

CR Review

Quarterly Review of the
Community of the Resurrection

Epiphany 2019

Number 464





Christ – Peter – Eucharius sculpture by Christof Anders

This sculpture is over the entrance gate to the Abbey of St. Matthias, Trier, Germany



Christ's golden crown hovers over the cross.

The waving shape, which suggests the cross, also suggests his seamless robe (which, according to local tradition, is the robe kept in a shrine in the cathedral in Trier).

Robe, cross and crown point to the incarnation, death and resurrection of Christ.

The seamless robe goes down into a fisherman's net, just as the Church's unity leads to mission. In the bottom left-hand corner is a small fish, only really recognisable by its eye. This ancient symbol of Christ is also the Christian in the baptismal water.

The cross forms the edge of a door, through which Peter is striding. He passes through the darkness of the cross, and into sharing the life of the risen Lord.

In the door's hinge is a long axis, like a pole, which goes down outside the sculpture, and represents that turning of profound change which Peter experienced ("when you have turned back, strengthen your brothers" Luke 22.32). This is shown in the net: in his denial, Peter goes off in the error of his own personal ways, but is restored by the forgiveness of the risen Lord. Then he is able to go on and fish for people. So also he can receive the keys, which are the forgiving love that opens the locked door to life.

The right-hand part of the sculpture is post-Easter, with the life of the church after the apostles, and so we have Eucharius, the 2nd-century first Bishop of Trier, whose tomb is in the abbey's crypt. The net at bottom right is now more like roots, gripping the old rounded stones of heathendom to accelerate their disintegration. Above them, 3 cubic stones are the church being built on the foundation of the apostles. Each is bigger than the next, following Pythagoras' equation $a^2 + b^2 = c^2$. According to Jewish mysticism, this equation represents the Name of God.

At the bottom right is the Abbey church, which can also be seen in the photo opposite, through the arch bearing the sculpture.

Text supplied by St. Matthias Abbey
Photos by fotoVeit.de

CR

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CR-St. Matthias *Delegationsbesuch*:

October 26th-29th 2018

I was really missing English – and not least Yorkshire – culture in the first weeks of my recent study-leave in Trier, so you will be unsurprised to read that my own welcome of our brothers Oswin, Robert and Peter CR to the abbey St. Matthias for this year's *Delegationbesuch* (annual visit) was a particularly warm one. Poignantly, it echoes the sentiments of welcome which have been extended to CR for a glorious fifty years this year, and it seemed fitting that we should all be there jointly to mark the occasion. This being my second visit and Robert CR's first, it was a genuinely happy representation!

After Vatican II the Trier Community were charged by the German RC Church with forging relations with Anglicans, and when they visited Mirfield, they found a natural affinity. Out of that grew, from 1968, our ever-closer brotherhood.

Significantly, our two communities have worked together on a joint prayer of thanksgiving for the longevity of our relationship, and also for our hope in Christ of its ongoing continuity. Now we are affiliated to the Benedictine



The Abbey cloister, in the midst of renovation



In Sacred Heart parish vegetable garden

Congregation of the Annunciation, we may confidently hope to see rather more of the Trier brethren and increase our sharing of what it means to live the religious life authentically in a charism which is simultaneously Benedictine and yet remains *sui generis*.

Carefully devising the prayer took up a large part of our time together, but there was also time for recreation and some fun opportunities. We were the welcome guests of Fr. Ralf Schmitz (parish priest of St. Matthias) on the Saturday evening, where Oswin, Peter and I were treated to a welcome taste of home in the way of English afternoon tea complete with real scones! (Parishioners on the continent like baking too, of course.) Peter also served the chalice at the Vigil Mass, which was preceded by a wonderful baptism with French, German and English brothers and sisters joining together to welcome two new members of the Church.

This was a great occasion in a parish church which is clearly taking steps to bring in its community. Their communal garden, for instance, led to a reduction in area-crime and brought to the church door people who by their own admission wouldn't otherwise have knocked. The hospitality on this occasion extended to us is standard fare before each Saturday Mass, and the homely feel of the building and people speak of a Church with a happy heart. 'Church doesn't have to be boring,' said Ralf. Amen to that.

Sunday morning saw a celebration of Mass in the community church, followed as is usual by coffee in the parish centre, whose partakers were keen

to see (or see again) some of the Mirfield men! I was able to catch up a bit with the brethren and hear news of home, which was welcome, and on Monday we had a lovely outing together to explore some of the richness of Trier's expansive history stretching back as far as Roman times.

Robert CR had the opportunity to speak with the Trier brothers about the Ordinariate - putting the English-speaking brethren here through their paces with translation – and all of this was grist to the mill for my own part, as I continue to get to grips with the German language. Listening, speaking and practising are applicable imperatives as much for maintaining friendship as they are for language-learning, I think, and there was altogether that spirit among us during the visit.

It is a great gift to us both to be in relationship under the one Christ, and both communities agree strongly that our *Bruderschaft* remains a potent symbol in a fractured Church and a world which urgently needs our visible oneness.

Next year will be the turn of Trier to visit Mirfield once more, when there will again be a chance to refresh each other's faith at the spring of our common lives who is Jesus: King of unity, yet of uniqueness; King of love. And our hope for what will come from that remains in and with Him as the road of faith goes onward.

Marc Voase CR



Ralf the parish priest pours for English Afternoon Tea

This year the Community of the Resurrection and the Community of St Matthias, Trier, have celebrated 50 years of our close partnership. One of the ways we marked this is for each Community to write 3 prayers, and here they are:

The St Matthias Community's threefold prayer

Lord Jesus Christ, source of our hope and friend through our life, you have prayed that we may be one as you are one with God the Father. We give you thanks for fifty years of the pilgrimage in God of our Communities.

We, the brethren of the Benedictine Abbey of St Matthias, give thanks for community in prayer and in the celebration of the liturgy, for spiritual exchange and strengthening each other in the faith, for the mutual support in times of sorrow and joy, for the maturing of the brotherly relationship into authentic personal and liturgical interaction.

We pray for growth together in Benedictine spirituality.

CR's threefold prayer

We, the brethren of the Community of the Resurrection, Mirfield, give thanks for God's blessings on our way together, on our witness to the visible unity of Christ's church and on the meeting of our cultures, for what we have learned from each other, for what makes us different and for what makes us alike.

We pray that God may continue to give us this gift, as a sign of hope in a divided world.

Jesus, risen from the dead and raised to the right hand of the Father, to you be praise in the Holy Spirit today and for ever. Amen.

Zimbabwe in September for Tariro

While back at Mirfield, I was asked by Fr. Nicolas if I would like to accompany him to Zimbabwe in September. Having heard of the many good works Tariro does there, I jumped at the chance. Not only was it an opportunity to travel, to meet many wonderful people, and to offer some basic charity, it was also an opportunity to have my eyes opened by a completely different culture, one that I suspect most Britons know very little about. As someone who often feels as if he scarcely belongs in what many of us know as contemporary western life, I was very excited to go.

During the trip, we spent a lot of time driving through big cities like Harare and small rural towns, but mostly we went to Anglican missions, some of them quite far out. Thinking especially of St Augustine's, Penhalonga, the missions were like large campuses, with multiple buildings, mostly for schooling. As expected, each mission had a central church with a priest or two in charge. Three we visited had convents, with small but dedicated communities of sisters. Simply visiting the missions was a gift as I got a chance to experience the work for social justice that has formed so much of the character of the Anglican Church, and which I had mostly only read about or seen on television. I remember thinking "How wonderful it would be to give oneself to God in the practical service of those most in need".

As many of us will have just enjoyed the wonder and fulness of Christmas, I thought it would be good to write about how experiencing something of the lives of the varied people I met in Zim might give insight into how one can live with greater simplicity and trust, both of which it could be argued are fruits of the monastic life and openings for God.

I am grateful for the entire trip, but the experience that moved me the most was Mass on the first Sunday at St. Philip's, Tafara, a poor, densely populated suburb in Harare. The church was full, the choir impressive in its size, sound and enthusiasm, and the feeling so joyful and "full of Christ" that I could barely keep the tears away, almost from the moment I first took a pew. One might think "Well, many English churches are, or at least were, like that", especially around this time of year, and that might well be true, but there was something distinct about this particular Mass and those present. Thinking of simplicity, the church interior was quite basic, but I suspect far nicer than the interior of most of the houses in the town. Yet all those who attended seemed to be wearing their best clothes, and no one I could see looked sad, angry or bitter. It felt to me that what the people of Tafara were offering was a pure and simple offering of themselves, the most precious gift one can give. In a way, it was as if their current situation and all its difficulties,



at least for the briefest of moments, wasn't the first thing on their mind. It could be said that as Christ, in his poverty and gentleness, offered himself in the Mass, so did the townspeople. They trusted in his presence in their lives and the power of the cross to such an extent, that even if just for one morning in the week, they would pay attention to God, his mercy and joy, rather than the bleak reality of their lives. Such simple yet profound trust

was a wonder to experience. As trust seems to be in such short supply, and difficult for so many people, myself included, I knew this experience to be more valuable than I initially understood. I have wondered since, “Is trust, and the necessary surrendering to God that follows, paradoxically the way we begin to experience the fullness of joy in our lives?”. “Amid pain and confusion, is it trust that finally allows us to release our grip on whatever it is that pains us, and believe that the living, felt presence of God will transform it into new life, and if we allow Him, use it for our good”? Most importantly, “Is trust finally what allows us to become, however slowly, fully human?” It seems that what most people these days mean when they say ‘trust’, is faith. It was the faith of those at St. Philip’s that moved me, in a way, to a deeper love of Christ.

My experience so far might seem quite complicated and intense, you might say “not trusting enough in the simple yet endless mystery of God”. So I’ll describe a second experience that might bring everything together. On the Saturday of the same weekend, Father Nicolas and I were fortunate enough to be taken care of by a wonderfully kind and loving couple, Rob and Glynis. In the evening they prepared a picnic, and drove us about thirty minutes from Harare, to the bottom of what looked like a small mountain. Rob then informed us we weren’t stopping there, we were driving up to the top! For a motor enthusiast like me, this was quite exciting! At the top I was taken aback by a panoramic view of the surrounding rural landscape. As night came, the sky slowly revealed its jewels, such that I had scarcely seen, living as I do in a town with so much light pollution. The Milky Way, and in almost perfect alignment, Mars, Venus and Jupiter, all became visible. I was reminded of the ceaseless beauty of creation and the majesty of God, how He is closer to us than we can ever comprehend, and yet transcends everything we know. How He is always present and active in our lives, gathering all things together and making all things new. To put it simply, Zimbabwe and its people, in some wonderful way, gave me hope.

“For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind” – *Isaiah* 65:17.

Gavin Sampson

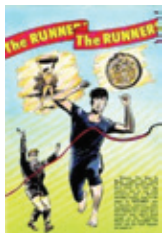
The Beano and Me



2019 will be a special anniversary for Britain's last true weekly comic. In that year it will reach the grand old age of 80 (it has already outlived any other comic). In the same year I will arrive at my 75th Birthday and I will pass my fortieth year living at the House of the Resurrection. When I was a small boy television had not made its way to Britain and videos and DVDs were undreamed of. So if you didn't play Draughts or Ludo and you couldn't afford Meccano then the only forms of home entertainment were the weekly magazines and the comics. There were the American comics (Known these days as comix) but they were more expensive and harder to obtain. In my household at any rate we preferred the more homespun hero to the Caped Crusader and the Man of Steel.

We could identify with the heroes of the Dandy and Beano and Wizard and Rover. They were generally working class, went to the local school or technical college, they wore the same clothes as ordinary youths and schoolkids. Even an exception like Jack Flash, the schoolboy from Mercury (with wings on his ankles to prove it) attended a school not unlike my own – and was occasionally caned!

My favourites were the runners and best of all was Alf Tupper the Tough of the track. Alf's favourite meal was fish and chips. He was a welder and he had the ability to outrun the snobs and toffs and generally show that skill and energy could outclass the most expensive kit. Alf featured in the Rover and, for a later generation, the Victor.



The Wizard's super-hero was William Wilson, a kind of hermit who lived on the Yorkshire Moors. He had a diet of nuts and berries and by means of a secret elixir had lived for nearly two hundred years. He broke every record, represented Britain in several Olympics and outran a steam train (health warning – do not attempt this at home). Oh yes - he wore a black one-piece

pyjama suit. For the more serious minded there was of course Billy Whiz the fastest schoolboy on earth though he might have difficulty if Minnie the Minx was chasing him. Another speed-merchant was Billy the Cat (no relation





to Korky). This specky wimp could transform into a terror to the armed criminal and to the playground bully. Roof jumping was his speciality! Neither Shavaun nor myself can claim to be up to the standards of Alf Tupper but we enjoy running. Just before I sat down to write this we ran 11 miles. We both have birthdays in January (you know my age

but Shavaun is not telling) and we want to thank God for his gifts to us by doing a charity run between Mirfield and Huddersfield. By running on January 26th we hope to raise money for 'Tariro - Hope for Youth in Zimbabwe'. This charity



founded by Fr Nicolas Stebbing CR and for which he works tirelessly, helps to house, educate and find employment for young people in that beautiful but disturbed country. You can help us by your prayer, by running yourself and getting sponsors, by encouraging people that you know to sponsor us or by donating yourself at

<https://mydonate.bt.com/fundraisers/frjohngribben10krun>

Bloomin' Ada, I've run the straight!

John Gribben CR



An Italian Trappist Convent and us

In 2016 CR began a friendship with the sisters of the Trappist convent of Vitorchiano in Italy. There have now been several visits, and we have discovered in them a relationship with Anglican religious communities that goes back a long way, including with CR. Sister Gabriella writes here about the history of this relationship.

About 50 miles north of Rome, near the small mediaeval town of Vitorchiano, is the first Trappist convent in Italy, founded originally in 1875 in Turin, and transferred to Grottaferrata near Rome in 1898, moving to the present site in 1957.

The Abbey, surrounded by about 75 acres of land, is self-supporting, producing wine and oil, jam and greetings cards, and produce of the vegetable garden and orchards. There are at this moment 80 sisters, ranging in age from 24 to 85. Love of the young and respect for the old, prescribed by St Benedict in his Rule, is something we live out with care. All the Community, in one way or another, is involved both in formation of the young sisters and care of the old, and we lay great store by dialogue together, as well as in generation-groups.

The sisters follow the Rule of St Benedict, according to the Cistercian and Trappist tradition: two reforms that over the centuries have renewed the



The Community at Vitorchiano

Benedictine charism, emphasising contemplation and separation from the world, liturgical prayer, life together and manual work.

At the heart of the Cistercian vocation is a life of conversion to the Lord, in daily experience, prayer, work, and human relationships, and in the effort to live according to the gospel. It is about learning to listen to the Word of the Lord and of the Church in liturgical and personal prayer, in *lectio*, in silence, in dialogue. It involves personal openness and a common life in obedience to the authority of the Abbot, in reciprocity amongst the sisters / brothers, and in stability in the monastery.

The Second Vatican Council, was received and deeply embraced, thanks to the wisdom of the then Abbess, Mother Cristiana Piccardo, prompting new thinking on the ecclesial identity of our Community. We did a lot of work on the liturgy, both staying faithful to the tradition and in enriching it by singing the Psalms in the vernacular, and with new hymns, and encouraging greater participation and unity in prayer. Following what has been called an ecclesiology of Communion, we have discovered a greater simplicity of life together and of relationships. By putting an emphasis on personal responsibility, we have found greater commitment to the work that supports our life, which in turn builds up collaboration.

We have an abundant flow of vocations, leading to many new foundations: the first one in 1968 at Valsereina near Pisa, and then in Argentina (1973), Chile (1981), Venezuela (1982), Indonesia (1987), the Philippines (1995), the Czech Republic (2007) and soon a new house in Portugal. These in turn have made their own foundations in Syria, Angola, Nicaragua, Brazil, and Macao.

One grace we have received is an ecumenical vocation that goes back in time to the witness of our sister Blessed Maria Gabriella Sagheddu (1914–1939), who gave her life for Christian unity. The ecumenical ideal already animated the Community when it was at Grottaferrata, under abbess Pia Gullini. In 1933, a young French woman, Henriette Ferrary, visited the



The Blessed Gabriella Sagheddu as a Postulant



The grape harvest

mentioned, and a Japanese Trappist brother. Sister Maria Gabriella, in unity week 1938, asked to offer her life too as a prayer for unity, and the Lord accepted it. Then, only 18 months later, in April 1939, on Good Shepherd Sunday, she died of tuberculosis.

In 1938-39 a correspondence began with Nashdom Abbey, via Père Couturier, who had had a close relationship with Nashdom since 1935, when the then Abbot Martin Collett, the novice Guardian Benedict Ley, and Fr Gregory Dix, had taken part in the Week of Prayer for Christian Unity in Lyon.

The first letter from Nashdom arrived at Grottaferrata (our then

Community and told Mother Pia of her commitment to conversion and prayer for Christian Unity, following the work begun in Lyon by Abbé Paul Couturier. Mother Pia took this up and shared it with the Sisters. There then began an exchange of letters between Couturier and ourselves, and in 1937 we made a commitment to prayer for unity, especially during the Week of Prayer for Christian Unity. An elderly sister, Maria dell'Immacolata, offered her life in prayer for unity, and Couturier would later remember her in his "list of martyrs for unity", together with the Blessed Maria Gabriella we have already



home) on 15 July 1938, on the occasion of the death of the aged sister Maria dell'Immacolata, who had offered her life for the cause of unity. There followed a long correspondence between the two communities, one letter thanking Sister Gabriella herself for her offering for the cause of unity. So there grew up a collaboration between the two abbeys, Anglican and Roman Catholic, with the desire to make known among Anglican communities the life and offering of the Blessed Gabriella.

The Second World War saw the Nashdom monks transferred temporarily to Middlesex, turning their home over to Benedictine sisters from London who cared for the handicapped. This did not get in the way of the relationship which bound the two communities more and more together in the cause of unity, showing how monastic life and Christianity can triumph over separation caused by conflicts of nations.

On 16 March 1947 Fr Ley announced he was coming to Italy to make the personal acquaintance of mother Pia, to visit Rome, and possibly meet the Holy Father. Accompanied by an oblate, Brother Francis de Sales, he arrived in Rome on 18th September 1947. On the 22nd he met Mgr Giovanni Battista Montini, under-Secretary of the Vatican Secretariat, departing with a promise of a report on the Anglican Church to contribute to mutual acquaintance. On 25 September they met Pope Pius XII.

On returning to England, Fr. Benedict continued promoting contacts between women's communities in the Church of England and our own convent, and he never ceased from referring on every occasion, public and private, to the meetings in Rome and the convent, and between 1948 and 1951 more than 50 Anglican Religious came to visit us.



Fr Oswin & Fr George celebrate the eucharist over Bl. Gabriella's tomb



*Fr Oswin shares the Peace with the Chaplain, Fr Ivo
(see end of next Article)*

Père Couturier was glad of the relationship between Nashdom and Grottaferrata and he invited other communities too, including those less open to the Church of Rome, to have conversations with the Holy See in order to carry forward the dialogue that had been begun. Maurice Villain, Couturier's biographer, says the first to respond was a theologian from the Community of the Resurrection, Fr Geoffrey Curtis, who was a cousin of Fr Benedict Ley. Fr Curtis brought an important and practical energy to the relations between the Anglican world and the Holy See, supported by Mgr Montini, who had now become Pope Paul VI.

When Mother Pia stood down and transferred to an Abbey in Switzerland, the correspondence with Fr Benedict Ley and Nashdom was continued by Sister Fara, who had been involved with the Anglican brothers from the beginning. Fr Benedict died in 1964, but there were other important meetings, with Dom Augustine Morris and Abbot Wilfrid Weston. The latter was present in Rome when Blessed Gabriella's self-sacrifice was recognised, and, after a visit to Vitorchiano in 1981, took part in her Beatification in St Paul-outside-the-walls in 1983.

The last visit of a Nashdom Abbot, Dom Basil Matthews, was in 1988, but we keep up correspondence and communion in prayer.

Now our communion with the Anglican Benedictine world lives above all in the friendship with the Community of the Resurrection Mirfield, born out of meetings with Fr George and Fr Oswin, and other brothers who have come here, and we now have an agreement to be united each month in our offering of the Eucharist for Christian Unity, coordinating dates so that we celebrate together on the same day.

Sr Gabriella Masturzo OCSO

CHURCHES IN A PLURALIST WORLD:

A Centenary Conference on

The Theological Legacy of John Neville Figgis CR (1866-1919)

Brilliant historian, political philosopher and theologian, J. N. Figgis CR was one of the great minds of the early twentieth century.

Although Figgis died before the worst manifestations of twentieth-century totalitarianism, he was implacably opposed to all forms of absolutism. He favoured a broadly distributist and bottom-up view of authority that respects the integrity of individuals and of the communities and institutions that make up civil society, including the Church. Figgis is a prophet of modern pluralism.

The conference will combine a critical retrieval of Figgis' thought with constructive reflection on the mission of the Church in our pluralistic world. By interacting with his thought we can refresh our own vision of how the Christian Church can respond to contemporary challenges.

Speakers: Paul Avis, William Cavanaugh (USA), Mark Chapman, Elaine Graham, Andrew Grosso (USA), Jeremy Morris, Ephraim Radner (Canada), Peter Sedgwick, Stephen Spencer.

Tuesday 2nd (4.00pm) - Thursday 4th (1.45pm) April, 2019

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Our Lady of Atlas

“I am just *one person praying* amidst others *praying*.”

These words of Fr Christian de Chergé encapsulate the life he and his fellow monks lived, maintaining a Trappist community among Muslim neighbours in the heart of the Atlas Mountains at Tibhirine.

And they died for it, kidnapped and then murdered, probably by extremists, in Algeria in 1996. If you have seen the incredibly moving film of this, entitled ‘Of Gods and Men’, you will not have forgotten the humanity and the courage with which they faced their oblation, this martyrdom. On 8th December these seven Cistercians were beatified at Oran, along with Bishop Pierre Claverie and other Christians killed in Algeria in the 1990s.

The kidnappers came for seven monks and left when they had this tally. Two brothers survived. Fr Amédée, shown in the film hiding himself under a bed: he died in 2008. And Fr Jean Pierre. Jean Pierre refounded the monastery, Our Lady of Atlas, first in the Moroccan city of Fez, and then in the Moroccan part of the Atlas range, in the small town of Midelt. There are Trappist monks there still, living this quiet, prayerful life among their praying Muslim neighbours, a witness to the unshakeable love of Christ for all people, respecting every group of people in the best of the tradition, culture and religion which each professes, respecting in the



The Monastery at Midelt

lives of their neighbours the work of God who has always been present in His love.

Blessed Christian de Chergé explained this call in terms of the dialogue of life: lives lived together, giving the gift of presence to one another. He quoted Max Thurian of Taizé: “It is important for the Church to offer Islam a fraternal presence of men and women who, insofar as this is possible, share the life of Muslims in silence, prayer, and friendship. That is how, little by little, we prepare the way for the kind of relationship God wants the Church to have with Islam.”

He wrote himself: “My Church does not tell me how I am to understand the link between Christ and Islam, and so I go to the Muslims without knowing what the link is.” His life and that of the brothers at Tibhirine and Midelt is one of discovery, open to the future, to the compassion and love in the heart of the other, and to the unity the coming Christ brings, in whatever form he chooses to bring it.

Charles de Foucauld had lived this way of presence earlier in the 20th century. De Chergé drew on de Foucauld’s understanding of the mystery of the Visitation to express the nature of their lives: “we are invited to remain continuously in a state of visitation, like Mary with Elizabeth, to magnify the Lord for what He has accomplished in ‘the other’ . . . and in me.”

I spent several days in September with the brothers at Midelt, one of a number of European monks who gathered to reflect on the practice of inter-religious dialogue. Fr Jean Pierre is living there yet; at 95 years old, a still centre of spiritual wisdom with an unruffled welcome for the strangers who seek him out. The story of his life is told in ‘The Last Monk of Tibhirine: A True Story of Martyrdom,



Fr Jean Pierre, the last survivor of the original community



Monastery Garden

Faith, and Survival’ by Freddy Derwahl (Paraclete Press, 2013). The monks are few, but they come from several nations: Spain, France, Ireland. Fr Jean Pierre is from Luxembourg.

And are Trappists fully silent? Not in my experience at Midelt. These few are probably the chattiest group of monks I have encountered, working alongside local Moroccan Muslims squeezing the juice from the apples they grow, joining us for meals, and welcoming guests in their courtyard.

And these same friendly brothers rise in the night to pray: the call to prayer issues from the minaret and finds the Christians already at prayer again. The life of these humble Cistercians makes it very clear what it is to pray among those who pray. And, while the local police chief chooses to place armed officers at the door to protect the monks, the prevailing atmosphere in Midelt and, I think, in Morocco as a whole, is one of tolerance and familiarity.

As well as this Trappist community, there are Little Sisters of Jesus following the way of Charles de Foucauld and living this ‘dialogue of life’ in the middle of the medina at Fez, known and welcomed among their neighbours. Sister Elli-Miriam from Germany walked us through the souk - we had to wait on numerous occasions as neighbours stopped to greet her or pass on family news.

This Christian ‘little way’ of *convivialité*, *amitié* and *respect* (the phrases of Fr Jean Pierre) in Morocco meets a culture imbued with Sufism. And the Sufis hold that there exist on earth channels of the divine grace of God, people imbued with the divine light. It was striking to me to see in Morocco the shrines of Sufi saints, with the stalls of the candle-sellers set up by the entrances. The shrines are places not only of prayer, but of relaxation for the family. This Islam, emphasising experience and the spirit, has proved hospitable to other seekers of direct apprehension of the Divine Presence. As Fr Jean Pierre expressed it: “God is light: the same God.”



Families relax in a Sufi shrine

Our stay at Midelt included a day’s journey deeper into the mountains, past Berber shepherds, their families and their flocks, pitching rough tents of hides



Sufi village

wherever they were. We were taken to a traditional tumble-down village of clay houses, of donkeys and dark alley-ways. There a remarkable collection of Sufi books and artefacts has survived the centuries, and chief among them was the lineage chart showing how each member of the Sufi clan was related to the founder: the flow of the divine light. It was plain to see that Sufi mystical philosophy arises from the earth and daily lives of the villagers of Arabia.



Fr Jean Pierre quoted the 6th century monk, Dorotheus of Gaza:

“Imagine that the world is a circle, that God is the centre, and that the radii are the different ways human beings live. When those who wish to come closer to God walk towards the centre of the circle, they come closer to one another at the same time as to God. The closer they come to God, the closer they come to one another. And the closer they come to one another, the closer they come to God.”

For the writings of Blessed Christian de Chergé, see ‘Christian de Chergé, A Theology of Hope’ by Christian Salenson (Cistercian Publications 2009) and for a briefer but fascinating account of the way of the monks of Tibhirine and Midelt, look on the Monastic Inter-religious Dialogue website <https://dimmid.org> and search for the article ‘Interreligious Dialogue at Tibhirine’ by Fr Ivo Dujardin OCSO, whom Fr George and I met at the Monastery of Trappistine nuns at Vitorchiano in Italy (see photo in the previous article) just before my visit to Midelt.

Oswin Gartside CR

Companions

A Companions Group for the North West is under consideration, to meet mainly in Preston. If you are interested please contact Father Ian Hollin (tel: 01772-749806, email: ianhollin@hotmail.co.uk) or Michael Stocks (tel: 01524-807192, email: michaelstocks993@gmail.com).

New Companions
Chris Grocock
Felix Gamboa

RIP
Pauline Buckley

Society of the Resurrection

The Society of the Resurrection – which shares its name with the body that was the forerunner of CR – was founded in 2015. It is a group of women and men, single and married, lay and ordained, who share in the Community’s Charism and seek to live out that Charism in close association with the Community. They live by a rule that is quite specific, with emphasis on prayer, the Eucharist, study, and mutual encouragement.

Members of the Society seek to attend at least one Solemn Mass at Mirfield per year. There is an annual gathering, usually at Corpus Christi, and sometimes a more informal one in the autumn. Throughout the rest of the year, members keep in touch by other, electronic, means.

For more information about the Society of the Resurrection, please contact its Warden, George CR.

As SR news is a new item in the CR Quarterly, below we give the present membership, and in future we’ll report any changes.

Full members:

Grenville Gibbins
Benjamin Lundquist
Charlene Smith
Catherine Reid
Matthew Askey
Johanna Raffan
Kirtley Yearwood
Michael Scargill
Rob Parker-McGee
Tina Minett Stevens
Lars Adolfsson
Andi Hofbauer
Richard Frith
Patrick Davies
Ben Bradshaw
Christopher Irvine
Eunice Hicks
Mark Haworth
Hamish Ferguson-Stewart
Dominic Melville

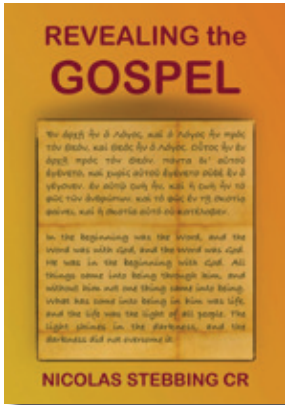
Probationers:

Von Watson
Isaac Otoo
Cliff Bowman
Paul Jones
Edward Gunn
Philip Heath
Kathia Shoesmith
Malcolm Drummond

Book Reviews

Revealing the Gospel *Nicolas Stebbing CR* Mirfield Publications 2018.

74 pages. Paperback. ISBN 978-0-902834-47-7 £4.50



The Bible is the Word of God, Holy Scripture for all Christians. But how do we read and understand it? The past decades were marked by a lot of uncertainty, as much of Biblical scholarship seemed to question what generations of Christian believers have thought to be true. Furthermore the Bible has been claimed by vastly different strands of the Church and often used as a weapon in controversies. Small wonder, then, that many Christians have given up the practice of patiently and expectantly studying the Scriptures for themselves.

Fr Nicolas' collection of short essays on the Gospels is a precious gift in this situation. The author shares with us his fascination and passion for a close reading of the Scriptures, particularly the four gospels. Far from offering a devotional refuge, which shelters us from the critical questions of Biblical scholarship, Fr. Nicolas makes a convincing case that the insights of scholarship, wisely used, can actually deepen our love and understanding of the Bible.

The first essay is devoted to basic methodological and theological reflections on how best to do this. The author introduces interested readers to basic tenets of a historical reading of the gospels and how this approach can go hand in hand with a dynamic spiritual understanding. The rest of the booklet is an exercise in precisely this basic conviction.

One of the gifts of Biblical scholarship is that it attunes us to the difference and distinctiveness of each of the four gospels. Hearing portions of the gospels during worship creates a great familiarity with these texts. But we can unwittingly blur the different accounts in our minds or fail to notice the big lines. Reading this essay collection helpfully addresses such dangers and redresses the balance. The author, a keen Greek tutor of many years, offers insights from years of learned reading and writing in a most accessible and clear form. Paying close attention to vocabulary, overall theological convictions, structures and patterns, Fr. Nicolas brings the distinctive Gospel witnesses to life for us. We see how Matthew narratively unfolds the confession of Jesus as the Son of God. We peer over Mark's shoulder as we watch him artfully

setting the scene in the beginning of his account of Jesus. We observe how Luke weaves the theme of forgiveness as a red thread into his story of Jesus. And we learn about John's world of signs and symbols. All this is undergirded by the conviction that the gospels bear witness in all their differences to the one living Word of God, Jesus Christ. This is aptly captured in the title, which speaks of revealing "the Gospel" in the singular. Fr Nicolas shows us how this Gospel is both life-giving and challenging by making the familiar strange and the strange familiar.

The interested reader would sometimes have loved to be pointed to this or that example of Fr Nicolas' scholarly conversation partners, even more so because the author encourages us in his foreword to engage with such literature.

What the booklet certainly does is to encourage its readers to turn to the New Testament and to see and read for themselves.

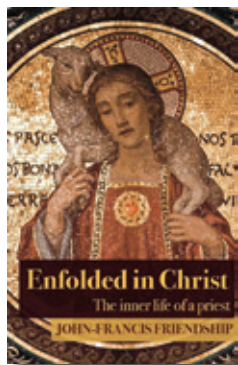
Fr Nicolas has shared many gems with us and one is reminded of Jesus' word that 'every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.' Matthew 13:52

Dr. Dorothea H. Bertschmann

Tutorial Fellow for Biblical Studies,
College of the Resurrection

Enfolded in Christ – The inner life of a priest *John-Francis Friendship*

Canterbury Press 2018. 180 pages. Paperback. £12.99



Fr. Friendship has been a Franciscan Friar (both lay and ordained) and a secular parish priest and in this book offers his guidance on the life of a priest. There is also a useful Chapter on the Diaconate, an order the churches have never really got right since Apostolic times.

The book is firmly spiritually based, and none the worse for being so – the author is clear about the importance of Retreats and Quiet Days, alongside the regular Daily Office and celebration of the Eucharist, while saying rather less about leadership training and Diocesan Conferences!

But he does deal with practical issues as well, and a useful section on personal relationships does not shy away from choices that a priest may need or wish to make in this area of his or her life. The author is himself gay, living

in a civil partnership, and speaks from his own pain at being initially refused ordination because of his sexuality, and the continued difficulties priests of that orientation face in the Church of England.

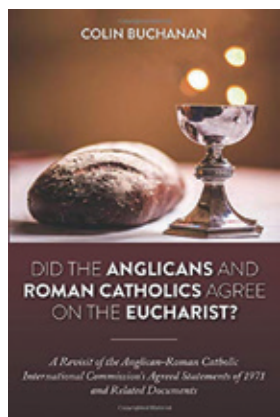
There is a slightly strange set of appendices, containing a traditional Rite for Sacramental Confession alongside rather old-fashioned vesting prayers (does anyone wear a maniple any longer?) together with a liturgy for a priest's final Sunday in a parish (or indeed prior to retirement) which is almost an Institution in reverse! These may not be to everyone's taste but make up a relatively small proportion of the book.

Ordinands and the newly ordained will find much of value in this latest book on the priestly life, while longer serving priests might find it a useful refresher.

Bruce Carlin

Did the Anglicans and Roman Catholics agree on the Eucharist?

Colin Buchanan. Pickwick, Eugene, Oregon. 2018. xxx+ 193.
pbk. ISBN 978-1-5326-3383-6.



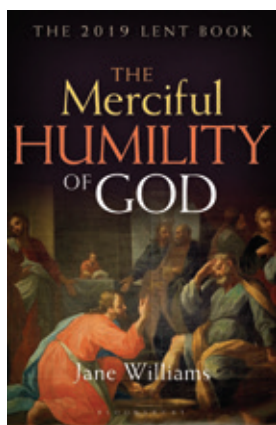
This is vintage Buchanan! His Evangelical pedigree combined with his forensic scholarship shine throughout. It is a thoroughly good read, even when you feel you are in most disagreement. There are, perhaps, three main contentions in Colin's analysis. First, throughout the ARCIC process, has Evangelical scholarship been sufficiently represented? The answer given here is in the negative and it is hard to dispute on the evidence of membership alone. Representation has evened up to a degree as years have passed, but the main critique stands for ARCIC's early work. Second, from the moment of its publication, Colin has been critical of the paper (not normally described as an ARCIC Statement) Clarifications of certain aspects of the Agreed Statements on the Eucharist and Ministry of the first Anglican-Roman Catholic International Commission together with a letter from Cardinal Edward Idris Cassidy. He is concerned that it prescinds from the normal ARCIC method by engaging too directly with Catholic teaching and attempting to align Anglican doctrine with it - ARCIC has always sought to get behind historic disagreements and restate doctrine in a manner

consonant with both traditions. Again, the defendants stand guilty, although Colin himself, in this book, is also prone to return to some disagreements of the past and revert to his native Evangelical instincts, so to speak. Third, Clarifications has never been properly debated within the synods of individual provinces or the ‘instruments of communion’ within Anglicanism. There can be no dispute about this and Colin sets out the evidence with great clarity. This is an essential piece of reading for any involved in ecclesiological debate and ecumenical dialogue. There are a number of places where one might contend very differently with Colin’s theological analysis, and one’s hackles may rise fairly frequently, if one comes from a more catholic background within Anglicanism. Nonetheless there are key questions to be answered here and we must be grateful to Colin for setting them out so sharply.

Stephen Platten
Ludgate, London

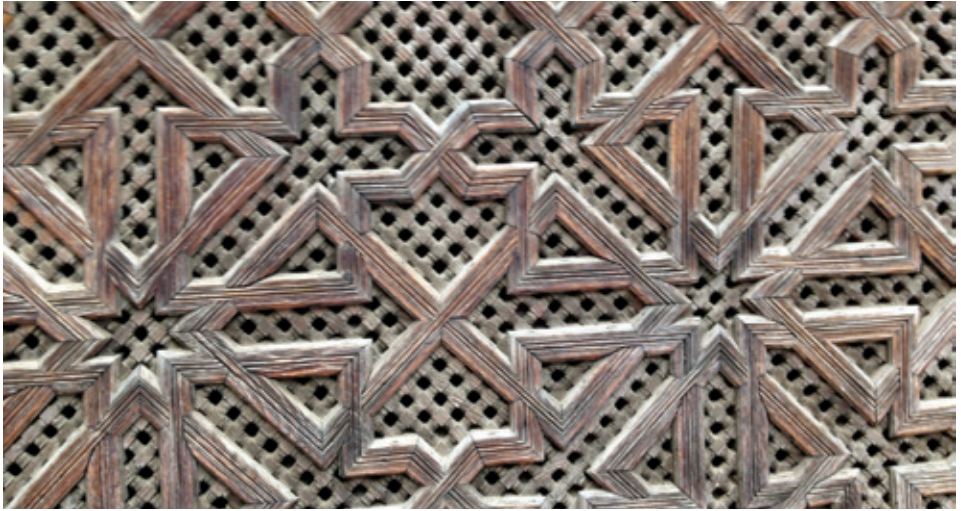
Notices

The Merciful Humility of God *Jane Williams*. The 2019 Lent Book. £9.99. Bloomsbury Continuum 2018. 160 pages. Paperback. Isbn: 97814729 54831



St Augustine’s insight was that it is only the merciful humility of God that could penetrate our armoured pride. At the very beginning of his earthly ministry, Jesus was tempted by Satan to (mis-)use the power of God for his own purposes. As we follow this book through Lent and through the Biblical narrative, what begins to emerge is that it is God’s merciful humility that is the source of life. The chapters of Jane Williams’s book include: ‘Humble Beginnings’; ‘How to win friends and influence nobody’; ‘Reigning from a tree’ and ‘Risen and ascended into humility’. Her reflective Lent book will be a trusted guide for anyone seeking a deeper understanding of God’s humility and indeed of what it is to be a Christian. We are always tempted to aim for charismatic power, to collect big, big congregations of enthusiastic people, to concoct new forms worship and pull people in. Such techniques win approval from bishops and archbishops, but was it Jesus’s way, Jane Williams asks, as well she may.

Since 1981 she has been married to Rowan Williams the former Archbishop.



Intricate patterning on a door at the Monastery in Midelt

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

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

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St Hild College: 01924 481925 enquiries@sthild.org

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

Leaving a Legacy

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

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

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