

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION

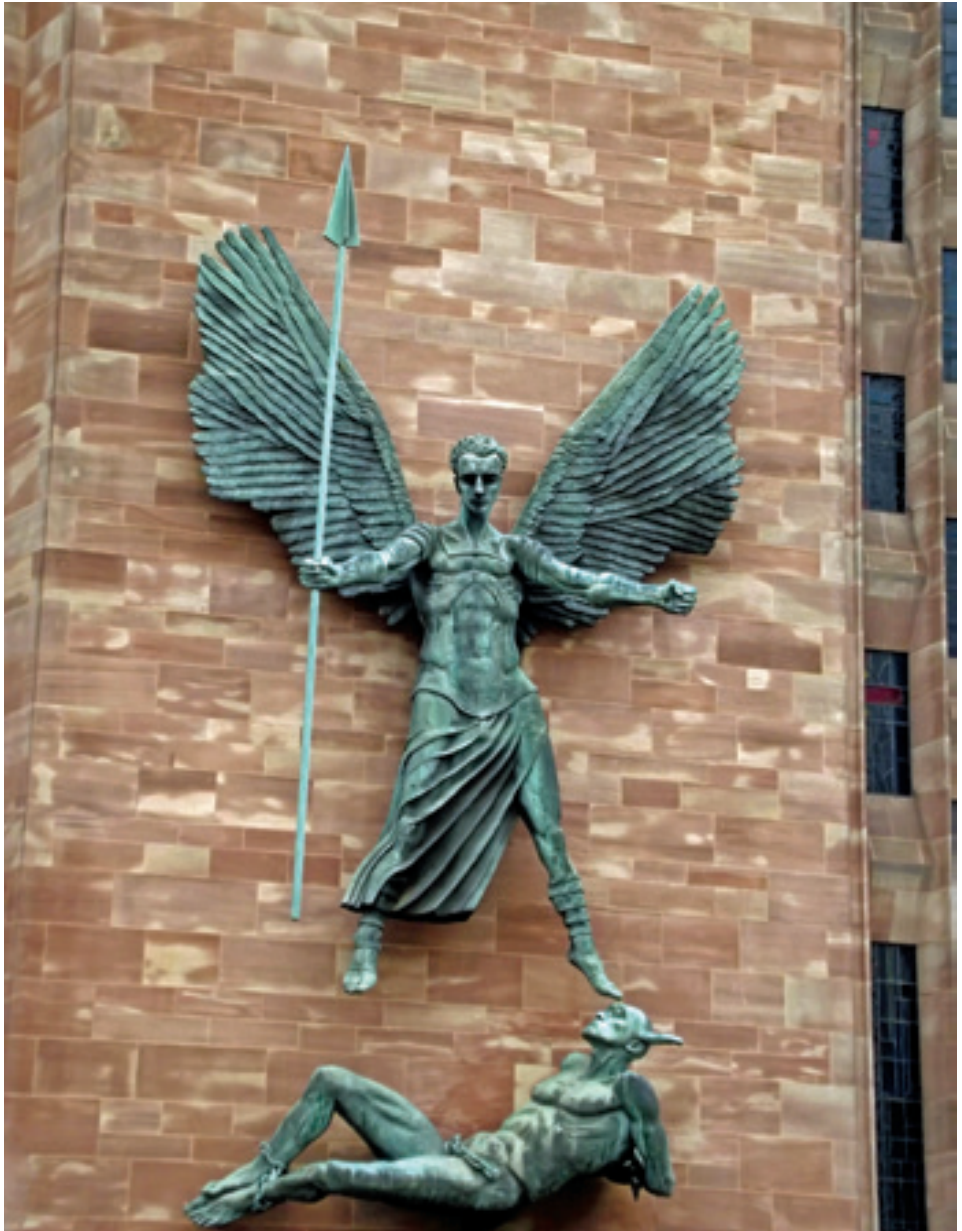
MICHAELMASS 2016

NUMBER 455



CR Review

Picture Prayer Meditation



An Autumn Celebration

It was a happy accident which chanced to give us the Feast of St Michael and All Angels at the end of September. It seems that on one September 29th at some point in the 5th century, a church in Rome was dedicated to God in thanksgiving for the cessation of a plague, and was named in honour of Michael the Archangel. Christians in other places apparently thought it an attractive dedication and began to use it for the naming of new churches. In due course September 29th came to be observed as a feast day in honour of the Captain of the angelic armies, reminding us that we human beings are part of a larger creation, members of a wonderful order of things and beings, both visible and invisible, which includes angels and archangels.

Described in the Book of Daniel in the Old Testament as one of the chief princes of the Kingdom of God, and as the particular guardian and protector of God's people on earth, Michael has always appealed powerfully to the Christian imagination. Down the centuries he appears in stained glass, in sculpture, carving and painting, depicted either with a sword in his hand, standing guard over the devil at his feet, as in Epstein's great bronze sculpture outside Coventry cathedral, or holding the scales in which the souls of men and women are weighed at the Last Judgement.

For us who live in the northern hemisphere of our planet there is a particular appropriateness about the fact that Michaelmas falls at the end of harvest time. Once again the earth has kept faith with us, and we thank God for the generous fullness and ripeness of creation. In one of the Lord's parables the angels are likened to reapers at harvest time gathering in the crop, sorting the good from the bad, tidying up, clearing away. So shall it be at the end of the age, says Jesus.

The ministries of angels are various and manifold, and among them is the assurance of their companionship on that journey into whatever lies beyond the restless times and seasons of our life on this side of the grave. 'Ripeness is all'. What we see in the natural world each autumn is to be true of us as human beings, and not just for a season, but forever. That is our eternal destiny – abundance of life in Christ Jesus.

John Donne, Dean of St Paul's in the 17th century, said that in Heaven it is always autumn. What he meant by that is that Heaven is fullness, completeness, where God's covenant with his creation, both human and angelic, is eternally fulfilled in love and joy.

Eric Simmons CR

CR

Michaelmass 2016

Number 455

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Editorial

A School for the Lord's Service

As part of our planning for the future of CR at Mirfield, we have put together a brief booklet setting out the challenges we face and how we propose to address them. This marks a low key 'launch' of the next stage of our fundraising campaign, through which we seek to build a new monastery and to re-order the House of the Resurrection.

We are delighted that more and more people wish to come to Mirfield to share in something of our life and to join the Community in prayer and worship. To ensure that we can continue to welcome and offer hospitality to all who come, we need to be able to offer more and better facilities. Alongside this, it is important that the Brethren have a dedicated space – an enclosure – within which we can live as a Community.

Over coming months we will be seeking support for this vision for the future. In the meantime, if you would like to learn more, please contact the Campaign Office – campaign@mirfield.org.uk or 01924 494318.



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Who is my Neighbour? Where is my Home?

(Part 1)

Humans have always used the natural world to serve our needs. This was not a problem till the industrial, healthcare and technological revolutions; but now it is really serious. We are caught in the very mindset that arguably brought about these revolutions, caught in a way of seeing the world as simply made for our use, and ourselves as transcendent, even godlike. This will not deliver us or the planet from the crisis we now face. Our only hope is the repentance – metanoia – of seeing differently.

I How Humans Have Always Lived

It is not helpful to beat the human race up over what has happened. Penitence indeed has its place, but this unfolding of disaster has taken place with the best of intentions. From the moment that the first hominid picked up a stone and used it as a tool, or put a skin on her back, or bent the branches of a tree to make shelter, the human species has taken from the earth to serve itself. Our bodies were and are strangely vulnerable: we do not have fur to keep us warm, nor senses of smell or sight or hearing to alert us to danger, the speed to flee, or the strength to fight. Unsurprisingly, we have used our brains to put ourselves at the top of the food chain and stay there. We have made the environment adapt to our needs, rather than adapt ourselves to the environment. And under this regimen, not least because forming communities and working with each other was essential to its success, humanity flourished. For a very long time the earth delivered, as it were. We have thought of our planet as a bottomless larder from which we can supply our needs. And until the industrial and technological revolutions, there were not enough of us, and we did not have the technological ability, for this way of thinking to do much harm.

II A Serious Problem

Now, in the 21st century, we realise that using the earth in this instrumental way is threatening every part of it. Take an imaginative journey through the five spheres of our planet, (informed by JR McNeill's *Something New Under the Sun: an environmental history of the twentieth century* 2001 New York: WW Norton).

(a) The atmosphere

is the thin gaseous envelope surrounding the earth. About 100 km thick, the outer boundary shades off gradually into outer space. Air contains thousands of gases, but two predominate: nitrogen (78%) and oxygen (21%). In long term the chemistry of the atmosphere has changed. In very early days many low-density

gases were lost to outer space. Before there were plants there was not much oxygen. Now there are many gas cycles made by changes of temperature in the outer stratosphere, and at the lowest altitudes by exchanges of heat, moisture and gases with soil, water and living things. The outermost atmosphere receives and reflects the all-important sun's rays.



Gases in the atmosphere are so balanced as to make life possible. Without this balance the planet could be more like Mars, whose average temperature is minus 23° C, or Venus, where temperatures are above the boiling point of water. Not much needs to be done to the gases to alter conditions on earth fundamentally.

The acceleration of carbon dioxide emissions into the atmosphere from 1800 onwards, together with other greenhouse gases following industrialisation, meant that heat from the sun was more effectively trapped. Soot and dust injected into the atmosphere slightly lowered the amount of solar energy reaching the earth's surface. The slight increase in the warmth of the earth during the 20th century was probably due to these factors. But the earth is warming more quickly now. McNeil notes that between 1890 and 1990 the earth's surface temperature increased by 0.3 to 0.6° Celsius. Nine of the ten hottest years on record to date occurred between 1987 and 1997, and the 1990s were globally the hottest since the 14th century. The warming trend continues.

To prepare for metanoia, or change of heart, try now to feel the air on your face, become aware of your breathing, and realise your body's total dependence on the atmosphere. Gain a sense of 'being breathed' rather than the other way around. See how air is just one thing: wind and breath, enlivening all things.

This same atmosphere is warming up. For some living things, human, animal and plant, the 21st century will see the final destruction of their habitats and their livelihoods.



(b) The hydrosphere

Earth is the only place in the solar system where water exists as liquid. There is so much water in the earth – 1.4 billion km³ – that some call it the 'blue planet'. More than 97% of the earth's water is in the oceans. Every year, the sun gathers up about half a million cubic kilometres, which falls back on to the earth as rain and snow, source of the world's stock of fresh

water. Over two-thirds of it (69%) is currently frozen in ice caps and glaciers, almost all in Antarctica. Of the remaining 31%, nearly all is underground at inaccessible depths. Only one-quarter of one percent of the world's fresh water (approximately 90,000 cubic kilometres) is in lakes and rivers. Of this, about a quarter is in Lake Baikal in Siberia. Water is also found in the atmosphere, in permafrost (sub-soil which remains freezing throughout the year), and in living organisms.

People need water as surely as they need oxygen. At first humans only needed water to drink. But in the last few thousand years people have also relied upon water to irrigate crops, carry wastes, wash bodies and their possessions, and more recently to power mills and machines. Humans used cheap labour and then modern technology to move and control water on vast scales. The 20th century saw an immense increase in the use, waste and pollution of water supplies.

When you next do something involving water, such as drinking it, watering plants, or showering, become aware of the cycle of water through the universe, how it travels to where it is needed. Think of water at baptism, by which you affirm your responsibility to the whole community. Think of water as embodying the possibility of rebirth, empowerment, and the hope of a renewed Creation.

In rainfall, in rivers and oceans, in watersheds, in drinking, washing and tears, water cleanses, nourishes and heals.

Polluted water transforms nourishment into poison. Absence of water kills very quickly, but not quickly enough for the terrible suffering of thirsty people and land.

Today, oceans are beginning to emit, not store, methane. Two billion people live without safe water supplies.



(c) The lithosphere and pedosphere

Lithosphere is the outer crust of the earth, some 120 km thick rock floating on molten rock. Pedosphere is the soil that lies on top like skin on flesh, about half-a-metre-thick sand, clay, silt and organic matter. A cleansing and protecting membrane between the lithosphere and the atmosphere.

On average rocks have eroded, deposited on ocean floors as sediment, consolidated into rock again, and been thrust up above sea level again, 25 times in the history of the earth. By contrast, human impact was

miniscule until the industrial age.

20th century humans moved enough soil and rock to rival natural disturbances for the first time. By the 1990s humans were moving 42 billion tons of rock and soil per annum mainly through mining and accelerated soil cultivation. This is comparable to the 30 billion tons moved per annum by oceanic volcanoes, or 4.3 billion tons per annum by glacier movement.

The pedosphere is changed continually by water and wind. Humans affect it by cultivation. The first wave was in the Middle East, India and China, when agriculture spread from the river valleys to forest lands, between 2000 BC and 1000 AD. As forests were cut or burned to make way for crops and animals, erosion of soil resulted, though this stabilised as farms developed.

More damaging effects to the pedosphere took place as Europe expanded into the Americas after 1492, when inappropriate farming methods were applied. Northern European farmers were used to mild rainfall, low slopes and heavy soils resistant to erosion. Their animals and sowing methods desertified the more fragile landscapes of the Americas, South Africa, Australasia and Inner Asia. European conquerors shunted native populations around, and marginal lands came under the plough and digging stick.

When you are next in a garden, crumble soil in your hands and smell its aromas. Think of life growing in soil, the way soil nurtures and sustains new life, holds seeds and shelters roots, becomes the foundation from which plants grows. If you are weeding, notice how earth holds on to her own, as you gently dislodge roots from soil. Notice how the actions of your hands affect the soil well or badly. Become aware of the cycle of life and death, crucifixion and resurrection: "Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." (*John 12:24*)

If trees burn in forest fires they become emitters, not stores, of carbon dioxide and the earth cannot protect itself from carbon dioxide in the atmosphere if the trees are gone.

(d) The biosphere

is the sum of habitats in which species live. It includes every home in every part of the world, from bubbling seafloor vents teeming with bacteria to glaciers at dizzy heights where the occasional beetle may be found, and everything in between.

By the 20th century, for the



richer third of the world, the human species was able to dominate all other species as never before. This was due to its ability to feed itself and treat hitherto fatal diseases. For non-human species, the chances of survival depended on their ability to live within human-dominated biosphere: organisms that met human needs and were capable of being domesticated, such as cattle, rice, and eucalyptus fared well. Others found niches within the biosphere, such as rats, crab-grass and tuberculosis bacillus. These too survived well. Creatures that humans found useful but incapable of domestication, such as blue whales and bison, and those that could not adjust to a human-dominated biosphere, such as gorillas and the smallpox virus, faced extinction. Their survival depended upon whether humans suffered them or not. This human domination is only apparent. The changes for which humans have mostly been responsible were inadvertent. Humans mostly did not intend to wipe out species (apart from some disease-bearing viruses and bacteria), but that is what happened.

Diversity of species ensures a balance of life on earth, and creates and sustains circumstances in which life flourishes, including human life. In a thimbleful of earth are algae, fungi, nematodes, mites, springtails, enchytraeid worms and thousands of species of bacteria. A tiny fragment of one ecosystem. A sample of the living force that maintains earth where life can flourish.

Bring to mind the glorious, unimaginable diversity of all living things. No two blades of grass are the same. This biological diversity is a web of interrelationship, sustaining all life, including your own. You are not a tenant of the earth, you do not exist on its surface or despite its terrain. You evolved with every bit of it, and that shared history is deep within you. That is why the natural world has the power to restore you.

God has arranged all things in the world in consideration of everything else, said Hildegard of Bingen.

But did he include humans? Or rather, *how* did he mean humans to consider everything else?

One answer to this question is found in the honourable exceptions to my thesis that humanity lives in a way that harms the planet. Societies of humans and individuals have found accommodation with the earth. One most beautiful example is Chiara whose family has taken solidified saliva from giant clams in the sea off the Sardinian island of Sant'Antioco for generations, without harming the clams. From this they spin silk, called byssus, which is mentioned on the Rosetta Stone. Chiara does not make money from it ('it would be like charging for the flight of an eagle') and she never takes too much. Before Mussolini there was a group of women making sea silk but now Chiara is the only one. Chiara is Jewish and every morning and evening she prays. Her chant, which mixes ancient Sardinian dialect and Hebrew, echoes off the rocks as she stands in supplication. She says: "I pray for what has been and what will be." And adds:

“You have to be respectful to the place you live in. You are just passing by; these places are here to stay. And the sea has its own soul and you have to ask for permission to get a piece of it.” She has taught her daughter her skills.

There are very few like this, perhaps fewer than those of us who would love to hold up indigenous groups as representing some perfect balance of humans and nature. EO Wilson in *The Human Condition*, (1958, Chicago, University of Chicago Press, p 280) points to species loss whenever a human tribe appeared somewhere, hunting to extinction rather than going without the food to which they were accustomed.

Those that genuinely lived in a way that does not harm the planet are few and getting fewer, and evidence indicates that industrialisation is the path of choice for the vast majority. The only reason humans have been able to live on the planet for so long is that there were not enough of us, and we were not technologically powerful enough, to trouble the earth’s spheres. Until now.

Claire Foster-Gilbert, Director, Westminster Abbey Institute

[Part 2, Claire’s account of the kind of metanoia to which we are called, will appear in the Epiphany issue of the CR Quarterly Review – eds.]



*6 days of creation,
Hildegard of Bingen*

The Resurrection Altar



Though initially I envisaged the altar being cut out of a single piece of limestone the impracticality of moving and placing such an enormously heavy block meant that it made more sense to build the altar in sections.

I wanted to create something that, though monumental in size, had a delicacy and subtlety, reflecting the building itself. I felt that by using a shallow bas-relief style of carving into pale limestone the designs would be reliant on light and the shadows cast. By leaving an outer margin around the carved sections, and the carved designs being cut into the surface of the panel rather than raised

above it, the block would have visually clean straight lines seen from any angle.

From the outset the theme of The Supper of Emmaus was felt to be most suitable for the front (West facing) panel whilst other resurrection themes were initially explored for the side panels.

West facing (front) panel

The disciples, along with us, crowd around the table at Emmaus

Jesus is recognised in the breaking of bread.

“he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognised him.”

Luke 24 v 30

I thought it important

to try to recreate the mixed emotions the disciples must have experienced at that encounter - from sheer surprise and ecstatic delight on the one hand to incredulity and terror on the other. Whilst one disciple is seen holding up his hands in joy another can be seen holding his face in his hand. The disciples' reactions mirror our own mixture of joy, doubt and bewilderment.



North facing panel

This is the moment when the women, who having discovered the empty tomb, are confronted by an angel who points heavenward and says to the women, as well as to us, *Why do you look for the living among the dead? He is not here; he has risen!*
Luke 24 v 5



South facing panel

Jesus appears on the shore and calls out to the disciples and to us.

Once again Peter is called and commissioned, as are we, to become Fishers of Men

East facing (rear) panel

The practical necessity of needing a section of stone cut away to allow for the celebrant's feet whilst standing at the altar worked perfectly with the theme of the empty tomb.

I liked the idea of the celebrant standing with his feet actually in Christ's empty tomb with the cup of wine and the broken bread depicted in stone on the front face of the altar.





Altar top

Simple crosses are inscribed into the top surface of the altar. They are like the scratched crosses made by early Christians onto ancient walls with a sense of nervous fervour.

The whole process of producing such a work was a slow and methodical one. From the initial meetings at the Community in Mirfield to picking the original huge block of quarried limestone freshly shipped from France to Chichester; seeing it sawn into

sections and delivered by lorry to my studio near Oxford; months of carving the individual panels; craned onto the lorry for delivery to Mirfield; and then seeing it installed into the Church of The Resurrection – all in all a process of years – yet one that seemed somehow to happen with its own natural appropriate timing.

It was an enormous delight to produce this altar for The Community of The Resurrection, which I hope will serve to glorify God through its artistry as well as it does through its use.



Nicholas Mynheer



A View From Above

“I suppose you could use it to blackmail people,” said one of the brethren. “Or even deliver drugs,” added another. “Can it fire missiles?” asked a fellow guest. “I’ve heard they’re going to use them to deliver pizza to your door,” said the postulant next to me.

I was sitting in the refectory having afternoon tea with some of the brethren and guests where I had just managed to snatch from a plate the last remaining chocolate biscuit, which had not gone unnoticed. I had taken some pictures of the monastery using a drone and word had soon got around. There was a mixture of excitement around the table over what previously unseen things the images may reveal and a sense of fear over what the future may hold with swarming drones filling blackened skies.

Some years ago I had arrived at CR with a metal detector intent on finding buried treasure in the grounds. I had hoped to unearth a jewel-encrusted medieval cross which would provide from its sale the huge sums of money required to renovate the church. Disappointment awaited me however; after hours of digging all that emerged was a single old penny and a rusty iron door hinge.

This time I had travelled from my home in Hong Kong where I have lived for four years with a recently-purchased drone, a spherical remote controlled aircraft with four propellers. Actually this was the fifth one I have owned, but the others had all been lost. Two got stuck in trees too high to climb and two were carried off in the direction of Kowloon by strong winds. These were mere toys however; the drone I had brought with me, unlike the others, was equipped with two cameras and Global Satellite Positioning System (GPS).

I wandered down to the cricket pitch on the evening of my arrival eager to





give the drone a test flight and see what marvellous pictures it would return with. The vast open expanse of lush green grass surrounded by giant broad leaved trees was heaven to me and the perfect launch site, so different from the city of glass walls and air-conditioned corridors I inhabit in Hong Kong. The sound of summer buzzed in my ears on a perfect, still summer's evening and everything inside me rejoiced at being reunited with the countryside I loved so deeply. I wondered how I had survived so long without it.

The control unit indicated that I was receiving data from 12 satellites. I armed the propellers and the drone lifted from the ground gaining height rapidly. It travelled swiftly across the manicured surface of the cricket field before ascending high above the trees into a clear blue sky. I now had a fabulous bird's-eye view of the monastery buildings on my screen. The GPS allowed me to position the drone anywhere in the sky and rotate the on-board camera 360 degrees at varying altitudes.



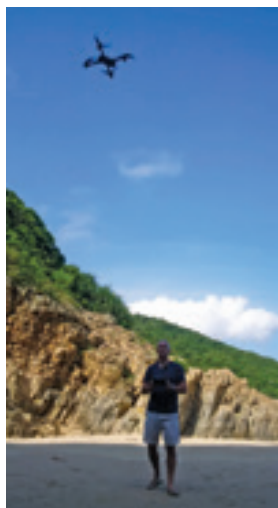


The results did not disappoint and provided clear spectacular views of the monastery buildings and surrounding area which exceeded my expectations. I have always been fascinated by aerial photographs. The pictures are a wonder to see. From the sky we see in full that which we have previously seen only in part. We literally get the full picture. The building's defences disarmed, it sits like a captured butterfly in clasped hands to be fully observed in its unique setting.

A few days later I flew from Sutton Bank in a small two-seater plane holding my camera tightly outside the tiny open window. Below I could clearly see the ruins of Byland Abbey and the new Stanbrook Abbey at Wass. It was the most peculiar feeling as though I was now up in the drone itself.

I first visited the community at Mirfield over thirty years ago in search of spiritual direction which began with a chance reading of *The Cloud of Unknowing*. Now I was seeing things just as clouds see them as they drift by across the blue summer sky.

Clive Lindley



ACross Country

ACross Country is a charity founded by Simon and Sam Crook in 2005. Simon trained at the College of the Resurrection and is now curate at Huddersfield Parish Church. Sam is a counsellor at Noah's Ark Counselling centre in Halifax. The Charity's purpose is to create, "a place of adventure and stillness to be more fully ourselves with others our world and God". For the last 5 years ACross Country has worked with a variety of groups from the St Augustine's Centre in Halifax; young men's groups, mixed groups and families. The last project was with asylum seekers, mostly in the very early stages of their time in England.

One young man escaped from Syria, all his friends and grandparents are dead shot by soldiers. He finally reaches England by jumping onto a moving train at Calais, and clinging on all the way through the tunnel. A young man from Sudan, tall, gentle, and softly spoken. He is fleeing the soldiers in his country that will kill him because his skin was too black for the Arabic government. He starts his journey in a boat from Libya bound to Italy and finishes it clinging to the underside of a car driving into the channel tunnel. These men are not nameless migrants at Calais, crouching like terrorists to take their chance on a route through the tunnel to economic prosperity; they are real people, with real trauma, taking incredible risks to reach a place of safety.

Having faced huge danger they now come up against vast obstacles; even filling in our permission forms means not only writing in a new language, but with a new alphabet.



And yet, over the course of the weekend, walking, abseiling, cooking eating and singing together, their cautious reserve seems to melt, we see more smiles and playfulness, we find ways to communicate with action and gesture when language fails, and their humanity begins to be restored.

Through adventure senses are awakened, fears are faced, some trauma is remembered. Together we support and listen. Some trust is allowed back into abused hearts.



We relax together inside in the safety of home base. Stories and self-expressive creative activities take adventure in a new direction; risk is in self-revelation and self-discovery.

We light fires for cooking and for warmth. Faces bent close as the tiniest pieces of wood are added and the flames blown into life. A shared experience of kindling life, and then enjoying its heat. Staring into flames together doesn't need words. And somehow that fireside on a dark night seems an easier place to share the things we nurse in our hearts. We decide to sleep out under the stars, in touch with creation, seeing the same sky and stars as loved ones in home nations. Exposed, but safe with each other.



Christian and Muslim cross the river to pray together. To express our thanks, joy and wonder. To ask God why? To pray for loved ones living and lost.

Across Country has not clothed these men, supported them as they claim asylum or found them homes, that is what St Augustine's does so well. What it has done is give them space to talk and reflect and begin to process their trauma; to build bonds and relationships that will last beyond the three days and be part of their support and sustenance in the days and weeks to come. It has showed the love of Christ in the Wilderness, and in the safety of home base. It has provided opportunities for reflection and time to be with God.

We are delighted that the Brothers have agreed to become our patron, and greatly value their prayers, support and wisdom.

For more information about the charity see www.acrosscountry.org.uk

Simon Crook

Theology Reforming Society

*The Mirfield Centre in collaboration with the Scott Holland Trust
Residential Conference 20-21st January 2017*

Anglican Social Theology past, present and future

Anglican Social Theology, a set of essays by Anglican, Evangelical and Roman Catholic theologians published in 2014, was a timely reminder of a longstanding and at times influential body of social thought and action within Anglicanism and especially within the Church of England. The essays described this tradition, mentioning its roots in the mid-Nineteenth century in the writings of Samuel Taylor Coleridge, F. D. Maurice and Christian Socialism, tracing its development through Charles Gore, Henry Scott Holland and the Christian Social Union (CSU) into ‘the Temple tradition’, referring to Archbishop William Temple, finding later institutional expression in the work of the C of E’s Board for Social Responsibility (BSR) in the 1960s and 70s and in *Faith in the City* of 1985, with contemporary manifestations in some of the lectures and speeches of Rowan Williams when Archbishop of Canterbury. The key feature of the tradition, one that distinguishes it from a number of single-issue campaigns over the same period, is the way it connects foundational theological principles with recommendations for the reform of the social and economic structures of society *as a whole*.

But there are some key questions about the nature of this tradition that remain unanswered by this volume. As a whole, is it essentially progressive or conservative? Is it primarily advocating locally based social reform, or top-down state engineered reform? What does it really say about the level of state involvement in people’s lives and the ways this should be expressed? And is Anglican social theology basically a corporate tradition belonging to the institution of the C of E as a whole (as well as other churches within the Anglican Communion), or is it an occasional but ongoing conversation of different voices from different points of view?

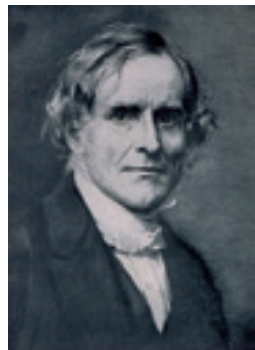
The Mirfield Centre is hosting an important 24 hour conference in January next year to consider these questions. It will incorporate the tri-annual Scott Holland lectures to be delivered by some of the leading scholars in this field. It will take a historical approach that begins with Maurice and Christian Socialism and surveys the tradition up to and including some of Rowan Williams’ recent speeches and writings.

On the first question, is Anglican social theology essentially progressive or conservative, an earlier set of Scott Holland lectures, M. B. Reckitt’s *Maurice to*

Temple (1946), presented the movement as progressive, in contrast to the conservative views of Coleridge. But Maurice did not advocate progress: his writings show that he was more of a reactive



Samuel Taylor Coleridge



F. D. Maurice

thinker, seeking to uncover what he believed was present all along, the organic unity of society rooted in the kingdom of Christ. He famously set his face against all 'isms' and against the idea of the church as an institution that could stand against the nation. The conference will investigate Maurice and his paradoxical thinking especially in a lecture by Jeremy Morris, the Master of Trinity Hall, Cambridge and a leading authority on his writings. Maurice was an original and difficult theologian and Morris will undoubtedly throw light on his views.

What of Charles Gore, a figure with whom CR and its supporters are closely connected? How far should his contribution to Anglican social theology be seen as flowing from the Oxford Movement and especially from its reactive views of society highlighted in S.A. Skinner's *Tractarians and the 'Condition of England'* (2004), rather than from the progressive political thought of tutors such T.H. Green at Balliol College Oxford where he was an undergraduate, a form of liberalism that developed a proactive view of the role of the state in people's lives? Gore embraced the Oxford Movement but did he also embrace its



Charles Gore

political views? He was, of course, one of the founders of the Christian Social Union and inspired its political activism, so this question has wider ramifications. Prof Paul Avis, Director of the Centre for the Study of the Christian Church in Exeter and editor of the journal 'Ecclesiology', whose doctoral research and first book were on Gore, will uncover some of the key features of his social theology and look at his connections with another member of CR and an influential advocate of political pluralism, John Neville Figgis.



John Neville Figgis

Then there is the dominant figure of William Temple,



William Temple

philosopher, bishop, archbishop and one of the architects of the welfare state. What is the character of his social theology? Some commentators, not least Ronald Preston, linked Temple with the work of the C of E's Board for Social Responsibility in the 1960s and 70s, which convened working parties of experts on key issues to write reports and propose practical policy recommendations for government to enact (which were labeled by Preston and others as 'middle axioms'). John Milbank has gone a step further and attempted to link Temple with state collectivism. But is it fair to identify Temple so closely with this type of intervention?

While his bestselling *Christianity and Social Order* of

1942 included a number of policy recommendations for the government, giving it political relevance and forcefulness, there was much more: Temple describes how liberty exists for the most part in and through the 'intermediate groups' of family, Church or congregation, guild, Trade Union, school, university. He shares some common ground here with the pluralism of Figgis, though did not share the Medieval Romanticism of the Christendom Group. He did believe the state had a key role, to "foster all such groupings, giving them freedom to guide their own activities provided these fall within the general order of the communal life and do not injure the freedom of other similar associations." (p.64) This line of argument is not very far from the 'interactive pluralism' of Archbishop Rowan Williams (eg. in his 2005 lecture to the European Institutions). The conference lecture on Temple, which I will be giving, will explore these similarities and differences, drawing on a range of Temple's writings.

Then beyond the corporate thinking of the BSR and *Faith in the City* comes the controversial figure of Rowan Williams when Archbishop of Canterbury, whose voice, as Malcolm Brown argues in *Anglican Social Theology*, went beyond "the Anglican middle-axiom inheritance in



Rowan Williams


that it sought less for agreed principles than for the interplay of imagination and intellect - trying to excite people to frame matters differently, and unashamed about the ability of Christian theology to prompt that kind of imaginative leap." (p.22) Brown refers to a number of occasions when Williams succeeded in doing this, such as his 2008 lecture to the London School of Economics. This transformative kind of intervention recalls some descriptions of Temple by his contemporaries, such as that of Leonard Hodgson in F. A. Iremonger's biography of Temple. This shared ability, to imaginatively and theologically re-

frame the way we think about our common life, by two of the best known Anglican social theologians, could suggest that ‘the Temple tradition’ should not be seen as just one theory or methodology applied to different situations but as theologically grounded and imaginative critiques of social and economic structures by certain Anglicans who hold the attention and trust of those they address. Malcolm Brown himself will speak to the conference on these kinds of questions, drawing on his current experience as the Director of Public Affairs for the Church of England, a role which includes advising the House of Bishops on current social affairs and policy issues

It important to add that each lecture will be followed by a short response from a range of commentators to help open up discussion and carry forward the debate.


What of the future of Anglican social theology? Does it need to wait for the appointment of official working parties or commissions to keep it alive or can it can happen wherever Anglicans who are grounded in their communities

make connections between foundational theology and practical proposals for reforming the social and economic structures of society as a whole? Could it, in other words, be a tradition that can be embraced and furthered by any Anglicans who give it the sustained and rigorous commitment it deserves? The conference will provide a valuable opportunity to debate these questions. If you would like to attend please book your place through the Mirfield Centre.



Theology reforming Society
 Anglican Social Theology: past, present and future
Residential Conference

Lectures on F.D. Maurice and Christian Socialism, Charles Gore, the Christian Social Union and Neville Figgis, William Temple and his successors and recent Anglican social theology including Rowan Williams, former Archbishop of Canterbury.



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 (3pm to 3pm)
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 Director: Revd June Lawson Administrator: Beth Harper

Stephen Spencer
 Vice Principal of the Yorkshire
 Ministry Course based at
 Mirfield and the conference
 convenor.
sspencer@ymc.org.uk

The First of Two Anniversaries

Guy Sydenham Hoare CR

In the early years of the Community, four brethren had died before 1930: Richard Rackham in 1912, William Freestone in 1916, Neville Figgis in 1919 and Sydenham Hoare in 1926. With this issue of the *CR Quarterly Review* we look back at the life of one of these brethren as we commemorate the 90th anniversary of his death.

Guy Sydenham Hoare CR was born on 16 October 1878 in London. The son of Charles and Katherine Hervey Hoare he was one of five children. His early childhood was spent in Basingstoke. Eventually he went to Eton where he was described as a tall, gentle creature. He then went on to Oxford and at the Boys Club at Oxford House, by his own high sense of duty, he drew out from every one of the best that was in them.

On 4 August 1909 at the age of 30 he sailed from Southampton to New York on the *Adriatic*, listing his occupation as that of a farmer, ending up in Boston, Massachusetts. We do not know how long he was in America but eventually he returned to England. Before the War he spent several years living in Portsmouth and devoted his energies with very remarkable success to the finance of its poorer parishes. By nature he was a Christian philosopher, not a business man, but here in Portsmouth there was work that needed doing and realisation of need for him entailed action.

At the outbreak of War he enlisted in the Army and rose to the rank of Major. He found himself in command of a Wessex Territorial battery. Apart from his complete contempt for danger—it was a constant source of wonder to his men to see him strolling down the Menin road under the shelling of 1917 to visit a gun position - he was not a natural born soldier. Rigid in his own self-discipline, he hated imposing discipline on others but he was known to command by love and when eventually he was severely wounded he had one of the best heavy batteries in France. From the end of the War he devoted himself to the service of Toc H, a brotherhood of Christian soldiers very near to his heart which would one day develop into a vocation that he felt strongly called to. It is very likely that Sydenham Hoare met some of the Mirfield Fathers acting as chaplains during



Sydenham in his army days

the War. It may be that his encounter with a Mirfield Father so far removed from home may have made such an impression that he desired to see for himself what the Community was all about. After the War ended, he did in fact enquire about a visit to the House of the Resurrection. The first mention of Sydenham (as he preferred to be called rather than his first name) was in the House chapter minutes on 20 December 1918:

It was agreed by chapter that Sydenham Hoare should come during G.C. 1919. The minutes of the General Chapter of the Community of the Resurrection on 11 January 1919 stated: 'Major Sydenham Hoare RFA was accepted as an Aspirant.' On St. James Day 1919 the Community was willing to receive as lay aspirants men who seem to have a call to the Religious Life and are such in character and education that they might after profession reasonably aspire to the priesthood if ever their vocation seemed to develop in that direction.

On 30 January 1920 Sydenham was about to be asked to come and reside in the House, subject to medical approval but nearly a month later he received the disappointing news not to stay in the House in view of the doctor's letter to the Prior. Two years would pass before chapter agreed to invite Major Hoare to stay during the Easter General Chapter. For three years he had been a lay-aspirant, not knowing what the future would hold. He was by all accounts an 'external aspirant' since he was not living with the other aspirants, novices and professed brethren.

By January 1923 a Committee consisting of Paul Bull, Lionel Thornton, and Hubert Northcott was appointed to investigate the possibility of Lay Brothers taking their place in chapter and if so, under what restrictions. It was agreed that no laymen be accepted as Aspirants except by the General Chapter of the Community and should then be Aspirants for at least six months. Sydenham Hoare had already been elected Aspirant with this proviso. There had been two or three other laymen who became aspirants after Sydenham but once the new ruling had come into force they withdrew.

Three months later in April a report of the Committee was received and discussed and another committee was appointed which included Cyril Bickersteth, Walter Frere, Richard Barnes. Lionel Thornton and Hubert Northcott were also part of this new committee which drew up an alternative scheme which was presented and discussed at length. It was agreed to send both schemes after reconsideration to the brethren in South Africa for their views and both committees were asked to continue. In July General Chapter 1923 it had been agreed that no lay-Aspirants to Community membership be contemplated at present. That Sydenham Hoare be invited to become a resident lay-companion under the guidance of the Guardian of Novices. He shall be allowed to sit in choir and the ordinary services. With this decision of chapter, the Committee on lay brothers was disbanded. Now Sydenham was no longer

an aspirant to the Community but a Lay-Companion, though he was allowed to be resident living at the House of the Resurrection. We can hardly imagine the frustration he must have felt; how could he possibly appreciate the unsettling movement and seemingly constant changes to his status which must have been stressful at times?

After all, the Community from its inception was a community of priests and to add laymen to its membership was not something thought about or even considered. Cowley, Kelham, Plaistow, Alton, and Pershore all had lay-brothers but for Mirfield it was unthinkable. Yet something was about to change how the Community would embrace those called to a lay-vocation.

During the Easter General Chapter in 1924 the subject of Lay Brothers was on the agenda. The real subject was of course Sydenham Hoare who was now CR's resident lay-Companion. A new Committee was appointed to consider under what conditions Sydenham Hoare might be accepted as a novice. Their report was amended and accepted as a chapter proposal, viz:

1. His novitiate shall be for at least two years.
2. He shall keep all the Rule except those parts which apply exclusively to priests.
3. The 'Systematic Study' enjoined shall include some theology.
4. He shall not act as Hebdomadary
5. In the event of his being professed he shall have a full place and vote in chapter.

In forwarding the request the chapter proposed that Sydenham Hoare be admitted to the novitiate. The Home chapter draws attention to the way in which it has been driven to this conclusion. Sydenham Hoare has been repeatedly discouraged from any hope of becoming a novice and during his residence of 18 months in the Mother House he has been upheld by no such hope. Despite this he has gladly accepted such a place in our life as we could give him and in it has shown marked signs of vocation and of suitability for our way of life. Thus our readiness to admit him to the novitiate has had to yield to indication which we do not feel justified in resisting. This should be borne in mind in considering Hoare as a precedent. We are of the opinion that for the present no other layman shall be considered for the novitiate, who has not, in some way similar to that of Sydenham, from within conditions of life in a house of the Community, furnished similar grounds for consideration.

The new Committee who drew up this report included two new faces, the Superior (Keble Talbot) and Waldegrave Hart. Clearly an injustice had been made. Sydenham Hoare was invited to become an aspirant, and was accepted. He held this position for three years only to be told that his status as aspirant was null and void but was invited to become a resident Lay-companion. Five years after being accepted as an aspirant, he is now told that he can be admitted as a novice.



Sydenham as crucifer on Commemoration Day

All of these setbacks do not seem to have had a negative effect on the Major. He was not deterred in moving forward. He understood that he was the Community's 'experiment'. Having been a soldier prepared him for bearing disappointments in life. It was an eye-opener and test case for him during his time as a novice. His novitiate began at

Easter 1924 and would have ended in 1926. Sydenham was to be encouraged to apply for election in January 1926 when he would make his profession later that year. But in January 1926 the General Chapter met and agreed that Sydenham Hoare be told that his novitiate is to be prolonged for a third year owing to the experimental character of the status of the first Lay-Brother.

Six months later, the Guardian of Novices made his report to the July General Chapter 1926: that Sydenham Hoare is encouraged to apply for election in January next (1927). Sydenham never got the chance to apply for election. He was taken ill suddenly on Thursday 25 November 1926, he had a night of great pain and was operated on at the Cottage Hospital in Mirfield on Friday afternoon. The doctors gave very little hope of recovery, although after the operation he had hardly any pain and though weak was quite conscious. The last sacraments were given him by the Superior early on Sunday morning. Sydenham was fully conscious and there still seemed hope, but he passed away unexpectedly in the evening at 8.00 p.m. at the age of 46. Loveable, quiet and conscientious, he was unobtrusively helpful in various ways, both out of doors in the grounds and indoors in the Library. He often would serve as Crucifer at the great festivals and on Commemoration Day.

In January 1927 when Sydenham would have applied for election the following resolution was adopted as a chapter proposal to be sent to South Africa: "That in view of the fact that Sydenham Hoare had been encouraged to apply for profession and that he had so applied, his name be placed among the list of professed brethren." The South African brethren in their reply concurred with chapter's proposal.



In April the Community decided to make a contribution to the Proposed Memorial to Sydenham Hoare CR at All Hallows, Barking. In life he became a pioneer by planting the seed that would one day open the door to other laymen who aspired to the Religious Life. In death he was not able to celebrate the profession he longed for but his self-sacrifice and determination allowed him a place among the Professed Brethren. We can rightly claim him as our first Lay-brother among many who would later follow him, such as Br Roger Castle who was admitted to the novitiate on 14 April 1929 and made his profession on 14 January 1932.

Steven Haws CR

[the centenary anniversary of another lay brother will be the subject of a further article in the Epiphany issue of CRQ Review – Eds.]

Companions CR

New Companions

Malcolm Drummond
Timothy Forbes Adams
Luyanda Nyubuse
Derek Roper

RIP

John Senior
Norman Carter

The 2017 Companions' Pilgrimage to the Shrine of Our Lady of Walsingham



will take place from Friday 2nd June to Monday 5th June inclusive.

Would those Companions and friends who are interested in going please contact Michael Stocks, who is arranging the bookings, so that Michael knows who to get in touch with when booking forms are issued later in the year. His phone number is 01524-807192 and his email address is michaelstocks993@gmail.com



SAT. 17TH SEPTEMBER 2016

LOVE OF THE ROSES

WOMEN'S CRICKET

LANCASHIRE IN

LANCASHIRE IN

VENUE: THE MURFIELD MONASTERY

14th July 2016 CR brothers' pilgrimage to Leicester Cathedral and Staunton Harold the Chapel of the Holy Trinity.



Book Reviews

Parable and Paradox – Sonnets on the sayings of Jesus and other poems

Malcolm Guite Canterbury Press 82pp ISBN 978-1-84825-859-4



Malcolm Guite is Chaplain of Girton College, Cambridge and belongs to that enduring and vital tradition of poet-priest. To paraphrase G.K. Chesterton, priests remind us that we shall one day die but ‘at certain strange epochs it is necessary to have a certain kind of priests called poets’ to remind us that we are not dead yet.

If paradox is at the heart of all spiritual truth, there is no better medium than poetry to lead us into that mystery. This latest, life-giving, collection comprises two sections: a sequence of poems intended as a companion to an earlier volume *Sounding the Seasons* (already in the CR library) and a core section made up of 50 sonnets reflecting on the

sayings of Jesus and drawn from scripture readings through the liturgical year. Within this second section there are three smaller sequences of poems on the ‘I am’ sayings; the Lord’s Prayer; and the Two Great Commandments. Guite says that the sonnets in this section are intended to peel back ‘the film of familiarity’ that often covers the sayings of Jesus so that we hear them afresh. They offer rich resources for both personal prayer and reflection and for use in corporate worship. Each is prefaced with the scripture reference and text.

Rowan Williams, whose own stature as a poet-priest makes him a reliable critic, says that Malcolm Guite knows exactly how to use the sonnet form to powerful effect. In this, as in his other collections, his disciplined and distilled use of language manages to hold gentleness, passion and a searching heart with a beautiful lightness of touch that carries depths of meaning. A paradox in itself. These poems are beautifully accessible and encourage intimate engagement. There is nothing obscure to inhibit or discourage even the reader new to poetry. The author says of them: “I hope the reader will be able to trace the threads of connection that became apparent to me ... this underlying sense of coherence in and through the sheer grace of Christ.”

Malcolm Guite travels widely giving lectures, poetry readings, concerts (he is also a musician) and retreats. His other books include: *Faith Hope and Poetry*; *Sounding the Seasons*; *The Singing Bowl*; *Waiting on the Word*; *The Word in the Wilderness*.

To find out more about him and his work go to: <https://malcolmguite.wordpress.com/>

Barbara Clarke

The Sower (*Matthew 13.3-9*)

I love your simple story of the sower
With all its close attention to the soil,
Its movement from the knowledge to the knower
Its take on the tenacity of toil.

I feel the fall of seed a sower scatters
So equally available to all,
Your story takes me straight to all that matters
Yet understands the reasons why I fall.

Oh deepen me where I am thin and shallow,
Uproot in me the thistle and the thorn,
Keep far from me that swiftly snatching shadow
That seizes on your seed to mock and scorn.

Oh break me open, Jesus, set me free,
Then find and keep your own good ground in me.

From: *Parable and Paradox* – Malcolm Guite

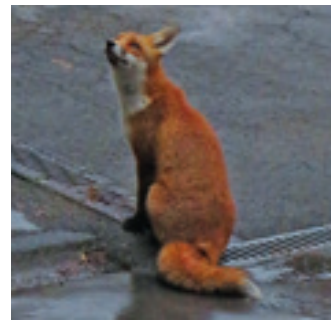
How Then Shall We Live: Christian Engagement with Contemporary Issues.

Samuel Wells. Canterbury Press, 2016. 185 pp. £16.99 Isbn 9781848258624



How can Christians respond to the myriad new challenges of the 21st century? This most recent book from Samuel Wells, the vicar of St Martin-in-the-Fields in London, is a response to that question. To the wide range of contemporary issues that are addressed, Wells brings a combination of astute theological insight that always is tempered with compassion and charity. The author says that his book was written “for those who find themselves in the wilderness of living in a complex world, a wilderness of coping with a challenging

Most recent resident at CR



life,” and in each chapter he does not shy away from confronting directly the tough issues of modern life.

The book is divided into three sections: ‘Engaging the World’ looks at issues such as Islamist Extremism, Migration and Ecology; ‘Being Human’ explores a diverse range of themes such as disability, obesity, LGBT identity and domestic violence; and ‘Facing Mortality’ tackles topics such as chronic illness, dementia, terminal disease and assisted dying. In his engagement with each of the topics that he explores there is an honest recognition of the gritty reality of life in this world, yet this is balanced by an upbeat affirmation of God’s love which can transform people and the world.

Although some of the issues faced in the book are quite provocative, and opinions even amongst Christians oftentimes are deeply divided about some of these dilemmas, none the less there is a spirit of hopefulness permeating the entire text because the author clearly believes that God is revealed in our times of struggle and despair. This is a book that successfully seeks to stir the reader to responses of thoughtful action whereby they can become ministers of transformation by bringing the light and love of God into play within every aspect and dimension of contemporary life.

Dennis Berk CR

Thunder Dog: The True Story of a Blind Man, His Guide Dog, and the Triumph of Trust at Ground Zero.

Michael Hingson, Susy Flory. Thomas Nelson 2011 ISBN978 1404 183650



“I’m sorry,” the doctor said. “He is permanently and totally blind. There is nothing we can do for him.”

George and Sarah Hingson looked at each other, devastated. Their six-month-old son, Michael was a happy, strawberry blond baby boy, healthy and normal in every way except one. When the Hingsons switched on a light or made silly faces, Michael did not react. Ever. “My best suggestion is that you send him to a home for the blind,” the doctor continued. “He will never be able to do anything for himself.”

Forty-seven years later, a yellow Labrador retriever puppy was born in



the whelping unit of Guide Dogs for the Blind in San Rafael, California. The puppy's name was Roselle. On September 11, 2001, she saved Michael's life. This is Roselle's story too.

Some think everything started to go wrong with the American Civil War. Others that it was at Ground Zero, **September 11, 2001.**

What happened to the Twin Towers in New York that day, led to the bombing of Iraq: "We must do something, we must show that the USA can't be attacked without proportionate reprisals." The Towers have collapsed. People are sitting in a café, and cheer as they see US Air Force jets screaming past above them. The USA springs into action. Reprisals, preventive action. The bombing of Iraq destabilised the Middle East. The consequence is that many, many people prefer to sell up and send their children alone to Western Europe, or to go to the West themselves, as the only hope for the future. Europe is reeling from this new Exodus which shows no signs of decrease, let alone stopping, in spite of boats capsizing in the Mediterranean, of unspeakable conditions for children in Calais.

Most of us have seen films of air-liners crashing into the two towers, have seen the clouds of dust as they fell, but what was it like to have been working there, and to have escaped? Here is the story, blow by blow, of how a blind man and his dog not only escaped, but led many others to safety, by skill, calmness, action, by love, by Christian faith.

Michael went to work up to his office as usual, Sept 11th 2001, on the 78th floor of the Tower 1, World Trade Center, New York, with his colleague David. At 6.46 am they hear a tremendous BOOM! and the building starts to tilt. The impact is 12 floors above their office. The tilting stops, and they direct their guests to one of the 3 stairwells. There are 1,463 stairs to go – and thanks to the blind man and his dog, they and many others make it.

From the start, in 1950, in spite of their doctor's advice, Michael's parents were determined that their blind- born boy would lead as normal a life as possible, and from the age of 14 he first trained with a dog from *Guide Dogs for the Blind*. Michael learned to use a cane, to roller blade, drive a car and a plane, ride a bicycle. Those of us who have known Labrador dogs ourselves from childhood won't be surprised to learn what marvellously reliable, loving guides they make with the right training – training for the dog, and also for the blind person they guide. Michael and his family are deeply faithful people, and in the middle of the book are a few pages dedicated to their faith, to *Psalm 23* – yes, Michael needed the still waters, just as he needed Brother Laurence's *Practice of the Presence of God* on the importance of a profound awareness of God moment by moment, no matter the situation.

Michael Hingson asks:

Are blind people more socially integrated in society than we were fifty, twenty, or even ten years ago? ... I will know that I'm a first class person when I can

walk into a restaurant with friends, and the servers ask me for my order, rather than asking my sighted colleagues, “What does he want?”... When I can go to meetings or conventions where all the materials given to sighted people are automatically available to me in Braille or another accessible form. True and full integration is not easy. It starts with desire, continues with education, and comes full circle *grounded in trust*.

Antony Grant CR



CR brothers' outing to the Stanley Spencer Exhibition at the Hepworth Gallery, Wakefield

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

Plans for the Future

The Community has exciting and far-reaching plans for the future at Mirfield, including providing a new monastery and refurbishing the House of the Resurrection to provide improved facilities for retreatants and guests. Please do be in touch if you would like more details.

Standing Order and Gift Aid forms are available on the Community's website – www.mirfieldcommunity.org.uk – together with more information about legacies / bequests and other tax-effective ways of giving. If you would like more information, please contact:

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College

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Thank you for helping to continue and enhance
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