1992 centenary history of the Community by Alan Wilkinson. There is a basis for comparison with the booklet about CR, comprising annotated photographs, which in days gone by was available for purchase by visitors to Mirfield. I happened to visit Mirfield in 1968 with a school group, and as this booklet had just gone into a new edition each member of the group received a free copy of the previous edition. I kept mine for years.

What improvement then is *CR A Brief History* over the earlier series of booklets? It is more historically focused, and gives background to the work of CR which would not have featured in a merely photographic account. Such background includes details of the lives of Charles Gore and Walter Frere. The chapter 'CR Today' gives an account of the transition of CR from being a large community, with 60 or more members and having branch houses both in England and internationally, to the present day when there is only the mother house which is home to about 20 brethren. This part of the book is pleasingly free from negative thinking, emphasising as it does the current activity of CR including the Mirfield Centre and the College. The group photograph of current members of the Community at the back of the book is very effective. I thought that choice of the other illustrations – the church at Penhalonga and the priory at Rosettenville – was a little arbitrary.

Clifford Jones.

A former student of the Leeds Hostel,
now an adjunct professor at Federation University Australia

This book is available from the Retreat House Shop, or from
our online bookshop: www.monastery-stay.co.uk/shop
Or email theshop@mirfield.org.uk



MIRFIELD
BOOKSHOP

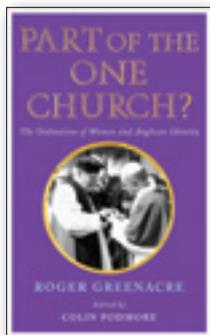
Part of the One Church? The Ordination of Women and Anglican Identity.

Roger Greenacre. Edited by *Colin Podmore.*

Canterbury Press, 2014. ISBN 978 1 84825 627 9. PB 252pp. £24.99

The Declaration of Assent is to be made by all the clergy of the Church of England before their ordination and before taking up any office. The Preface,

which is read before the Declaration begins with the words, “The Church of England is part of the One, Holy, Catholic and Apostolic Church.” This collection of the late Canon Roger Greenacre’s writings and speeches places a question mark against the claim made in the Preface. The decision to ordain women to the priesthood and episcopate, against the conviction of the bishops of the greater part of the Church, the Roman Catholic and Orthodox hierarchies, was, he believed, lacking in authority and contrary to the search for full unity. Greenacre died before the General Synod approved the consecration of women to the episcopate so he did not have to decide whether to become a Roman Catholic, although with others who share his conviction he might have felt the Bishops’ Declaration to be included in the Act permitting women to become bishops, offers sufficient safeguards to have allowed him to remain in the Church of England.



Canon Roger Greenacre prepared for the priesthood at the College of the Resurrection, Mirfield, in 1952-54. In 1962-64 he spent the academic year at the Catholic University of Louvain as the Archbishop of Canterbury’s priest student. From 1965 to 75 he was the Chaplain of St George’s, Paris, and from 1975 to 2000 a Residentiary Canon of Chichester Cathedral. In 2000 he became priest in charge of the chaplaincy at Beaulieu-sur-Mer. Throughout his long ministry he was an ardent and influential proponent of ecumenism, particularly in communication with Roman Catholics in France, Belgium and England.

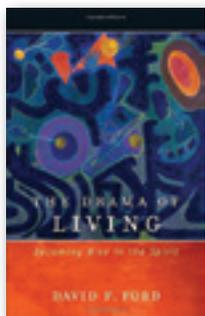
In Canon Greenacre’s opinion the ordination of women was not an impossibility but that such a serious change in Catholic Order requires the approval of the whole Church. Furthermore the decision of the General Synod to make this change raises questions about the claim of the Church of England to be part of the One Catholic Church. It had as it were cut itself adrift and lost its identity. General Synod had accepted the final report of ARCIC 1 (the Anglican Roman Catholic International Commission) which recognised the authority of the Bishop of Rome to guard the unity of the Church but it had rejected his warning that to ordain women was to create a serious obstacle to the quest for unity.

Colin Podmore, the Director of Forward in Faith, provides an masterly, lengthy introduction to this lucid collection of speeches, essays, sermons and letters. They are an important contribution to an issue which remains a serious source of division between Christians. Whatever view one takes, Canon Greenacre’s thought deserves to be studied. The Declaration of the

House of Bishops states, “Since it continues to share the historic episcopate with other Churches, including the Roman Catholic Church, the Orthodox Church and those provinces of the Anglican Communion which continue to ordain only men as priests or bishops, the Church of England acknowledges that its own clear decision on ministry and gender is set within a broader process of discernment within the Anglican Communion and the whole Church of God.”

Crispin Harrison CR

The Drama of Living. Becoming Wise in the Spirit. *David F. Ford.*
Canterbury Press. Pbk. 215p. Isbn 9781848255388.



This is a very fine book indeed and it would take many paragraphs to say what it is about. That means it is complex and requires attention; it is not something to read by the fire at the end of a long day. Professor Ford uses the word ‘polyphony’ quite a lot. That is what the book is too, for he creates polyphony in his parallel use of Saint John’s gospel and wonderful contemporary poetry by his friend Micheal O’Siadhail, together with much personal thinking and experience – to say nothing of the remarkable polyphony created by jazz music expounded by experts. The gospel and the poetry can be read again and again; the jazz improvisation can only be heard once.

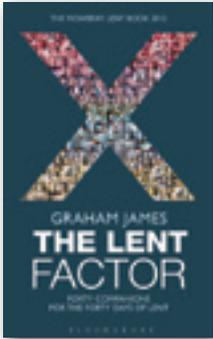
So I am not going to spoil the book by trying in a few very unworthy sentences to say what it is about, except for one word:- **Love**. It is not a book to be kept on a shelf, it should be in the place where you pray, to be picked up and pondered. On one side is the lifetime of study of the gospel, and on the other the wonderful insights of the poet, connected by all sorts of incidents from Professor Ford’s very full life. **LOVE** permeates the gospel and the poetry. Michael Ramsey talked often about **GLORY** especially in the gospels and the life of Jesus. **GLORY** is all to do with God revealing himself in many ways, and the two, for me, become linked in this exposition. **LOVE** is a manifestation of the **GLORY** of God in all the ways that we find it.

I know this to be a feeble review of a strong book but if I manage to whet your appetite I shall be more than pleased.

Aidan Mayoss CR

The Lent Factor. Forty companions for the forty days of Lent.

Graham James. Bloomsbury. 2014. £9.99. Isbn 9781408184042.



Considering that Bishop Graham is CR's Visitor, it is difficult not to be accused of toadyism when reviewing this book. It really is cram full of insights about a variety of people, small and great. Anyone wanting to know about the Church of England, anyone wondering if they are called to the ministry, anyone asking why some people are made bishops and some are not, anyone asking if Christians are to be concerned with other human beings or just with God, can learn a lot from this book. The book makes clear that being a Christian, even more being ordained, most of all being a bishop, is about interest, concern, love, for other people: not about power, authority, correctness, certainty.

Here are linked 40 Bible references, 40 prayers, and 40 brief (c.7 pages) and compelling biographies. Many are well enough known, but all add fresh information – especially about Bishop Graham and his own family and journey of faith. All 40 are departed this life, but about half of them were known to Bishop Graham. The most moving is about the death of his baby. In this country poor bereaved parents are in a quandary. Bishop James says: “Whenever we are asked how many children we have, Julie and I feel guilty not to include Victoria. But when we do and mention that she has died, you can often see the other person doesn't quite know how to respond.” But in Africa, if people ask you about your family, you give all the names and then add, ‘but so and so have died’. They are, always, part of the family.”

Antony Grant CR



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*Anglican Religious
Leaders meeting at
Mirfield October 2014*



Epiphany Crib

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

Oswin Gartside CR ogartside@mirfield.org.uk

Antony Grant CR agrants@mirfield.org.uk

Philip Nichols CR pnichols@mirfield.org.uk

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

Mirfield Directory:

Community (General):

01924 494318

community@mirfield.org.uk

www.mirfieldcommunity.org.uk

Guest Brother:

01924 483348

guests@mirfield.org.uk

www.mirfieldcommunity.org.uk

Appeal Fundraiser:

01924 483308

appeal@mirfield.org.uk

www.mirfieldcommunity.org.uk

Companions Office:

companions@mirfield.org.uk

www.mirfieldcompanions.org.uk

The Shop / Mirfield Pubs:

01924 483345

theshop@mirfield.org.uk

<http://www.monastery-stay.co.uk/shop/>

Reception and Conferences

01924 483346

www.monastery-stay.co.uk

glaurie@mirfield.org.uk

College:

01924 490441

hscott@mirfield.org.uk

<http://college.mirfield.org.uk>

Mirfield Centre:

01924 481920

rsalmon@mirfield.org.uk

www.mirfieldcentre.org.uk

Yorkshire Ministry Course:

01924 481925

office@ymc.org.uk

www.ymc.org.uk

Postal Addresses:

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

College of the Resurrection / The Mirfield
Centre / Yorkshire Ministry Course
Stocks Bank Road, Mirfield,
WF14 0BW

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Community

Adele Hannah, The Bursary, House of the Resurrection, Mirfield WF14 0BN
01924 483308 appeal@mirfield.org.uk

College

The Bursar, College of the Resurrection, Mirfield WF14 0BW
01924 481901 aspeight@mirfield.org.uk

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