CR Review January 2026

CR

JANUARY 2026 492

The Quarterly Review of the Community of the Resurrection is published four times a year.
Annual subscriptions (inc. postage and packaging):

UK (Inland)£20.00 (GBP)
OVERSEAS (AirMail)£25.00 (GBP)

Order from:
The Editors CRQ, House of the Resurrection,
Stocks Bank Road, Mirfield, West Yorkshire. WF14 0BN.
companions@mirfield.org.uk

Cover photo: Ambo at Ravello, Italy

They live among us

No, not supernatural beings or aliens, but real people whose lifestyle is often hidden, and as a result misunderstood. I am referring to religious communities: actual real-life women and men who have chosen a radically different way of life centred on the love of God. Some live completely separate lives from the rest of us, others are involved in their local communities. All live a rule of life that focuses on a loving community, centered around a daily round of prayer and worship called the Daily Office.

They are 'odd' in the eyes of our society because their motivation is to serve others, not themselves. Their vocation is to be single, living, praying and serving together. They are 'hidden' because they do not seek to be famous: they are happy to quietly get on with their work out of the public eye, seeking only the glory of God.

I was looking for somewhere to go and study as part of my recent sabbatical, somewhere free from the distractions of everyday life. I have spent time on retreat in Anglican communities, but always as an outsider, a guest, kept at a kindly distance from the inner life of the community. This time was to be, at the invitation of the Community of the Holy Name, different: I was to live alongside them, praying, eating and sleeping in their home, a former care home west of Hull. And studying, but more importantly learning. From them and from God.

Home of Community of the Holy Name

A simple but comfortable room was offered, with everything I needed: bed, chair, desk. A kitchenette at the end of the corridor provided hot drinks and a microwave. A printed timetable as a reminder of where to be and when. After a couple of days, my name appeared on the Rota: the sisters have domestic help so this was not onerous: making the afternoon pot of tea, clearing after supper and relaying the table for breakfast. I also celebrated the Eucharist a few times when asked.

I was made welcome, and quickly got into the daily routine. Conversations over tea led to suggestions for local walks (they are close to the Humber Bridge Park), novels were suggested, loaned and read. A daily crossword was solved together after lunch, and an hour's TV available after Compline. The sharing of simple, silent meals allowed one to focus on being thankful for one's food, not having to be witty or distracted by the TV. I was drawn into a way of being that gave space for reflection and allowed new thoughts to arise, sometimes when studying, but often the in the quiet before the Offices. Breaking off to pray was not always convenient, yet a discipline to remind me that spending time with God in prayer is not optional. The Offices are fairly easy to follow – but watch out for saints' days – they're on a different page! The schedule is humane with first office Prime at 8am, compline at 7.45pm.

The CHN sisters have dedicated their lives to God over many decades, but they have moved with the times, always keeping aware of the reality of life outside their walls. Being enabled to step away from the busyness of everyday life for a while in a Christian community is truly a unique gift they can offer. If you are considering this, I would suggest you first visit a Community as a guest, retreatant: why? Well, imagine inviting a stranger to live in your home without first getting to know them.

Tina Minett-Stephens

An unusual encounter

At the time of going to print, we have two brothers staying with us from the monastery of St Matthias in Trier, Germany, with whom we have had a covenant relationship since 1968. Every year we have exchange visits, and we enjoy the friendship of true brothers together. Brother Eucharius went for a walk this morning, across the river and into the lanes, and found himself being followed by a goat with huge horns that was so affectionate it rubbed itself against him and trotted alongside. It went with him wherever he went, and he didn't know what to do. He saw a Royal Mail van and told the lady inside he needed help. She replied in broad Yorkshire, and he couldn't understand a word, but luckily she understood his English. She thought she knew where it might live, and they went to a house where someone appeared in pyjamas and was immediately terrified at the encounter and disappeared. Next door no-one answered. The lady in pyjamas reappeared and thought it might live in the field behind. Br Eucharius climbed some steps into the field and the goat, as ever, followed, and then started placidly grazing, at which point the Brother and the post-lady ran away quickly.

George CR

The Second Coming of Christ

The doctrine of the Second Coming of Christ touches on hope for the world, for the Church and for individuals. It is a neglected doctrine because of its association with fanaticism and unfulfilled prophecies about the end of the world. Set forth in Christian scripture, creeds and worship, this belief nevertheless ranks with the central Christian doctrines of the creation and incarnation. Though a revealed doctrine, it is consistent with a reasonable consensus that human history has a beginning, that Jesus Christ existed, taught, suffered, died and allegedly rose again releasing his Spirit and promising his return. 'We wait for the blessed hope and the manifestation of the glory of our great God and Saviour, Jesus Christ' (Titus 2:13

NRSV). In thinking about the Second Coming of Christ I will examine how the belief relates to the past, present and future impact of the engagement of God in Christ with the world, the church and individuals who hope for the return of Jesus.

Hope for the world

Christian revelation about the future can be laid alongside a reasonable extrapolation of world history. We draw the line of history from a beginning, now agreed with science, through the centuries, to Christ's 33-year life and crucifixion, agreed by historians, towards the vision
of his Second Coming in the eye of faith. Amidst various predictions of how the world will end scripture centres on the ultimate triumph of God is Christ 'whose kingdom will have no end' (Nicene Creed). The Christian revelation sees that kingdom already established and extending in the world through the rule of God in Christ and his Church. Amidst all events prophesied to shake the world this kingdom 'cannot be shaken' (Hebrews 12:28) as surely as Jesus promised: 'I will build my church, and the gates of Hades will not prevail against it' (Matthew 16:18). This unshakeable feature relates to God's extraordinary love for the world revealed in the work of Jesus Christ who spoke of his return: 'They will see the Son of Man coming on the clouds of heaven with power and great glory' (Matthew 24:30b). After the completion of his earthly work at his ascension angels say 'Jesus, who has been taken up… into heaven, will come in the same way

as they saw him go into heaven' (Acts 1:11).

Christ's promise of his Second Coming uses images like the descent of the Son of Man with angels, which would be familiar to his Jewish audience. They seem strange to us today. Human understanding of space and time has developed over 2000 years. Do we take God in Christ at his word? The Christian Creeds do. How do we reconcile their understanding with contemporary thinking? A helpful analogy is mathematical and comes through the so-called Chaos Theory. This is the theory of complicated systems like, for example, the weather on the earth, which are chaotic in their nature. The weather is the result of quite random events occurring in an infinity of places. Yet from this chaos can and do emerge very beautiful manifestations of order and pattern like the rainbow or the sunset. So, it can be argued, although the tendency of living forms is towards the greater chaos of death and dissolution, the emergence at two points in time and space of God in the flesh of Jesus is in harmony with our understanding of the theory of chaos and human existence. The emergence of God at two points to show us his face is in harmony with scientific truth as much as the emergence of beautiful rainbows on stormy days.

If world history is seen as a cone lying on its side, the tip of that cone is the moment Jesus returns, the bottom section is the past and the world presses forward to the apex, to its end in Christ. This is the big picture painted in scripture of Jesus as the focal point of all history, drawing all things to himself, holding them in existence 'by his powerful word' (Hebrews 1:3).

Hope for the Church

Christian teaching on the end times has been expressed concisely by George Carleton in 'The King's Highway' p265: 'The second coming does not mean the return of Christ from absence from us. It means a new manifestation to us of Christ who is ever present. The eternal Son, who, being God, is in all things and all things in him, through whom all things were made, and in whom all things consist, took to himself our flesh and blood, for us men and for our salvation. The word of God was made flesh, and dwelt among us, in the body of his humiliation. In that body now glorified he is present still, in another mode, in the blessed sacrament in which we show forth the Lord's death till he comes. And again in another mode, that same Jesus, whom not having seen we love, on whom though now we see him not yet we believe, shall be seen at the last day, made manifest to all people in the revelation of his eternal glory and majesty. We do not know when that great day of final revelation will come. The knowledge has been withheld from human minds, even from the human mind of the Son himself: of that day

and hour no one knows, not even the angels in heaven, neither the Son, but the Father only. We have been told that the world must first be evangelised. Our Lord said: This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.'

Through the Christian centuries, despite Christ's saying on the timing of his return being unknown, different beliefs have been held about that timing. Premillennialism is based on reference to a 1000-year reign of Christ in Revelation 20 following his return. Postmillennialism on the other hand expects that reign of Christ on earth to occur before his physical return. Most common is Amillennialism which sees Christ's reign as a spiritual rule over the church prior to his return in glory.

In the letter to Ephesus we read a striking image of the hope of the Church: 'Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendour, without a spot
or wrinkle or anything of the kind – yes, so that she may be holy and without blemish' (Ephesians 5:25-27). In other words, God in cleansing the age-old fellowship of Christians from sin over the centuries has been preparing the Church like a bride being prepared for Christ's Second Coming as her bridegroom. The delay in the Second Coming of Christ has come to be interpreted as a necessary space in time – now in centuries – to ready the Church for full union with her Lord.

The prayer of the Church is 'Maranatha, come, Lord Jesus,' looking to a perfection suited to that Coming and the Church being fitted to become the Bride of Christ. Christ's Coming is the hope of the Church in its visible disunion. Though believers in Christ have spiritual unity across denominations their incapacity to worship fully together is a clear blemish many would seek to address. Yearning for the Second Coming of Christ seems inseparable from deeper yearning for perfecting the visible unity of Christians so more completely 'we who are many are one body, for we all partake of the one bread' (1 Corinthians 10:17).

Hope for individuals

Individual Christians are carried forward in the practice of their faith by the spiritual momentum we capture from our worship of God and from the people and communities of faith we know, alongside the teaching of scripture and the saints, service of others and holding ourselves to account through soul friends and

spiritual directors. Many times my task as a director is to voice the famous invitation: 'Look now forwards and let the backwards be' from the medieval author of 'The Cloud of Unknowing'. Belief in the Second Coming of Christ is the ultimate reason to look forwards. Hope for individuals who profess faith in Christ is the capacity to look to the future in company with God, seeking release from things that hold us back from that. Thinking about the Second Coming of Christ is neglected because we get held back from the cosmic vision it's part of by, yes, fanaticism in some quarters, but also by our own individual spiritual negligence. The age-old Christian tradition encourages a watchfulness and longing for the Lord, true to Christ's teaching linked to turning from self-interest and welcoming the immensity of God's love for each and for all. When that love was first experienced directly by thousands on Pentecost Sunday we read in Acts 2:37-38 'People were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptised every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit”'. Hope for individuals down through the Christian centuries has rested in their response to that invitation to repent of their sins and seek baptism with its associated anointing in the Holy Spirit, for 'Hope does not disappoint us, because God's love has been poured into our hearts through
the Holy Spirit that has been given to us' (Romans 5:5).

When we see crops growing in the fields for harvest it inspires a larger thought. What of all the goodness, truthfulness and beauty in human beings? How will that end up? Or the evil and deceitfulness? Christian faith sees human history as part of the purpose of God that will climax at Christ's return in the resurrection of the body and the life everlasting. This climax is the great separation promised at Christ's Second Coming of the righteous and unrighteous to populate heaven and hell.

The whole point of Christian faith is an opening of humanity to a dimension of life beyond this world that will be finally revealed in the resurrection of the body and the life everlasting at the Second Coming of Christ. Christian tradition distinguishes an individual judgement at the moment of death and a general judgement which completes God's righteous task at the Lord's return. After death scripture speaks of two ultimate destinies, heaven and hell, although there is a qualification that no one dying with unrepented sin can face the Lord without cleansing since 'nothing unclean will enter' God's presence (Revelation 21:27). This is the origin of the doctrine of purgatory.

Christianity centres on the body of Christ. Believers are part of that body. They are incorporated by baptism and in an ongoing manner through holy communion. The resurrection body to be provided at the Second Coming of Christ is a fulfilment of this incorporation. Jesus promises that 'those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day' (John 6:54). In the same way Paul teaches that 'if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you' (Romans 8:11). The joy the Lord gives to our spirit is destined to expand and fill the universe in the resurrection of our body at his return.

Conclusion

Christ's return is central to hope for the world out of which he calls forth people of faith into his Church, which is central to history. The whole history of the cosmos, no less, serves to prepare his perfected Bride, the Church, for the arrival of Christ her heavenly Bridegroom. Believers are being prepared to be one with the Bride by discipleship involving worship, prayer, study, service, reflection, by living positively through pain and sorrow and working for the visible unity of the Church. 'With the Spirit and the Bride we pray: Come, Lord Jesus' (Revelation 22:17, 20).

John Twisleton

The image was drawn by Chat GPT guided by the author.

A new booklet, 'The Second Coming of Christ' is available on Amazon £4.99. Fr John's three-part Advent Premier Radio series of the same title is available to listen to on the broadcast section of Twisleton.co.uk.

Mutual Flourishing

I brush the grass off my knees
I listen to the breeze
Of the wind rustling the leaves

I hear the birds sing
Their own evensong brings
Joy to the ear of my heart

Then suddenly I see
A sinuous tail before me
Undulating across the lawn

The squirrel ducks down
A crow swoops just over ground
A chess scene, with two different pawns

The crow has a presence
In my quiet quiescence
I watch the two of them prance

The squirrel and crow
I watch as they go
Dancing an interesting dance

Somehow it speaks
Of the kind of oblique
Dance between values held here

The squirrel and crow
Dance around each other so
And finally settle in place

They work parallel
As the church rings its bells
Occupying the same space

Whilst they seem diametric
There is something electric
Watching them find common ground

Whilst they are asymmetric
In this kinetic dialectic
A mutual flourishing is found

So they feed side by side
On the things that they find
In this verdant cornucopia

The birds sing their songs
And they both get along
Harbingers of future utopia?

Difference can make us
Difference can break us
Differences mean catholicity

The squirrel and crow
The hop, fly and go
Together, in disparate synchronicity

So I pick up my book
And have a good look
At this Eden-like garden of beauty

I start moving along
Towards Evensong
My worship, my privilege, my duty

Becca Parkin
Ordinand, College of the Resurrection
(Illustration by Beatrix Calow, fellow-ordinand)

Church-crawls compared

One of the joys of life for some is to go off on a bicycle into the countryside exploring village churches. Church crawling has become popular nowadays, and Pevsner's County guides to architecture, mostly about churches, remain a best seller. Our heritage of mediaeval churches in England and Wales is incomparable, and we probably have the largest inheritance of mediaeval church woodwork in Europe. As we pedal among the fields and hedgerows, one after the other we look into buildings of all periods, going back to the time of the Venerable Bede and earlier, plus rarities such as St Augustine's Canterbury, dating from the 4th century. You arrive at the gate, enter the churchyard, and look upon yet another unique pile, wondering whether it be open, and what you will find outside and in. The old latch creaks on the heavy door, as, intrigued and expectant, you sadly prepare for the disappointing failure of the door to open. If it is locked, however, you may often stand on something to look through a window that has escaped being filled with stained glass. I have enjoyed and marvelled at all this since being a teenager, and it doesn't lose any of its sense of excitement. Even if it is a pedestrian Victorian rebuild, there will always be at least one unusual thing inside.

As the Middle Ages progressed, churches started to fill up with screens. The chancel screen came to separate the altar from the people (or most of the people, for the "better" of the parish often had a seat in the chancel). This came with a distorted understanding of the relationship between altar, priest and people. We have now recovered a better understanding of the liturgy as a common offering by the whole people of God, which makes you feel the screens were regrettable. However, I have a passion for mediaeval

Screen in Kenton, Devon

screens. They are like stately homes, whose owners were able to create them, with their privileged way of life, by grinding the faces of the poor, and so they stand as symbols of injustice. But that particular injustice has gone away and left us with marvellous buildings to be enjoyed by everyone. So with church screens – they came in for the wrong reason, but now that the wrong reasons have gone away (on the whole), we are left with wonderful pieces of woodwork that give depth to the building and enhance the sense of the holy without being divisive. When I was vicar in a rural parish, the Norman chancel arch spanned a humble mediaeval chancel screen, much repaired in the 19th century. We reordered the church, setting the altar centrally in the chancel, and one member of the congregation proposed moving the screen to the back of church. In the discussion no one else was in favour. The screen didn't prevent you seeing anything, and people said that when they went up to Communion they felt they were entering heaven. And so the screen was saved from going to the back of the church for at least the second time in its life. In the later Middle Ages screens multiplied, creating little chapels around the building, particularly for chantries where priests could be hired to pray for the departed. Piecemeal developments like that have made many an English church an intriguing jumble of independent elements.

Pieve with a very high altar

Now, if you go on a similar church-crawl in Italy, as I occasionally have the chance to do, you get a very different experience. In Britain probably a majority of our village churches are mediaeval, dating mainly from Norman times through to the 15th century. In Italy by contrast the countryside is peppered with Romanesque minster churches (in Italian called a pieve) largely from the 11th and 12th centuries. Like our minsters, they were built to cover a larger area than a parish, while the villages by contrast have very little to show in terms of mediaeval churches. England saw a continuous building spree, with styles changing as they went along, Norman to Early English, to Decorated and on to Perpendicular. Italians seem to have built all the churches they wanted early on and then stopped.

The picture is difficult to assess, as the inhabitants of nearly all villages and small towns knocked down their old churches in the 17th and 18th centuries, replacing them with classical and baroque temples – the sort of churches you expect to see in Italy. But where you do find little bits of older remains in such buildings – an apse here, a corner there – they always seem to come from the earliest period. So a bike ride in Italy – and I have done this in the north, the middle and the south – can't be expected to be like an English church-crawl. You look for pievi, and on the way as you pass through any village or little hill-town, you peep into their baroque temple more with a sense of duty, but with the chance of finding an interesting icon or painting perhaps. The Italians have an equivalent to the Pevsner guides, a whole bookshelf of fat, red guides by province, with 1,000 or more pages full of fascinating tiny print about everything of interest, produced by the Touring Club Italiano over the years, with new editions around the year 2000 – volumes much sought after, fetching high prices on Amazon. We have one or two in our Community library. Armed with that, you can pinpoint your pievi and work out a route. These minsters themselves were often covered with baroque and rococo plaster inside, plus altars and plaster saints; there was a widespread movement in between the wars of the last century for scraping these buildings clean, and what you see is quite likely to be a result of that.

One challenge about such bike-rides in Italy is timing. Woe betide if you arrive at an interesting church between 12 and 3, prime time for church-crawlers, but lunch-and-nap time for Italians. It may well be locked. If you get in, you are likely to find a severe interior, what was left after the scraping, and not so much of the jumble of interesting objects and fittings that you can find in an English church. But you can be amply rewarded in other ways by surprisingly fine early sculptures, and again, there will always be something curious. The fine columns marching down the nave might be re-used Roman columns, or there might be a huge font designed for total immersion. We don't realise how recent our practice is of simply pouring water gingerly on the head of the candidate. In the Book of Common Prayer, the rubric for infants says: " if the Godfathers and Godmothers … shall certify … that the Child may well endure it, [the priest] shall dip it in the Water discreetly and warily". The same applies to the rite for adults. You may also find in a pieve a distinctive stone and marble structure known as the Ambo, which may have two staircases up to it. This was the place the choir sang from to lead the congregational singing; but it was also where the gospel was read in the Eucharist. The Latin for stair is "gradus", and the chant we called the Gradual got the name from being sung while the reader ascended the stairs with the gospel-book. Usually the ambo includes a stone lectern with an eagle in front. It wasn't a pulpit – the sermon was preached by the priest sitting in his place behind the altar, like

students would sit at the feet of a philosopher in his chair.

Ambo with its eagle

The Ambo had consequences for our English mediaeval churches. We don't know whether the Anglo-Saxons had ambos. We know that all their church furnishing was of wood, including the altars. The Normans burnt them all and replaced them with stone. This explains the term still used in the Book of Common prayer, "God's board", which goes back to the Anglo-Saxons. What we do know is that the ambo in northern Europe split up into several things; the pulpit, the lectern, and the rood-loft. Preachers came to preach from it, which made more sense if you wanted to be audible, and so you get the pulpit. The Eagle flew down to become our eagle lectern, and the rood-loft, a balcony on top of the chancel screen that could house a crowd of people if needed, became the place that the gospel was proclaimed from up on high, to splendid effect. It's difficult to imagine a whole gospel-procession with acolytes, crucifer and thurifer clambering up a pokey spiral staircase to the top of the screen, but they did. The obsession with little chapels and their screens, and the foundation of chantries never happened on a great scale in Italy, and Italian worship tended to reflect that of early Christians well into the middle ages. And it is a paradox that chancel screens like ours aren't to be found. Whatever screens there were they usually got rid of, while the Anglican Reformation did the opposite and kept the old screens, or installed new ones.

Space has run out for expanding on this inexhaustible subject, which I can cheerfully recommend for satisfying our instincts for seeking and finding, as well as enriching our picture of the unending variety of ways Christians have gone about their worship.

George CR

From the Medieval to the Modern: Journeying with Charles Taylor

Turner: The fighting Téméraire

Turner's evocative painting, *The Fighting Temeraire*, depicts a ship that played a decisive role in the Battle of Trafalgar, being towed up the river Thames to be dismantled. The ship itself has a certain ghostly glory about it, perhaps that of the glorious past now to be set aside or sacrificed to the demands of the modern world. The small tug boat, in contrast, has a real solidity and dynamism, and with its relentless forward momentum it drags us into a new world, the world of industry, technology and design, the world of human creativity, the world of the modern. To the right of the picture we see a vibrant red sun. Is this the dawn of a new era of technology and progress, or the ending of a past age of eclipsed glory and splendour? Or is it both? Perhaps Christian faith is like this ghostly ship on the way to the scrapyard, a once glorious and triumphant tradition, now ready to be dismembered and superseded?

The Roman Catholic philosopher, Charles Taylor, in his magnum opus, *A Secular Age*, argues that 'our past is sedimented in our present, and we are doomed to misidentify ourselves as long as we can't do justice to where we come from' [p.29]. His plotting of our shared story from the Medieval to the Modern is a very helpful

one, and very much worth getting to grips with if possible. In the same work he introduces a key term, that of the 'social imaginary.' This is the way in which human beings imagine and inhabit their social world, 'how they fit together with others' and 'how things go on between them' [p.171]. Why a 'social imaginary' instead of a 'social theory'? Taylor argues that a 'social imaginary' is embedded rather than abstract, a lived-out thing rather than a theory about something. It is about images, stories, myth and legend and is worked out in ritual and mutual practices. Or to paraphrase Clifford Geertz, it is the web of significance that we ourselves have spun. Such 'social imaginaries' are not created overnight, but grow slowly over time in architecture and cuisine, music and poetry, education, leisure, work and play. They are shared ways of life that have both conscious and unconscious elements. These are thickly layered and complex realities enjoying a certain fluidity and dynamism. But, just as significantly, they are constructed realities. And if something is constructed it can be critiqued, challenged and transformed. Things don't have to be the way they are now. To understand our modern 'social imaginary,' Taylor takes us on a journey from medieval Europe to today and plots this narrative in three aspects: [i] our understanding of God; [ii] our understanding of our world; and [iii] our understanding of ourselves.

From the Medieval to the Modern: How our understanding of God has changed

Taylor asks the question, 'why was it virtually impossible not to believe in God in, say 1500 in our Western society, while in 2000 many of us find this not only easy, but even inescapable'? He points to three things that made belief in God pretty much undeniable in the medieval imaginary: First, the natural world was animated by divine purpose and action. This went further than simply seeing in its ordered design a creative purpose at work – rather, the creative world itself pulsated with divine power, with fire and flood, drought and plague literally being understood as acts of God. Second, God was implicated in the very structure of society itself, in its sacred hierarchy. Kings could only rule by divine right because they participated in a reality that was deeper and higher than their own, and parishes gathered a little piece of heavenly reality into each locality through their liturgical and ritual performances. Indeed, liturgy was the thread that held the whole world together and so 'one could not but encounter God everywhere' [p.25]. Finally, the Christian God was the guarantee of safety, blessing and peace in an enchanted world full of contrary and chaotic spiritual forces, a very real bulwark against the forces of evil. To turn away from belief in such a world could never be a private decision and could only lead to a chancing of one's very self in this hostile network of powers.

From the Medieval to the Modern: How our World has changed

Taylor begins his story 'with the enchanted world, the world of spirits, demons, moral forces which our predecessors acknowledged' [p.29]. We need only look at a painting like Hieronymus Bosch's, *The Garden of Earthly Delights*, to see that the late medieval cosmos was crammed full of exotic creatures both heavenly and diabolical. Indeed, the medieval world was a world full of mystery, a deeply layered world not easily reducible to manageable dimensions. The cosmos was seen as a sign that pointed beyond itself to that which was more than natural, a sacred book in which the divine Word could be read. This meant that it was an 'enchanted' world, a world 'charged with grandeur' (as Gerald Manley Hopkins might say), in which the material was open and malleable to the spiritual, rather than closed off or self-sufficient.

Bosch: The Garden of Earthly Delights

But the journey to the modern was a movement away from such enchantment to a world sundered from any sense of transcendent meaning and now locked up in immanence. We can see this first in a transformed understanding of time. For the medieval imaginary, secular time was always enfolded within a sense of God's time in which the paschal mystery of the death and resurrection of Christ hallowed time itself. The sacred rhythm of the seasons, with times of feasting and fasting meant that 'time was the moving image of eternity.' But in our modern age, 'we have constructed an environment in which we live in a uniform, univocal secular time, which we try to measure and control in order to get things done' [p.59]. Coupled with this is a transformation in our understanding of things, in

which there is the movement from participation – where everything belongs to everything else, to enclosure - a universe of individual self-sustaining things. As Hans Boersma provocatively writes, 'unhinged from their transcendent source, created objects lose their source of meaning: they become the unsuspecting victims of the objectifying human gaze and turn into the manageable playthings of the totalising human grasp' [*Heavenly Participation: The Weaving of a Sacramental Tapestry*, p.30]. Instead of a thickly layered world full of meaning and interconnection, now we have a flattened-out world; easily manageable, easily categorised, but devoid of substance.

From the Medieval to the Modern: How our Sense of Self has changed

To understand the changes in the social imaginary concerning our sense of self, Taylor contrasts what he calls 'the modern, bounded self – I want to say "buffered" self,' with 'the "porous" self of the earlier enchanted world' [p.37-8]. The porous self was radically open with effects and influences spilling over the boundaries of inner and outer, internal and external, physical and moral; whereas the buffered self is able to disengage from anything that is outside the mind, seeing itself 'as invulnerable, as master of the meanings of things for it' [p.38]. For the medieval self, medicine and magic belonged together so that what healed you could also make you holy; whereas for the modern self the boundaries between medicine and morality are far more strongly policed. And even as 'living in the enchanted, porous world of our ancestors was inherently living socially,' the modern self 'lends itself to individuality, even atomism; sometimes we may wonder if it can be made hospitable to a sense of community' [p.41-42].

If we add to this the Cartesian philosophical move in which the passions come to be subdued by a sovereign and rational will, and a further move that begins to see religion as infantile and irrational, something to be cast-off as a new and mature understanding of the self and its world begins to emerge, then the emergence of the modern self is complete. Much is gained in this understanding of the self, particularly in terms of a sense of invulnerability, 'living in a disenchanted world, the buffered self is no longer open, vulnerable to a world of spirits or forces which cross the boundary of the mind… the fears, anxieties, even terrors that belong to the porous self are behind it' [p.300]. But this sense of invulnerability comes at a great cost: there is now an unbearable lack of connection and an abiding sense that something has been lost. Even as we begin to master our world, the things that surround us 'are dead, ugly, empty; and the way we organise them, shape them, arrange them in order to live has no meaning, depth or sense' [p.308].

Some final thoughts

All of this has meant that a sense of human beings embedded in society, with society in turn being embedded into the cosmos, and the cosmos incorporated into the divine has been reduced to a disembedded individualistic view of the human being adrift in a vast and anonymous universe. Now it is up to the human subject itself to make this world meaningful, but our Secular Age, as Taylor sees it, is nothing like a monolithic space or single experience: rather it is marked by tensions and fractures that pull us this way and that. Taylor calls this the 'nova effect,' highlighting the explosion of new options for belief and unbelief that have now emerged. It seems we are haunted by a lost transcendence but locked up in immanence; we are set adrift in an anonymous and atomised world yet yearn for community and relationship; we measure, manipulate and categorise, but simply want to find ourselves at home. If Christian faith is to find its way during these complex and demanding times, then perhaps it needs first to try to understand them and then find in all our aching longings the echo of a God that we never lost.

Ryan Novice CR

Hospitality, Formation and Vocation

Formation for ordination in residential colleges is at present under serious threat in the Church of England. Guy Jamieson responds..

At the last CR festival in July I was accompanied by a man currently enquiring about possible ordination. He asked me what I thought was the most important thing about the enquiry to which I had no hesitation in replying, "formation." Throughout the 25 years of my ordained life the need for diaconal and priestly life to be understood in terms of formation has become an increasing conviction. By extension this applies to lay formation which, if stronger, would increase recognition of the need for ministerial priests and help diminish the repeated crisis of vocations.

By contrast I was asked by a new incumbent at a Deanery clergy meeting, "why do people need to go to college for so long just to learn a few communion words?" This ultra-functional view of vocation in the C of E calls us to revisit what we believe is required of the relationship, not simply of the ordinand and the Risen Christ but of all the Church`s people living out their vocation as members of the Risen Christ`s body. It isn`t enough to say that any relationship of a Christian person with a God who calls needs "nurturing"; vocation is something which needs "formation" in order that its purpose might be known. Part of that purpose

is to bear witness to the reconciling mercy of God in times of chronic division.

As a nation we are currently re-experiencing a heightened sense of an old truth that humanity doesn`t really know how to live together. No matter how often this manifests itself, it is always a sobering reminder that divergent human identity can`t be shifted from one set of relationships to another as though we were carbon copies. The much-used phrase "living with difference" is used to blandly suggest we only need to exist or rub-along together, and that our differences don`t mean anything significant because it`s our "commonalities" that will always win the day. This burying of distinctive human identities has some awful results when particular "fuses are lit" or "raw nerves touched." The advocates of "commonalities above all else" are of no help when relationships are ruptured or even torn apart in these instances. From the Christian experience of the chronic division of human sin within ourselves that the Incarnate God came to reconcile and which the Church`s liturgy makes known, to its manifestation in contemporary England`s cultural divisions, the Church has always emphasised the value of the common life which has formed priests to help form parishes. In turn this has always been considered a gift to help form the wider communities in which we are present.

As though national and parish dynamics weren`t complex enough, the churches themselves often contain complex relational challenges, so into this should we not be sending more deacons and priests who have experienced prolonged periods of formation within the common life rather than fewer? Some of us are serving parish communities which are increasingly characterised by people who don`t understand each other, either for reasons of language or because of polarised world-views. We seem to measure human health today by referring to one of many spectrums. so forgive me for adding another. This would have formation at one end, and polarisation at the other. Many people in our neighbourhoods experience the demoralising fact of actually finding it harder to live with difference the more they actively learn about each other. As Christians we profess life as part of "a body" and we rightly emphasise the value of the "common life" which cries out for a return to greater trust in theological, pastoral formation where we have had to literally "live with difference" in the lives of people we meet as strangers but who are "brothers and sisters" in Christ`s life with us. Formation in the common life includes a process of exposure to human rupture and division; then, with growing awareness of the reconciling purpose of God, we are exposed to his merciful love. This repeated pattern creates a relationship with Christ who calls, and as we mature we become more hospitable to the purpose of God described by St Paul, "`till Christ be formed" (Gal. 4:19-

20) within the lives of each one of us (Gal. 4:19-20).

Prolonged periods of formation are not an expensive indulgence for the Church, but essential to the nature and purpose of diaconal and priestly ministry. We need to be set apart to experience those sobering judgements of the Holy Spirit, sifting through the tensions and contradictions of formation so that we can come to know more closely the beauty of redeeming love which parish communities and their surrounding neighbourhoods need.
The over-use of words such as "preparation" or even "training for ministry" are a long way from the heart of formation. Too much language currently calls to mind the methods of any other institution, but we are talking about how we are sacramentally configured to the crucified and risen Christ. Its distinctiveness needs to be owned and expressed for what only he can make possible.

Together with the concern over the emphasis on "commonalities" are the similar hidden agendas behind an easy use of the words "tolerance" and "peace." Well-formed Christians can bear witness to that peace "which passes all understanding" (Phil. 4:7) not by theory or ideology but by an acknowledgement so helpfully expressed by the Benedictine, Bernard Ducruet, OSB in his booklet, *Peace of Heart according to St Benedict*. Here he reminds us that, "Peace remains a battle which must face all the forces of evil. Any discipline which offers us peace through human efforts alone, in a programme of asceticism, altruism, beguiling generosity, but paying no attention to the paschal grace of the Christian mystery, is a lying discipline or religion." Prolonged formation, well-directed by experienced Religious in the common life, exposes us to the battle of the Lord`s prayer that we be, "delivered from evil." To be obliged to remain in the same place with the same people for a prolonged period of time brings you into an "arena" of sorts. The closer you take to your heart the life-giving word of heaven who was made flesh the more you realise the torment from which he came to deliver us.

I mentioned earlier the extension of diaconal and priestly formation to become a more familiar part of the lay experience. Pope Francis explained how, "it`s the participation of the whole liturgical assembly which is called to be docile to the action of the Spirit who operates through it until Christ be formed in us." (*Desiderio Desideravi – on the Liturgical Formation of the People of God*). Strong formation helps to clarify the focus of what the Lord has called us to. One repeated feature of my time has been the proliferation of ideas, schemes and terminology which has been the cause of laity and clergy missing what the Lord might actually be asking of us. Formation needs to be set apart to help us, alone and with laity, to identify what is usually more particular or specific from the Lord to each

Christian heart.
Once a Christian heart learns to become attentive or hospitable to the One who has given himself to us, then we can ask the question expectantly, "what have we been given?"

It strikes me that we`re all in need of a regular dose of healthy, life-giving poverty to help us clarify how and for what , who we profess to be called. Whereas we do not take vows of poverty, an engagement with those who have can help to ensure we retain the Beatitude of living poor in spirit, not comfort-seeking or even indulgence-loving. Formation is essential if Christ be formed within us who "became poor so that through his poverty we might become rich" (2 Cor: 8:9). We have to know the Lord`s poverty so that our hearts remain owned by him and not by the fascination with endless distractions that hide whatever it might be that the Lord is showing us. I hasten to add that the common life, hospitality and formation does not mean becoming a kill-joy or becoming incapable of enjoying the good things of life!

The communion of the Church we inhabit is becoming less sacramental, less Eucharistic, but I don`t believe this can last. The risen voice of Christ will always have the sound of his crucified voice wherein his Passion undoes our assumptions and re-orders the direction and focus of our lives. To hear the call of the crucified and risen Christ therefore means that formation essentially needs to be Eucharistic.

I am glad to have been at the last CR festival day when my experience of the past 25 years had some light shone on it by the Community`s focus on the Resurrection.

Guy Jamieson
Vicar of Little Marsden & Nelson

A Book in the Wrong Place – Or was it?

One of the joys of a Mirfield Reading Retreat is that you can come with a reading agenda, or no agenda at all and see what turns up. This year I came with a partial agenda – to read Tony Grain's book *Mission Unaccomplished: An Account of the Work of Railway Missions in Southern Africa 1890-1980*, partly prompted by the celebrations for the 200th anniversary of the opening of the Stockton and Darlington Railway on 27 September. That mission accomplished, what next? I was reminded of the advice given to a friend before he started a 1-year period of sabbatical leave: for the

first month look at the colours of the covers of the books in the library, in the second look at the titles, in the third the contents pages, and only then look at the contents. I didn't have three months to spare but I did decide to browse the liturgy section – a personal interest. On a lower shelf I spotted a book with a green cover which stood out from the surrounding titles. The title was *The Religious Orders in Pre-Reformation England* edited by James G. Clark, volume 18 in the series *Studies in the History of Medieval Religion*. This seemed a slightly strange title to find in the liturgy section, so I proceeded to stage 3 and looked at the contents page. It turned out that the book was the proceedings of a conference held at the University of York in 1999 and included contributions such as 'After Knowles: Recent Perspectives in Monastic History', 'A Novice's Life at Westminster Abbey in the Century before the Dissolution' and 'Syon and the New Learning'. This is a field I know nothing about aside from recognising the names Knowles, Westminster Abbey and Syon. Intrigued, I set about reading the book.

Catalogue of Syon monastery

The essay 'Syon and the New Learning' looked particularly interesting, not least because earlier in the summer my wife and I visited Kew Gardens and Syon Abbey was at one stage in its history located on the site of what is now Syon Park. Syon Abbey was a house of the Order of the Most Holy Saviour, founded by St Bridget of Sweden in the 14th century, commonly known as the Bridgettine Order. The English house was founded by King Henry V in 1415 and was a double monastery incorporating both men and women, though both were enclosed and strictly separated. The abbess had final authority in all matters and not least because the monastery owned extensive land and property, this demanded a high level of education for the women at a time when women were not admitted to universities. In consequence both the men and the women had extensive libraries. The later history of the order saw the community moving to various places in the low countries before settling in Lisbon in Portugal. The community did return to England eventually and settled in Devon in 1925 though with dwindling numbers the decision was taken to close the Abbey in 2011.

There are a few slightly tenuous connections with CR. Syon Brethren brought their own personal libraries with them when they joined the community, though the author of the essay writes 'what the Brethren actually did with the books is another matter entirely'. Probably not a parallel with CR, but the author writes 'Syon seems to have functioned as sheltered housing for retired academics in the early 16th century'. Another connection though is the library catalogue. The basis for the library catalogue in the CR library is a classification scheme developed by one-time librarian Fr Gordon Arkell CR, alongside an extensive card index and a model of the library showing the location of the shelf marks. [I'*m pretty sure George CR wrote a CRQ article about this when he was library brother but I can't find it. My collection is missing Number 456 though.*]

Syon Abbey had its own 'cataloguing monk', Thomas Betson (d. 1516). An edition of the manuscript catalogue edited by Mary Bateson was published by Cambridge University Press in 1898 and a scanned version of that edition is available in the Internet Archive. It seems that the latest entry made by Betson was around 1504 and later writers added entries up to around 1526. Interestingly, when a book was withdrawn from the catalogue or perhaps was not returned, the entry was erased so the space could be re-used, though not deleted from the index. Mary Bateson writes about a re-organisation of the library from one scheme to a new one 'books mentioned in the Index as under one class-mark occur in the text under another, and it becomes difficult in some cases to distinguish lost from displaced books'. Probably every librarian's nightmare. Cataloguing in those days was complicated by single volumes containing multiple books bound together.

The Parker Library of Corpus Christi College Cambridge has a manuscript catalogue dating to around 1500. The catalogue is beautifully presented in three columns, each entry including the class mark, and the opening words of the text – the latter has proved useful in providing evidence that manuscripts discovered elsewhere did or did not belong to Syon Abbey. A digitised copy is available on-line through Stanford University's library – Parker Library on the Web. There doesn't appear to be an extant copy of the catalogue of the sisters' library, though aspects of the library holdings have been reconstructed from other sources.

Post the retreat a few internet searches have located a number of more recent studies of the Syon Abbey Library. When the Devon-based Syon Abbey closed in 2011, the library was transferred to the special collections of Exeter University, including a number of manuscripts from the original Syon Library. The library's web site has a lot of information about the library and links to other resources.

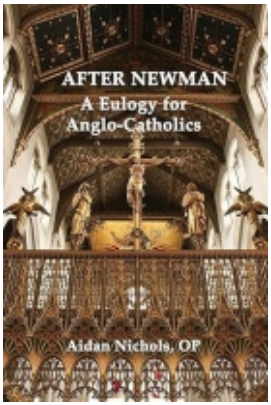
Some other resources I found include a study of the inscriptions in the books in the sisters' library, which explores ways of owning books amongst the sisters. The monks of Syon Abbey included many men who were interested in the education of women. With the advent of printed books, the Abbey formed strong relationships with printers in London and extant accounts reveal, for example, orders for 60 copies of books for the use of the sisters and further copies presumably for general sale.

Was the book in the wrong place? That depends on your perspective. From the librarian's perspective, yes it was. The shelf mark in the catalogue is HGI 2002 but it was found in HIS 2002. When reshelved it will doubtless have been returned to its rightful place. From the book's perspective, that depends! If the book's objective were to be locatable through the catalogue it was in the wrong place, but to be located by me on a Wednesday afternoon in October, it was in the right place!

David Duce
Companion

Book Reviews

After Newman: a Eulogy for Anglo–Catholics
by Aidan Nichols OP, Gracewing 2025, 255 pages, £20,
ISBN 978 - 085244 - 788 – 8



"Fish gotta swim, birds gotta fly", ⋆ some folks gotta keep on writing books. Among such was Martin Jarret-Kerr CR. Even more so is Fr Nichols. This is, I think, his forty-seventh publìcation. His previous work, "Return of the White Canons", was an account of the Premonstratensians in England, better known as Norbertines (why use long words when shorter words will do?)

Fr Nichols begins the Preface of this book, "This has been written for Roman Catholics who may – I would say, who shouid – wish to know something about the body of Christians closest spiritually, liturgically, theologically, artistically, to themselves". In "The Realm : an Unfashionable Essay" he had said," Beyond doubt as to doctrine, worship and devotion though not ecclesial communion, Anglo-Catholics are a displaced portion of Catholic Christendom". He ends this newest book, "Roman Catholics who historically were not their friends must now out of

justice as well by generosity of spirit, become their admirers. And more than admirers, their allies." Fr Nichols does not detail any ways in which such alliance might work in practice.

When Fr Nichols lectured in Rome he gave a course which later turned into a book, "The Panther and the Hind : a Theological History of Anglicanism ", in which he deals clearly and sympathetically with all schoois of Anglicanism, the high and crazy, the broad and hazy, the low and lazy. He dedicated that book to the prolific Anglican writer, Dr Eric Mascall. He demonstrated why it's so difficult for Anglicans as a whole to make any significant progress towards rapprochement with other denominations. Should spikes favour Rome, the prods resist; should the prods favour Geneva, the spikes resist. This newest book covers the years 1845 – 1965 and deals only with one school of Anglicans. So the low church clergyman who celebrated at the South end of the Lord's table when he was in the Southern hemisphere, does not figure here. Nor do the two broad church spinsters who employed a domestic chaplain: since he was only in deacon's orders they celebrated the Lord's Supper themselves, one at the North end and the other at the South.

Fr Nichols' reading is even more exhaustive than his experiences round the worId.The different chapters of this book are about the religious lite, Christian socialism, theologians, the arts including architecture and music, intra-Anglican church politics, ecumenism, mission. Sprinkled about are words or comments to make one laugh, Anglicans who decline Pope Benedict's offer of the Ordinariate are "refusenicks". Roman Catholics who now find hymnody and motets a familiar part of their liturgy should credit not Vatican II but Anglicans.

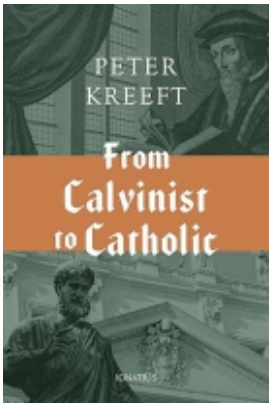
As aIways Gracewing are to be thanked for the clarityof their print, and for the speed with which they respond to orders. The cover picture is of the rood screen in St Cyprian's, Clarence Gate.

Robert CR

⋆ Younger readers of this Quarterly may not have seen the movie "Showboat", in which Ava Gardener sang these words.

From Calvinist to Catholic

by Peter Kreeft, Ignatius Press 2025, 192pp, no index, hardcover £17.61



This book was drawn to my attention by a subscriber to this Quarterly, a man of wide ecumenical sympathies who worships happily with Baptists and at Prayer Book evensong. He was once a chorister of Rochester cathedral. I was instantly hooked . The Presbyterian church in Southern Africa with its motto, "Aflame Yet Not Consumed" (Exodus 3, 2), is the denomination from which my extended family in Zimbabwe absented itself, save for hatches, matches and dispatches. As my grandmother explained, "Better to stay away from the Scots church than to attend the English church which is almost as bad as the Catholic church". Nevertheless, I knew the successive Presby ministers of my home town, Bulawayo. Mr Smuts in his alb and coloured stole. Mr Williams in his cassock, gown and scarf embroidered with the letters IHS, who addressed me kindly as, "Young Robert". Mr Albertyn in his American academic gown who invited Anglican curate me to officiate with him at the funeral of an uncle. I still remember his text, " My soul shall be bound in the bundle of life",
(1 Samuel 25, 29) in which he exhorted us to share our grief. Had he preached about the death and resurrection of Christ, my family might have accused him of dragging in religion.

The Presby church in Southern Africa has an honourable history. One thinks of Lovedale in the Eastern Cape with its medical and educational work. Of young Mr Bax and his opposition to apartheid. Of the Xhosa minister who in the early 19th century composed the hymn which has become a kind of alternative anthem in many parts of the subcontinent,"Nkosi Sikelele Afrika", God Bless Africa. One of my friends in high school eventually became a minister in New Zealand where he affected a Scots accent. Another friend in later life, another minister, studied theology in Germany where his professor was a shy courteous man called Joseph Ratzinger, later Pope Benedict XVI. He asked gently, "James, is all this German too much? Would you like me to give you individual tutorials in English?" The Reverend Dr James Elias repudiates all allegations that his teacher was a rottweiler reactionary.

There may have been some fierce Calvinists among the clergy and laity of this

Presby church but I didn't meet any. Most seemed to be kindly liberal protestants who without too much difficulty might have moved to the Congregationalist or Methodist Churches. Baptists were another matter, as were members of the Dutch Reformed Church which had split into three differing groups, the names of which I now forget. The DRC is the Afrikaans speaking equivalent of Anglophone Presbies, though its commitment to Master John Calvin is many per cent more wholehearted. Africans and coloured members of the DRC are organized in separate synods where they need not be dominated by whitey. In the Cape there is even a small schism, the Calvynse Kerk.

So while I'm not and never have been a Calvinist of any stripe, I have been surrounded by them. Hence my interest in Peter Kreeft's book. His grandparents emigrated from Holland to the Eastern USA , so he grew up among poor hardworking ethical people who were conscious of their Calvinist faith and their Dutch origins, "the cleanest people who ever were". He quotes somebody, " dancing, movie-going and card-playing are the Rubicon no real Calvinist can cross". In their new country their church renamed itself as Christian Reformed. He was much influenced by his father, a devout believer and a good engineer. After high school he attended a liberal arts institution called Calvin College.

This was America, so despite his faith he grew up an all-American boy, devoted to baseball, playing practical jokes, dating girls, enjoying pop music. But he also read, argued, questioned. Anglicans may be interested that a book by Dorothy L Sayers, "Creed or Chaos", got him going, that C S Lewis and his complete works were among his first loves and remain among his last loves. Philosophy was his principal study and in due course became his academic profession. His autobiography is divided into three parts: early life, the theological and philosophical issues which led to his becoming Roman Catholic, his experience of Catholic life. As a schoolboy he had won a prize for writing an anti-Catholic essay. He's not quite sure how many books he's published but he guesses some hundred, though we seem to have only one in our library at Mirfield. In Canada and the USA he's a well known apologist for the Christian faith. Among his publications are "You can Understand the Bible", "What would Socrates say?", and "Doors in the Wall of the World". He thinks that Palestrina's music is to prepare us for life in heaven; that St Thomas Aquinas is the greatest philosopher; that Socrates is a pre-Christian saint; that the native American St Kateri Tekakakwitha helped heal a deaf boy. He has a flair for what Americans call wisecracks. " Computer language has always been adamantly incomprehensible to me. I can not forgive Bill Gates for his invention of a torture chamber called Microsoft World. Although my namesake St Peter was promised that the gates of

hell would not prevail, the Hell of Gates has prevailed against this Peter". "Teenagers are borderline human beings with their brains not in their heads but in their hormones or their smart–phones, confused know-it-alls, dogmatically sceptical, spoiled brats who see their free gift of education as an imposed prison sentence." " Good private prayers do not make good liturgy, even though good liturgy makes good private prayer. But the either/or is wrong; a crucifix is the apotheosis of both".

The dust-cover of the book shows a statue of benign St Peter, and a portrait of a sleepy Calvin who is looking at a book: fair enough, some books have that effect.

Letter to the Editor

Regarding a book review by Robert CR in the last edition of the CR Quarterly

Sir,
He (the reviewer) refers to a correspondence between Dorothy L Sayers and Raymond Raynes CR which he "has an idea of". He asks if any reader can help. I regret to say that, having consulted the Dorothy L Sayers Society Archivist, and the Marion E Wade Centre in the States which holds many unpublished letters, there is no reference to Fr Raynes. Sorry not to be of any help!
Kind regards, Stephen Johnson

Please direct all materials, enquiries and comments to the editor, Fr George Guiver CR at gguiver@mirfield.org.uk

---

Contacts

Community of the Resurrection, Mirfield, West Yorkshire, WF14 0BN		
Website:		www.mirfield.org.uk
Phone and email:	01924 494318	community@mirfield.org.uk
Guest dept. / Reception:	01924 483346	guests@mirfield.org.uk
Fundraiser:	01924 483302	appeal@mirfield.org.uk
Companions Office:		companions@mirfield.org.uk
The Shop / Mirfield Pubs:	01924 483345	theshop@mirfield.org.uk

College of the Resurrection, Stocks Bank Road, Mirfield, West Yorkshire, WF14 0BW		
Website:		www.college.mirfield.org.uk
Phone and email:	01924 490441	alewis@mirfield.org.uk

St Hild College, Stocks Bank Road, Mirfield, West Yorkshire, WF14 0BW		
Website:		www.sthild.org
Phone and email:	01924 481925	enquiries@sthild.org

We are very grateful to our friends and well-wishers for their support.

There are various other ways you can support us such as:

- One-off donations online or through the post
- Regular donations by Standing Order
- Gifts or Shares or Securities
- Leaving a legacy

Are you able to support our CR Future campaign? This seeks to give the Community the tools for the job, and to transform the way we welcomg guests. For more information, see our website...

www.mirfield.org.uk

You can make a donation online with this QR Code

To speak to someone about supporting the Community or College, please contact:

The Bursar
The Community of the Resurrection
Stocks Bank Road, Mirfield, WF14 0BN
01924 483300
bursar@mirfield.org.uk

Registered charity number 232670