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**QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION**

Lady Day 2010

Number 429



Artist: Revd Matthew Askey
Medium: Oil on wood panel
Size: 20" diameter

Picture Prayer Meditation ... Symbols of the Passion

~ for Holy Week and Easter ~

This must show a scene after the crucifixion? The crown of thorns is there, but where is Jesus?

It could be an ignored corner of a barracks or police station anywhere in the world; it must be sometime after Jesus' torture and very public death on Good Friday. Perhaps the centurion, quite casually, has discarded these two pieces of headgear side by side; the riot helmet and the crown of thorns? Did he then step back to consider the contrast, surprised by such a strange pairing of objects; that two objects so different could be so closely linked together in the same story? They belong together but each individually symbolise such a different and opposite approach to life.

One is all about love - what love looks like when it is pushed and shoved by fear - it speaks of suffering and sacrifice and of the peace and new life that comes from them; the other is all about aggression, fear, war, violence, and its results of misery and death.

One is protective, prepared, clever, an armour; the other is open - a big 'O' to crown the head of the King of peace - and is vulnerable and forgiving. One lets in, the other keeps out. One sees through bloodstained eyes, the other sees through a steamed-up visor. One expects trouble, the other seeks after peace. One has the power of life, and to suffer, the other has the power of death and refuses to be hurt. One heals, the other destroys.

Two crowns, two ways of life...violence or peace, fear or love?

Matthew Askey
Curate, Elland

CR

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Superior's Notes

We are slowly getting there. The initial approval for work on the church has come through, and we now await the Diocesan Chancellor's adjudication after a waiting-period of four weeks. In the meantime we go out to tender, with the hope of starting work on the church in May.

Fr Peter and I went to the USA in February in quest of support for the Appeal - it requires patient work, and will mean going there again in the near future. I was impressed with much of what I saw in the American Church, but also struck by the difference of approach to current problems. Marvellous American vitality is a tonic, and in a Church both sacrificial and generous. With that can go an all-or-

nothing dedication which is admirable, but fits awkwardly in a world of diverse cultures. Archbishop Rowan's very impressive speech to February General Synod on the patient quest for living together in mutual charity, even while we disagree, made me think of something Janet Soskice wrote a few years ago on how the place where we live makes us see things in a particular way, and we have realise how particular it is - *The Truth Looks Different from Here*.

We continue at Mirfield to struggle with the demand of that call to charity, remaining firm in our commitment to being a place for everyone, whatever your views on the ordination of women or anything else. In the present very polarised situation in the Church it is not possible to try and sit on the fence - there is no middle ground. What is possible is a respect for each other of the kind Rowan described in his speech. The Gospel is not about winning battles over brothers and sisters, but the hard struggle to hold everyone together in love. We and other religious communities firmly believe this is possible; and the way to it is not by smudging or avoiding matters of difference, but by being open with each other, while, in St Benedict's words, "honouring one another".

You might ask, "Are we supposed to do that with a Hitler? or with Spiritualism?" The answer to that is, in every situation to ask, "Are the other side still Christians in the Body of Christ?" (Neither Hitler nor Spiritualism would easily pass that test). If you believe they are, then you have to count the unity of the one Body higher than the differences that divide. We have to listen to our conscience, and be clear about what we believe to be true, while at the same time never falling for the temptation of being over-sanguine about our own personal ability to possess the full truth.

We have to add, however, that that is fine for us in our protected situation in an all-male religious community. In many places where people are up against conflicts with fellow-Christians it can seem a lot more difficult to have an approach of charity and mutual respect. It is the only way, however, costly though it be - we do know that: any Religious Community is aware of the cost of keeping a strange and unlikely assortment of people together. We have to look beyond our passionate battles to the Grace that enables the impossible. It can enable us not only to respect one another but to have the confidence to ask difficult things of one another and to live with what we find uncongenial or think wrong. So our recent

work together in CR on some of the things that divide us has, I believe, proved to be a real point of growth together as brothers. The struggle never stops, mark you - we have to keep working at it all the time. God is keeping us on our toes, looking for growth in patience, humility, mutual respect and charity. There is a world around us waiting to be saved by people like that.

George Guiver CR

The Centenary Church Appeal - Prayer Support Group

Jean Haigh, one of our long-standing Companions, has valiantly agreed to organise a prayer group to support all the work of the Centenary Church Appeal. Below she describes how this came about and the value of the group.

See also a sample of the prayer letters which Jean sends and information on how to join the Prayer Support group

I must stress that the Prayer Support Group is not designed in any way to detract the importance of, or replace any of the existing Prayer Groups connected to the Community. It is purely and simply a prayer group to support the Centenary Church Appeal, and uphold the Brethren in prayer as they cope with the challenge and change in their lives. It is also an excellent way to keep up to date with all the events connected to the Appeal.

It was a great surprise when I received an e-mail from Jonathan Pape the Fundraising Manager, back in August last year, asking if I would consider leading a Prayer Support Group for the Appeal. It would be done by sending out an e-mail every 4-6 weeks. My immediate reaction was one of disbelief, and I switched my computer off for two hours before venturing to read the e-mail again.

I convinced myself I couldn't possibly do it, but spent much of the next few days in prayer, putting every obstacle in the way, and felt to my amazement that God was telling me to say yes. I e-mailed Jonathan and gave him my answer, feeling quite calm, but a few days later reality set in and I had to admit that my computer skills were limited to say

the least. At that time I thought computers worked instantly, and if not, pressed every button in sight, also controlling the mouse for more than a minute was a great achievement. I told Jonathan my fears, and he said not to worry, there were no problems, as he would teach me what I needed to know and would be with me to send the first e-mail out, which we did on the 3rd of November 2009.

There has been an excellent response to the Appeal Prayer Support Group, and though the prayers are sent out by e-mail, we are aware that many people do not have access to a computer, and several have asked for copies of the prayers to enable them to pray with us. It is especially pleasing that one or two people who have led very active lives, and are now housebound, receive copies of the prayers and actually feel to be involved in something special.

I would like to say a sincere thank you to everyone supporting the Appeal PSG, as for many our budgets do not stretch to give the financial support we would wish, but the gift of prayer is something we can give in abundance.

To join the Prayer Support Group, please e-mail psg@mirfield.org.uk and ask to be put on the e-mail distribution list, or if you would like to have a copy of the prayers sent out by post, please contact; Jean Haigh, 30 Linden Close, Chickenley, Dewsbury. WF12 8PL. Or phone: 01924 454805.

Prayers for March

Your Kingdom Come, Your Will Be Done

Dear Prayer Partners,

Before writing this letter I have spent some quiet time with God, reflecting on the past few months since I've been involved in the Centenary Appeal Prayer Support Group. I've realised how much my life has changed, and that God has guided me more and more into prayer, not only for the Community, but also in my church and personal life, and am slowly accepting that this is where God wants me to be at this stage of my journey with Him. (I have just had a mental picture of my parish priest Paul Maybury, having a good laugh when he reads this, thinking about the methods he's had to use to move me forward.)

Like almost everyone else, I lead quite a busy life, but find that more and more I am taking time out to be still, and hand everything over to the Lord, so this year as we enter the Lenten season, I have had no problem in deciding to spend more time in prayer, than my usual weak attempt at giving up cakes or chocolate,

I also appreciate that leading the Prayer Support Group has given me the opportunity to be involved with many fellow Christians who have links with Mirfield and are happy to pray for the Appeal and the Community.

This month we have much to thank God for, as there is a positive continued response to the brochures sent out by the Appeal team.

The Donor Day in early February ran smoothly, and led to donations.

We give thanks once again for all the people working behind the scenes to enable these events to happen, and give praise for the people who generously respond, making all the hard work worthwhile.

The Diocesan Advisory Committee finally approved the Community's plans for the reordering, which means that the 28 day period can start in which objections to the plans can be raised.

At this news, the Community must be feeling the stirring of Spring for their future plans, after a long, hard Winter, whilst also being aware that the next 28 days are crucial. We fervently pray that anyone objecting to the plans for the reordering, may be blessed with wisdom and discernment, and that the Community may move forward to the next stage of the long and winding road.

We also give thanks for the twenty people who attended the Fringe Event at General Synod to hear about the Community's plans.

This next month, the Fundraising team will once again be contacting those who have not responded to the packs sent out informing people about the plans for reordering.

The Fundraising Team are also preparing their bid to the Heritage Lottery, for funding of the Education and Heritage worker.

We give thanks for the Fundraising Team as they continue the unenviable task of trying to obtain the required donations.

Specific events this month:

3rd March - *Donors Day: We pray that this day creates interest, and leads to further donations.*

5th March - *Public Meeting at Mirfield, mainly to discuss the*

*monastery, but comments about the church are also expected.
May there be a good response to the Public Meeting, and those
attending feel positive about the future of Mirfield.*

24th March - *The Big Gift Committee meet. Lord, once again,
please bless all on the committee with confidence and wisdom.*

Heavenly Father,

As life continues at an increasing pace for all involved in the future of the Community, we pray that you surround them all with your love and peace.

Amen.

Resurrection in Luke

Luke has some of the best stories in the New Testament and he tells them beautifully. This can conceal from us just how shocking they were, and how much Luke was saying in them. Luke is saying the same thing in his Resurrection stories as the other evangelists did: Jesus is risen from the dead. He has no doubt of that. Yet he has his own emphasis.

The first is that people are shocked and disbelieving. The news that Luke is reporting is startling, disturbing and, in the end, world changing. The women were shocked when they found the tomb empty (24 v.4); the disciples thought it an idle tale (v.11); Peter rushed off to check but didn't understand (v.12); Cleopas and his companion had heard the story but were made sad and confused by it; and the disciples in the upper room were startled and terrified.

The second emphasis is that the tomb was really empty. Luke, more than any other, emphasises the emptiness of the tomb. It is only after the women have gone into the tomb, seen it is empty, and stood there 'perplexed' that the two angels appear. And they make the same point – "Why do you look for the living among the dead. He is not here. He is risen." When the women go and report this, their tale is taken to be nonsense; yet Peter runs and looks in and also finds the tomb empty. Later in the day, the two disciples walking to Emmaus tell the unrecognised Jesus, "Some women were at the tomb early this morning and they did not find his body there." What is Luke trying to tell us? Well, first, whatever he thinks the Resurrection means, he is sure it involves the body

of Jesus. The risen Jesus is not just spirit. Later in the chapter Jesus walks and talks for several hours with Cleopas and his companion and they do not suspect him of being anything but a physical man. That same evening he tells the disciples, “touch me and see, for a ghost does not have flesh and bones.” and he eats some fish to prove it. Jesus’ resurrection is not like that of Lazarus or the young man from Nain. He does not just resume life where he left off. But neither is it simply ‘spiritual’. Jesus remains rooted in human flesh, and that means that our resurrection, when it comes, will be rooted in human flesh.

Despite this, the resurrection should not have been a surprise. The disciples should have expected it. The angels tell the women, “Remember how he told you... that the Son of Man must be handed over to sinners and be crucified and on the third day rise again.” Later Jesus himself tells Cleopas and his companion, “Was it not necessary that the Messiah should suffer these things and then enter into his glory.” One vitally important purpose of this beautifully crafted story is to tell us that the Resurrection, like the crucifixion, is predicted by the writings of the prophets. Christianity fulfils the revelation made to the Jewish people. It does not contradict it. It is the same story, but it leaves the old story behind. To stay in the Jewish religion would be to stay in the empty tomb; to stay with Jews would be to seek the living among the dead. Luke, writing many decades after the ministry of Jesus, and after the evangelistic work of Paul, is quite clear that Judaism belongs to the past. Everything good about Judaism has come into Christianity through the Risen Christ. The rest has been left behind.

The Emmaus story is a journey, and indeed the whole Gospel story has been a journey, of Jesus round Galilee and up to Jerusalem. Luke is telling us that the Gospel goes on being a journey. His next book (*Acts*) tells us just how Peter, Paul, Barnabas, Silas, Mark and others made this journey taking the Gospel out of Jerusalem and off to the ends of the world. The risen Jesus was with them on this journey, not always recognised, yet often discerned in an unexpected moment.

And so this story tells us at least two ways in which we can meet the Resurrected Christ: one is in the correct reading and interpreting of Moses and the prophets. “Did not our hearts burn within us while he was opening the scriptures to us?” The other

is in the Eucharist, the breaking of bread. Of course the meal at Emmaus was not formally a Eucharist, but it is significant that it is by the breaking of bread that Jesus is recognised. It recalls the Last Supper, and before that his feeding of the five thousand. For all of us Christians today, prayerful reading of Scripture and sharing in the Eucharist, will be the foundation of our faith in Christ, for these above all are the places we shall meet him.

Yet Luke has more to tell us: for him the point of the Resurrection is not simply that Jesus has returned from the dead. It is that the Kingdom of the true God has triumphed over the false kingdoms of the world. He has made this point throughout his Gospel. “He has brought down the powerful from their thrones and lifted up the lowly” (1.52). The elders of the people, chief priests and scribes (22.66) convicted him. Herod and Pilate joined up against him (23:12). Yet Jesus has defeated them all. He is the true ruler of the true Kingdom of God.

Two other points characteristic of Luke remain for us to notice. One is the importance of Jerusalem in this story. Unlike the other evangelists Luke has all the resurrection stories happen in and around Jerusalem. In the gospel story Jesus moves up to Jerusalem where he is to be crucified. It is the place where one story ends and where his new story begins. Likewise it is the place where the old story of the Jewish dispensation ends and the new story of the Christian dispensation begins. Jerusalem is where God dwelt in his holy temple; but by the time of Luke that temple has been destroyed; the Jews have been scattered. God has gone out with his Christian people moving along the roads of the Roman empire to tell the news of the new Kingdom to the gentiles. Chapter 24 is a prologue to the whole book of *Acts*.

Yet as the story comes to an end the disciples are not yet ready to go. Jesus himself tells them to stay in Jerusalem “until you have been clothed with power from on high.” (v.49) This is the Holy Spirit, not just another member of the heavenly pantheon but the power given to them by God the Father to make possible the work of evangelism that they must do. Luke ends on a transition note: the disciples are praying, rejoicing, and waiting for the Spirit that will send them out into the Mediterranean world. That is the story which *Acts* takes up.

Nicolas Stebbing CR

News from the CR Fundraising Office



As I write this I am sat on the train heading north again after our fringe event at General Synod. Our aim was to raise awareness of the appeal amongst the wider Church, rather than seek donations from individuals, and 20 people came to hear about our plans for the church and the development of the site here at Mirfield. However, it was pleasing that some were keen to make their own donations. The response we got at the event was encouraging, with many understanding the need for change. +Rowan even managed to pop his head around the door right at the end, just minutes before his Presidential Address!

The great news for us to share at the event was that the DAC have finally issued us with a certificate for the planned reordering; after much to-ing and fro-ing between the DAC and the Community the plans have passed the first hurdle. The search for common ground has really helped the Community focus on what is important for the project. For example, having a level floor where all can come to worship and process is more important than what the floor looks like. This in turn has helped the fundraising because we have identified the important things we need to tell people about. This vital step towards Faculty for the project has given fresh impetus to the fundraising campaign as some people were concerned about committing money to a project which had yet to gain the necessary permissions.

I am deeply grateful to those of you who have stepped out in faith, as the Community has, and have supported us already. Donations continue to arrive from the brochures sent out at the end of last year. The appeal has so far raised £140,000 towards the target of £2million, with a further £1,200 a month coming in from standing orders. Some people thought that asking for money to support the church in the current economic climate wouldn't succeed... thank you for proving them wrong. If you wish to donate and have mislaid your giving form please get in touch and I will send one out to you, or visit the website (www.mirfieldcommunity.org.uk/

appeal) where you can download a form or link through to our on-line giving page.

We also held our first Donor Day in February, giving people the opportunity to come to Mirfield and see the project first hand. Fr George welcomed the guests with a short introduction before Fr Oswin showed them the church. Presently it stands cold and forlorn but he was able to bring the project to life as he described the planned restoration. The party then retired to the retreat house common room to look over the plans in detail and discuss the rationale behind them. This was followed by tea and cake with the Brethren.

If you have concerns about the project, or want to see things first hand before you feel able to donate, please book in to one of our Donor Days so you can discuss it with the Brethren. They run on the first Wednesday of every month and start at 3:00pm. We are limited to 25 places each month so please book in good time. (01924 483308 / appeal@mirfield.org.uk)

As we move towards summer I am looking forward to getting out and meeting as many of you as possible; the dates of the Companions' Days are already in my diary.

Jonathan Pape
Fundraising Manager



*Images of the reordered church
created by Fr George CR, as
submitted to the DAC*



Community of the Resurrection **Centenary Church Appeal**

to restore the Church of the Resurrection to viability
and to create a sacred space for 21st century needs.

To raise an appreciable sum towards the £2 million appeal I have made this

42" square lap quilt and matching cushion

which I intend to raffle....



Tickets are priced at £1 for five tickets.

Raffle to be drawn on Sunday 25th April 2010.

All named tickets (+ address or phone no.) to be sent to me at
the address below by 18th April, cheques made payable to the
'Community of the Resurrection' please.

Tickets available from: Mrs Pat Yates
14 Manston Drive,
Cheadle Hulme,
Cheshire. SK8 5DH
Telephone 0161 485 4546

The Heavenly Banquet



Clare McCaldin

Mezzo-Soprano

&

Darren Abrahams

Tenor

Will be performing a concert on

Friday 30th April at 7:30pm in

Southwark Cathedral

in aid of the

Centenary Church Appeal

Tickets are £15/£10 and available

from the Cathedral Shop



Start your bank holiday weekend with a night of good singing and good company

Marriage and Families

Recently, on the Politics Show, the Education Secretary, Ed Balls attacked David Cameron's plan to give a tax break to married couples. Last week, I received information on Anglican liturgical resources promoting Christian marriage, available for use by those who are preaching on February 14th, the Sunday of National Marriage Week. In April, my husband and I celebrate 50 years of a very happy and stable marriage, which has stayed rock firm through some very dark days of family life. You would expect therefore, that as a Reader due to take a service and preach on February 14th, I would be happy to use those recommended resources, but somehow, I cannot bring myself to do so.

Most of our friends seem to have had long and happy marriages too. However, a goodly number of our children's generation, including our daughter, have chosen the way of live-in partnerships. Our daughter once told us that relationships can no longer be relied upon to last. Too many marriages end in failure while the breakdown of a live-in partnership is easier to manage.

Our daughter has had several relationships with live-in partners, but her present one of over ten years, seems settled and happy. Money is in short supply and there are debts to settle. When we talked of marriage, our daughter and her partner said that like other couples in long, proven relationships, they were not averse to marriage, but they simply could not afford it. The cost of marriage for a basic church wedding is around £320, while a basic civil registry office wedding costs half that amount. These costs do not include the expense of any celebrations or any additional 'frills' like an organist to play the hymns in church. Our daughter's partner, like others of his generation, has children from 2 previous relationships. He does not know the whereabouts of his first child, a cause of grief to him. His second and third children he has helped to maintain financially. Now with our daughter, he has a fourth child, our grand-daughter, three year old Ellie.

Ellie is attending a nursery regularly, but for two years previously, when we looked after her for several days a week, I took her to two different play groups, in two small towns, one rural and the other more urban, where my daughter and her family now live. In these two groups I was introduced to a very different world from that of my personal friends and the church I attend. I found the atmosphere very friendly, was soon accepted and was able to get to know the playgroup parents and their children. About 60% of the children in both playgroups came from families where the parents were married, more in one play group than the other. In fact, most of the single mums from the poorest and most problem-ridden families, came from the more affluent, rural community where affordable housing is in short supply and where on the surface, there appears to be none of the social problems of urban living. I talked to several young women whose husbands in each case had brought their children from a previous relationship into the new household where these children jostled for attention from a step-mum and half-brothers and -sisters. These extended families were not happy and the women who told their story were in some distress as they told it. I did wonder about the emotional scars the children bore, although in the playgroup environment they seemed happy enough. I also listened to women whose partners were emotionally disturbed. One man had been so injured in a pub fight that he could not work again. Each woman had decided to

have a child to provide some joy and fulfilment in their lives. Even from families that seemed happy and stable, there came stories of fathers having to work away for most of the week, either because they belong to an increasingly mobile work-force or because the family could not afford the housing in the new place of work.

I am of course, highlighting the families with problems. I had some interesting conversations of an other kind. The only 'house-dad' I came across turned out to be an ardent Pentecostalist who joined in a discussion I had on Richard Dawkins, atheism and belief with the devout Roman Catholic leader of one of the playgroups. This group meets on Baptist Church premises which the young minister visits from time to time. As I handed my copy of Alister McGrath's *The Dawkins Delusion* to the minister, the leader of the playgroup asked if she could borrow it next. In a private discussion the minister confessed to me that he wished he could draw in some of the play group families to a closer connection with the church. As with many church congregations, his was increasingly elderly. In recent days, the Church of England has made a public pledge to concentrate more on children, teenagers and young families. In my own church, the local playgroup which meets in our parish room, held a nativity play at Christmas, and art-work from the play group is on display in the church. Our priest in charge is a regular



Ellie

visitor and playgroup mums and their children were involved with our Advent sale and Christingle service. Our 'Open the Book' team are increasingly welcome in local schools. We still have a long way to go from 'special' events to regular attendance, but at least we have begun. There is however, as I know full well, a great divide between 'us and them'. How to bridge it must be a matter of constant prayer and personal commitment.

As a positive afterthought,

Ellie is to be baptised on Candlemas Sunday, because her father has had a radical change of mind. We give thanks for that and for the fact that our church, where she is to be baptised, is an inclusive one.

Kathleen Kinder

Saint Norbert and the White Canons of Prémontré

In 1108 the Archdeacon of Paris, Guillaume de Champeaux, retired from the cathedral school of Notre-Dame to the abbey of St Victor, where he founded a community of canons regular living according to the rule of St Augustine. Seven years later, on 25 June 1115, a young monk, Bernard, founded a new monastery at Clairvaux, as abbot of which he was installed by de Champeaux, heralding the inception of the Cistercian reform of Benedictine monasticism. Between these important events and the emergence of the friars in the thirteenth century, came an order which at its height included no less than thirty-one houses of men and at least three nunneries in this country, and which by 1215 and the Fourth Lateran Council was the largest order of regular canons in England: they were the Premonstratensians, or Norbertines.

Saint Norbert was born in 1080 in what is now north-west Germany, either in Cologne or in Xanten. He was the second son of Count Herribert of Genep, now Genepas near Antwerp. His maternal lineage contained nobility also, as his mother was reputedly related to the dukes of Lorraine. His early career was spent in the court of the Holy Roman Emperor Henry V, although he also received ordination to the subdiaconate to serve as a canon of Xanten Cathedral. The Gregorian emphasis on clerical renewal was not lost on Norbert, as will be seen below.



Into the privileged life of the courtier there came, however, a literal bolt from the blue. Whilst out riding one day, Norbert was caught in a thunder-storm, during which a fireball of lightning landed at his horse's feet, throwing him to the ground. This narrow escape from serious injury if not fatality forced Norbert to reconsider his dissolute lifestyle. He abandoned the royal court, and, after a period of penniless itinerancy, ended up at St Michael's Abbey, Siegburg, under the spiritual direction of Abbot Cono, to whom in gratitude for his wise advice Norbert later gave an abbey at Fürstenberg. Norbert's time with the Benedictines convinced him of the need to return to Xanten (where he received ordination to the priesthood in 1115) to propose reform of their common life to his brother canons at the Cathedral. Unsurprisingly, he was not well received, and was accused of preaching illicitly. Thus he was compelled to travel to Provence where Pope Gelasius II granted him a preaching licence; his successor, Callistus II, set Norbert under the direction of Bartholomew, bishop of Laon, who encouraged him to form from his band of followers a community. This he did in a secluded valley near Coucy, where he and his followers rebuilt a ruined chapel dedicated to Saint John the Baptist. The site became known as Prémontré (Lat. = *Praemonstratum*), as it had been shown to Norbert or one of his companions, either by the Crucified One, or by the Blessed Virgin Mary, who also revealed to Norbert that his order should wear a white habit. On the Feast of Christmass, 1121, Norbert and his band took their first vows as Canons Regular of Prémontré, following the Rule of St Augustine. In the monastery the life was of prayer and solitude, but Norbert felt the desire to engage in missionary work further afield, and was subsequently instrumental in the conversion of the German East. In 1126 he was installed as archbishop of Magdeburg, and left Bl. Hugh of Fosse to run Prémontré, where monastic emphases eventually prevailed over missionary endeavours.

St Norbert died on 6 June 1134, and was raised to the altars in 1582 by Gregory XIII. There was no shortage of evidence in support of his canonisation, but he is particularly remembered and celebrated for his triumph over the Sacramentarian heresy in Antwerp in c.1124, where a certain Tanchelin was exciting the populace to reject the sacraments, and undermining the authority of the priesthood and the Church. Norbert's preaching drew the people back to the Catholic faith, and he compelled the heretics to recover the sacred species which they

had profaned. Consequently, St Norbert is often depicted with a monstrance, triumphing over his adversaries. Many pious legends about the saint have been handed down: these include the report that whilst celebrating Mass, a drop of Christ's Precious Blood appeared miraculously upon the paten in Norbert's hands; also, by his sanctity he escaped injury when, at the elevation of the chalice on another occasion, he noticed that a venomous spider had climbed into the vessel: rather than spill its contents, he consumed the Precious Blood, and for his devotion to the Eucharist was left unharmed.

These tales express well some of the particular ends of the Norbertine life, which have been identified as: the recitation of the Liturgy of the Hours; a zeal for the salvation of souls; the spirit of habitual penance; the cult of the Eucharist, and the cult of the Blessed Virgin Mary, particularly in Her Immaculate Conception.

In 1947 Alfred Hope Patten, restorer of the Shrine of Our Lady of Walsingham, wrote in a pamphlet: "What would meet a great need in England today is churches staffed by Colleges of Priests living the common life in suitable surroundings which could form a religious, social and intellectual centre..." His answer to this was the ultimately short-lived College of Saint Augustine (CSA). Not least among the similarities between the College and the Order of Prémontré were items of most peculiar headwear: the Premonstratensians continue to sport four-horned white birettas, and Hope Patten, Lingwood et al. were renowned for their birettas of remarkable height. Despite the collapse of the College, Hope Patten's observation was a sound one, and holds true to this day. It is encouraging to see that Anglican religious communities which meet Hope Patten's description are still thriving – among them the Company of Mission Priests (CMP) and the Oratory of the Good Shepherd (OGS). It is this author's contention that the Premonstratensian project deserves revisiting, for the good it could do both for those whom such orders seek to serve, and for those priests who serve them. St Norbert was in no doubt that the health of the Church and the effectiveness of its Gospel proclamation depended in no small part upon the character and quality of its clergy.

The Order's motto, *ad omnes opus bonum parati* ('prepared for all good works'), is true of them only because of the Order's rootedness in the liturgy and in prayerful discipline. In today's world and today's Church much of what first concerned St Norbert is again before us. I would like to suggest that the answer of this the first of the 'Eucharistic'

saints deserves to be taken seriously by Christians of all traditions.

Richard Norman

(Christ Church, Oxford, 2009) was Sacristan of Pusey House 2008-09, and is now in training at the College of the Resurrection, Mirfield

A longer version of this article first appeared in the Pusey House Annual Report and Journal 2008-2009, and is here reproduced by kind permission of the Principal and Chapter.

Does the Church of England need more Black Priests, or more Priests who are Black?

This was how I responded to a to a Black African-born male in the congregation of St Thomas's Parish Church, Huddersfield when he said "***We need more Black Priests up there.***", "up there" meaning, at the Sacred Altar. His statement raises many questions, covering issues like representation, inclusion and identity. The race and cultural background of a person who makes such a statement are also relevant. Here we have a Black on Black viewpoint but just as important are statements made by well-meaning Caucasian parishioners at other times along my Christian journey. Statements such as, "The church really needs more Black Priests." And, "It's nice to see a Black Priest here in our community."

In *What Are They Saying About Theological Reflection?* (2003), Robert L. Kinast refers to **hyphenated and marginalised** societies such as African-Americans, Hispanic-Latinos and Asian-Americans. This idea can be transferred to the hyphenated terminology of Black-British, Asian-British and other mixed race/cultural identities in the UK. Kinast concludes that these hyphenated and marginalised communities have a deeper identification with Jesus as a marginalised Jew. Although not feeling myself hyphenated in a cultural context, the use of a hyphen seems apparent when the talk of 'Black-Priest' is articulated in a way that 'White Priest' seems not to be. This in itself may give rise to feelings of difference, a difference which only becomes evident if colour becomes a precursor for Priestly identity from a societal perspective.

Not only did the parishioner's statement reveal the extent to which a person needs to be able to identify, but Kinast's theory revealed to me why I perhaps feel more certain in my calling now than at any other time in the last ten to fifteen years. Seeing and hearing that more people of colour are confidently and assuredly responding to God's call to ordained ministry has allowed me to think more deeply about whether a Priest should think of themselves as Black, White, or indeed even Male or Female. In this way, a Priest perhaps succumbs to the world's divisive categorisation and this undermines the Priest's essential purpose of steering the people of God towards the truth of Gospel proclamation and away from the world's sometimes uncelebrated approach to difference. In hindsight, perhaps it would also have been a very good question to ask whether the parishioner didn't feel represented by White Priests in the Church of England or even Women Priests, simply on the basis of colour and/or gender. However, more important would have been the question of whether he felt that he wasn't being addressed by God because he didn't have a fully representational figure before him in the shape of the Priest.

Liberation theological considerations can help explain both the man's feelings and my own. My ideas of what a Priest represents clashed, in terms of identification, with his feelings of what a Priest represents; and yet while I can understand his remark, because I myself have experienced and expressed similar sentiments, I cannot help but express my own utopian view of the Sacred Priesthood; which is Priest first, everything else second. As the reflection of the Committee of Minority Ethnic Anglican Concerns (CMEAC, 2007) demonstrates, "the valuing of equal participants in the Church is an expression of the Church's core belief in God's reconciling work within his human creation". Thus the outlook is based on Christian doctrine. However, just as CMEAC exists for a reason, a reason also exists as to why this parishioner felt the need to express what he did. There is still a huge gap to fill as regards a fully representational clergy, and yet there is an obvious necessity to have a fully representational clergy that demonstrate the likeness of God in all his creation; be it Gender, Race, Disability and all other facets which are seemingly divisive in the world; yet these differences should be celebrated in light of Gospel teaching, and fused, in order to testify to the idea of 'unity in diversity'.

Laity, moreover, although justifiably in need of identification, must be wary of falling into syncretistic tendencies and ideas that do not reflect the Gospel. They too should not feel under-represented. For the Priest does not fully represent Christ in his entirety – only as an element of the Sacramental/Sacrificial body. For Priesthood in its fullness belongs to Jesus Christ alone.

Fr David, a Black Priest from the Parish Church of St Margaret's Barking, in Essex, explained to me that there is a need to be careful about identity: "Black priests are still rarely seen, and because of this, sometimes there have been express wishes made by Black bereaved families for me to conduct funerals simply because I am Black." Thus Fr David underlines the necessity to be seen as a Priest before anything else and highlights that colour shouldn't matter, although we have made it matter.

'Race' and 'Culture', however, obviously play their part in the history of the Church. John L. Wilkinson, in *Church in Black and White* (1993), insists that Black parishioners find themselves in a position in which identity was never rooted in Black clericalism. Historically, Black people looked to Churches to re-order society after Emancipation; and the Anglican Church saw its task as a slow process of 'civilising' Black people. Gradually, responsibility was given to Black people, who were eventually allowed to 'rise to humbler positions' of lay readers, catechists and the like. Wilkinson continues: "Colonialism did not, however, solve the question of identity; the Church continued to treat Black people as culturally inferior, as children to be cared for perhaps, but to be kept in their place. Although they were now admitted to have souls, their cultural tradition, which is the vessel of a people's humanity, was as invisible as ever."

In this way an identity lost is the beginning of an identity transformed. Statements such as, "We need more Black Priests up there" directly point to a recognition that things are not as they should be, but the fact that it is expressed suggests a reforming change. Moreover, as Christ's redeeming work continues to take on board its 'worldly' shape, the parallels of Israel's struggle in the form of the Exodus and the parishioner's statement result in a hope that is as true to him as his Christian beliefs, if not truer. The essential approach to our Servant-King's primary examples of 'topsy-turvyism' is to demonstrate the need for "**Priests who**

uniformly represent humankind” as Christ does. The aim is that the Priest, of whatever race and culture, helps to bring the Kingdom even closer to its predestined future through the model of the marginalised Jew, even Jesus Christ, our own Great High Priest.

George Davis.

George is a current Ordinand at the College.

A Study of the Eucharist

The words at the heart of our worship in the Eucharist are those of Christ, when it says, “This is my Body; this is my Blood”. These words MAKE the Eucharist, and form it to be so great a sacrament of the church.

They occur in the so called ‘Consecration Prayer’, which the priest says after the Sanctus. Now he takes over by himself and prays to God the Father, and invokes the Holy Spirit. Then he recalls what Jesus did at the Last Supper, when he shared it with his disciples, “He took bread, gave thanks, blest it and broke it, and gave it to them to eat”.

It is at this point in the prayer that the priest lets Our Lord speak, through the tongue and lips of his minister, saying, “This is my Body”. His words are declaring to us that he offers us bread that he has blest to be his Body; and continuing he takes the cup of wine, and declares it to be his Blood. So it is through two ordinary elements of our daily life that God conveys to us his divine life. He bids us eat and drink, thus receiving Jesus into our inmost being. Note, it is “Bread that is broken and Wine that is outpoured”, so relating the Eucharist to Christ’s Passion, his death and resurrection.

Jesus bids us to do this “in remembrance of Him”, but we are not just to look at the past, but to know Him in the present; His presence in the Sacrament, invites us to Him in the great saving acts of His life. His Passion is to be made, through us, effective to the world of today.

Thus Archbishop Rowan Williams writes in his book called *The Resurrection*, “The meal of the Christian Community becomes the fullest available embodiment and the sign of the grace of the crucified for all mankind.”

Holy Communion is the reassurance that the Risen Lord goes with us into our daily life. As we face another week or another day, He shares it with us, whatever be the demands, and we live in the fact that we can share it with Him. Whatever may befall us, we learn from Christ that it can be blest and made 'redemptive' even as were His own sufferings. When Jesus declares "This is my Body, this is my Blood", he implies that by receiving the Sacrament our very life is taken up, by Him, to continue to be of great value in the sight of God.

The very prayer that closes the Eucharist states this truth strongly, "Father, we thank you for feeding us with the body and blood of your Son. Through Him, we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit". There is a further consequence from these words of Christ, "This is my Body, this is my Blood", namely that in receiving Christ we are incorporated into His eternal life.

Then the priest in giving us Holy Communion, sometimes says: "The Body of Christ keep you in eternal life; the Blood of Christ keep you in eternal life" and one title of this sacrament is to call it 'the Medicine of Immortality'.

The earthly celebration of the Eucharist, as central to the church's life, prefigures the wonder of all heaven gathered at the Banquet of eternal life, even as Jesus says in *Luke 22:28*, "Ye shall eat and drink at my table in my Kingdom".

Dominic Whitnall CR

Tariro - Giving Hope to Young Zimbabweans

It was lovely to visit Tariro House and find it flourishing. There are now nine full time residents: Edwin and Byrone who are both about 22, come from poor homes and provide a leadership and role model within the house; Jowett, Harry, John and Nelson who are in their mid teens and are orphans with tragic stories behind them; Terrence who is only 10 and whose mother died last year; and two recent arrivals from St Augustine's, Penhalonga – Chengetai and Tendai, both about 15. There is also Terrence's sister Belinda but as

it is obviously not good for a single girl to live with a crowd of boys she has gone off to boarding school near Headlands.

It seems a happy house and each time I went the boys greeted me in a relaxed and friendly way. Carl Melivlle, before he left had clearly helped them to find a good way of living together. They are not perfect. The house has got a bit scruffy from teenage hands leaving marks on doors, but they do keep most of it tidy. They take turns in cooking and if the food is pretty basic (Shona food always is) they have learned some useful skills of baking bread from Byrone. They have also supplemented their diet with vegetables from the garden. The first attempt at growing seems to have been remarkably successful: good tomatoes and corvu. I left them with more tomato, corvu and cabbage seedlings which I hope have been planted by now.

We discover problems as we go along. This time it was the sheer cost of schooling. The Government's promise of free schooling has never been a reality and is not now. Fees and uniforms cost us quite a bit, not least since John and Nelson couldn't get places in the local government school and so have had to go to a private establishment. Their expectations are not very high (one thought he had done well to get 27% for maths!) and they will need coaching and encouragement to make the most of this chance of education.

Chengetai and Tendai have a different problem. Despite 7 years in what is supposed to be a good primary school they can barely read or write. We have yet to work out why. It may be simply due to low intelligence; or it could be the chaotic life style of the Home they were in; or trauma from having never known parents; it could be dyslexia, or it could simply be that the school was overcrowded (60 to a class) so that special needs could not be met. Now we must spend money on assessing their needs and then finding a way of meeting them.

At least the chickens have been a moderate success; moderate because they caught Newcastle illness over Christmas and about 15 died, which robbed us of the profit margin. But as I left, the boys were killing and plucking the 80 chickens, not a pleasant sight for a wimp like me, but they are the fruit of a lot of hard work, particularly from Edwin who appears to know a lot about chicken rearing. We hope the next lot will make a profit. It is very good for the boys to grow vegetables and raise chickens and helps to give the

house its creative atmosphere.

One interesting fact: you may wonder why we only have one girl. Apparently destitute girls are much better catered for than boys by specific girl charities.

There is room to expand the numbers in the House, perhaps to about 14; but for the moment we think it better to stay as we are and learn to do things properly and well. Also we need to find more money before we can take more youngsters.

Penhalonga

Meanwhile Carl, before he left encouraged the CZR sisters at Penhalonga to get together a Tariro Group. Sr Elizabeth and Sr Annamore have got about 12 youngsters together. I met and photographed them all and they are really delightful. These young people lack at least one, and usually both parents and are looked after mostly by grandparents who sometimes cannot afford to feed them, let alone get them into school. The Sisters help with feeding them and have got all of them into school (more school fees). We also bought them uniforms and basic books. The sisters are beginning also to sew their uniforms and as they get more skilled at this will teach the girls to do it themselves and hope to turn this into a profitable industry that will help the neighbourhood by providing uniforms at a reasonable price.

Funding

Money for Tariro in particular and our Zimbabwe work in general keeps coming in, but having spent a lot on school fees etc, as well as the basic household expenses, we are going to have to raise more. People in England do like to sponsor children in need. Would you like to enquire among your friends, church groups, work places whether anyone, or any group, would like to do that? £5.00 a month will suffice to provide school fees and books for a child at Penhalonga (I can let anyone have details). About £10.00 a month is needed for the boys at Tariro House. If you would like to do



Terrence and Harry

this please write to me at House of the Resurrection, Mirfield. WF14 OBN or email me at nstebbing@mirfield.org.uk I can then send you a photograph of a young person and establish contact between you.

Sadness

Here is sad story that demonstrates the need. Two years ago the Government took three children – a boy and two girls – from St Augustine’s Home and forced their mother to take them back. She and her new husband live nearby. The children were so badly abused that the older girl went mad and is now in psychiatric hospital. The second girl has disappeared. The youngest child, a boy of about 12 called Revai, has just been discovered to have spent the past year living in a drain at the mission and scavenging for food in bins between St Augustine’s and Penhalonga itself. The sisters are going to try and rehabilitate him. They will feed him each day and get him into school (I left money for that) and try and persuade the mother to give him shelter without abusing him. Sadly he already looks as if his year of rough living may have affected him for life, but we must at least try to rescue a child of God. Sadly, too, there are thousands more like him.

Carl Melville

Those of you who know Carl may know also that he is now happily settled into a placement in a parish in Handsworth near Sheffield. It is very much because of Carl that Tariro House and its offshoots got started and it was his inspiration that produced much of the basic funding. So please do pray for him in his new work.

Nicolas Stebbing CR



Three weeks – Zimbabwe summer 2009



Fr Nicolas and I arrived in Zimbabwe on 10th August with John and Naomi Livesley a week later. We travelled 500 miles, saw acres lying fallow where once there were thriving farms, - and people just selling fruit and vegetables on the roadside. The beauty of Zimbabwe, gorgeous trees and plants, majestic elephants to ride, proud lions, elegant zebras and screeching hyenas ... Zimbabwe touched and changed my faith and life.

The Church situation in Zimbabwe

The poverty of living conditions, especially in orphanages, lack of water, electricity, and basic resources, unstable financial situation, uncertainties for the future, intimidation that people suffer within the church, the behaviour of people called bishops, inhumanity, seeking power regardless of human cost: as a General Synod member I am used to church politics and disagreement, sometimes in unchristian ways. But nothing could prepare me for the church situation in Zimbabwe.

Harare and Manicaland

The bishops of Harare and Manicaland are deposed, after attempting to withdraw their dioceses from the Anglican church. In September

2007 they cut all ties with the Church of the Province of Central Africa (CPCA). Norbert Kunonga of Harare and Elson Jakazi of Manicaland control Diocesan offices, Education Departments and church schools, also all diocesan property and churches. Priests are assaulted and placed on death lists. Church school fees rise because they are one of the few sources of income for Kunonga and Jakazi. Fees can be demanded at any time during school term.

We heard of violence and intimidation that CPCA priests and congregations experience. If you are a CPCA priest you are thought to be a dangerous 'Movement for Democratic Change' (MDC) supporter. A priest walked down the road with Fr Nicolas and was recorded as an MDC activist. The excommunicated bishop said he was on a police death-list, along with many CPCA priests. His courage is obvious. He remains positive and hopeful, supporting his fellow priests and people, promoting church work, helping to educate people about what has happened. Listening to him is inspiring, and very humbling – so full of life and laughter, determined and optimistic.

Harare

In Harare CPCA congregations thrive, over 100 at most services, in sharp contrast with very small congregations associated with Kunonga, many comprising just priest and family. However, the Kunonga church retains church buildings and up until recently barred



CPCA congregations from using their churches. CPCA took control of diocesan property to court, which decided the property should be shared. Kunonga allows some congregations after 11:30am on Sunday morning. Kunonga banned the consecration of Chad Gandiya as new Bishop of the Diocese, and forbade entry to the Cathedral for the consecration. Defiantly

the chains around the Cathedral were cut with bolt-cutters and entry was secured for the enthronement, with over 10,000 people in attendance. Carl Melville was present and he speaks of amazing joy, people standing up for their faith against persecution. The legal case of the control of property continues, with CPCA appealing and challenging Kunonga's hold. But many CPCA congregations were banned from their churches yet again over Christmas.

Manicaland

The situation in Manicaland is worse than in Harare. The CPCA is not so strong. There is confusion as to which is the true Anglican Church and oppression and intimidation are much more immediate. Despite the awful situation in Harare and Manicaland Dioceses, the people we met there are full of faith, love and hope, their strong sense of communion and generosity of heart beyond words. I spent a couple of nights with a young priest and his wife, at the Shearley Cripps orphanage and mission. One afternoon, they took me to see a few of his sixteen plus congregations. A group of about ten Mothers Union ladies from one of his parishes were travelling in the back of a truck, singing and laughing. Their church building has no roof, but their most pressing need is blankets for the elderly during winter. Joining the rural communities for Mass one Sunday morning was particularly moving. People spoke little English and Fr Nicolas said Mass in Shona. Language didn't matter, the Holy Spirit was clearly at work and it was so powerful being in such a joyful, hopeful congregation. At the end of Mass everyone shakes hands with everyone. As you come out of church, an archway of people forms around the door. It is a powerful symbol of communion and shared humanity.

St Augustine's, Penhalonga

We stayed at St Augustine's Penhalonga, with CZR sisters and children at the orphanage. We witnessed how the children are victims of oppression. They have been without warm water for over 18 months, yet we could not get a leaky pipe repaired because the mission is controlled by Jakazi and we were seen to be CPCA supporters. John and Naomi had raised money for the orphanage and had funds to cover replacement and repair of the pipe and there was a plumber and necessary parts available. But we had to leave without work done and without any assurance that it will be done.

But the children are full of life and overjoyed to see visitors – the moment we arrived there were about twelve young boys carrying our luggage, telling us their names and holding our hands. In the evenings we went into the children’s rooms to read to them (John and Naomi had brought a few books for them). One 11 year-old was very keen to read out-loud. He spent over ½ hour reading, concentrating intensely in the commotion; boys jumping from bed to bed, and shouting. I was amazed how engaged he was and how he pronounced all the words perfectly, even the strange, phonetically arranged, words in English. Being a primary school teacher of 10 and 11 year olds I have never seen a boy read more intently and carefully before. Every night he was keen to read again, and so were many boys; they read in turn. Other than books Naomi and John brought and one other children’s book, they had nothing. They found only books about crop rotation, written in the 1970s with very small typeface and books with no cover and pages ripped out and they fought over the few books available.

My camera fascinated them. They were desperate to have pictures taken and to take pictures of each other. They took turns, delighted to be able to see pictures they took on the screen. Some CZR sisters led a walk up the hill with many children. They wanted to use the camera. I thought, what if the camera is dropped and broken, but realised this didn’t matter, compared to the joy and delight of the children. They worked out how to take video clips and began recording a video diary, sending messages to England saying who they were and what they wanted to be – pilots, doctors and teachers. In England, looking at the pictures, they seem all the more precious.

Masvingo

Masvingo has one clear Diocesan Bishop, Godfrey Taonezvi. We stayed with his family. Naomi and I led sessions with young girls from across the Diocese while Fr Nicolas and John led a couple of days’ retreat for ordinands: a haven of peace and safety after St Augustine’s. It was the strangest feeling when a priest smiled at us and said hello. In Manicaland Diocese, we would have felt apprehensive about passing a priest we didn’t know and would not have been sure of a smile and acknowledgment. Bishop Godfrey is very inspiring. He is passionate about mission and ministry and has unending energy. Life is not straightforward, with many

difficulties, but the Diocese is thriving and everyone is ‘pulling’ in the same direction. Bishop Chad in Harare and the new Bishop of Manicaland, Julius Makoni, have the same passion as Bishop Godfrey, but have even more obstacles to overcome. What can the Anglican Communion do to help?

Conclusion

Reflecting over my time in Zimbabwe, there is much more: more stories; more kind generous people; how the trip challenged my ideas of what is important in life. I have a clearer understanding of belief and trust in God and how to be Church, what it means to have hope and joy through faith in the face of devastation, how people are determined and passionate even when ignored and discounted by their leaders. It is easy to take for granted our way of life. We switch on a light - it works; we turn on the tap - water



flows out; it is easy to run a hot bath; for cooking there are options of microwave, hob, oven ... not the fire to light in the garden! Finally, we can learn to replace control with accepting love and care from people who expect nothing in return.

Here are quotes - they touch me still: "I give thanks to God for the sun, we don't have to pay any man for that"; "Maybe the Zimbabwean people will have a good life in heaven."

Rachel Beck
Companion CR

Companions and Friends



Community of the Resurrection, Mirfield
COMPANIONS & FRIENDS DAY
at Canterbury Cathedral
on Saturday 18 September, 2010



Planned Agenda

- 10.00am Meeting in the Reception Area of St Augustine's Abbey
- 10.15am Pilgrimage Walk to Canterbury Cathedral (about 15 mins)
- 10.45am Coffee/Tea break in the Cathedral Lodge
- 11.30am Mass in Eastern Crypt of Canterbury Cathedral
- 12.30pm Lunch in the Cathedral Lodge
- (13.30pm to 14.45pm Optional Guided Tour of Cathedral: £5 **extra**, to be pre-booked)
- 3.30pm Cup of Tea/coffee and farewells in the Cathedral Lodge

Numbers are limited. To secure each place, please complete the form below and return with a £5.00 per person non-refundable deposit. Maps and further information will be sent nearer the date.

✂-----

PRINT Name

PRINT Address

.....□

Telephone e-mail

No in party No requiring optional Guided Tour

Accommodation information required?

Please make cheques payable to "Rosalind Johnson" and write "Canterbury Pilgrimage" on the reverse. Then return this form and your deposit to Mrs Rosalind Johnson, 7 Prae Close, St. Albans, Hertfordshire AL3 4SF.

Please advise any special dietary or mobility needs

We welcome two new Companion this quarter, **Rachel Beck**, a young teacher who lives in Sheffield and has served on General Synod for the past 10 years. An article on her visit to Zimbabwe appears elsewhere in this issue. Also **Fr Gerald Field** from the Diocese of Meath and Kildare in Ireland has come back into the Companions fold after a long absence. He joins Peter Rutherford and Peter Rhys Thomas as our Companions in Ireland.

CR Day in York



CR DAY 2010 – YORK

Saturday May 29th 10.00 – 16.00

At St. Olave's Church, Marygate, York YO30 7BH

**Celebrant and speaker Bishop Martin Warner,
Preacher Fr Nicolas Stebbing CR**

Cost for the day £10 to include refreshments and lunch.

Further details and booking from Mrs Pauline Briscoe, 1 Osborne Mews,
Doncaster Road, Barnsley S70 1UU

Email p.briscoe@talk21.com

We've changed the title of this slightly. It is the day when we invite all our Companions to come together and renew their commitment to the Companions vocation. But also we would love to see our friends, and even friends of our friends and anyone who is interested in CR. York is easier for many people to get to than Mirfield and is a lovely city to visit in May. Also we have Bishop Martin Warner, the new Bishop of Whitby and former administrator of Walsingham, to speak to us and celebrate mass. He is a very engaging speaker and we would like to impress him with our numbers and enthusiasm. So please come, and bring others.

Companion's Rule

Many thanks to those Companions who commented on the draft Rule. The comments lead me to reflect on the difference between rules and Rule, in the religious life and in the Christian life. The great rules of religious life – such as those of St Augustine, St Basil or St Benedict tend not to go into a lot of detail. They don't speak much about how much prayer we should say, for instance. They set a general direction; they provide inspiration; they outline the commitment and tell you the point of it. Rules about silence, or what we wear, or the work we do come in the Constitutions or customaries. So for the Companions (and for anyone trying to keep a Rule of Life) we can't produce a set of rules that suits everyone. It would be wrong to try. We can outline principles. We can make suggestions. So for instance, being a Companion of CR suggests a certain closeness of relationship with the Community at Mirfield; so we suggest you visit at least once in two years. But if you can't that's fine. There are other ways of expressing that closeness of relationship. Likewise with fasting, almsgiving, involvement in secular works, prayer – all this is part of a Companion's commitment, but how you do it and what you do is up to you. In recent years we have tried to express a greater flexibility than the Rule seemed to allow before. Now some of us feel the need to give a little more definition to the Companions' commitment, but we are not surrendering the flexibility. Individual rules will differ and may change quite often, but the fundamental commitment to serve the Risen Lord will remain constant throughout life. Rules are helpful, even necessary to life; but in the end we live by love.

RIP

Elizabeth Field

Companions website details www.mirfieldcompanions.org.uk

Companions List for weekly Intercession

2010 version available via the Companions website or hard copy £1 inc p&p from the Companions Office.

And a very happy Easter to you all!

Nicolas Stebbing CR

Book Reviews

Vision upon Vision: processes of change and renewal in Christian worship. *George Guiver.* Canterbury Press, 2009. £19.99. Isbn978 1 85311 002 7

Eighteen years ago Fr. George Guiver led a small group of aspiring theological college liturgy tutors on a trip to Milan to discover the riches of the Ambrosian rite. If I recall correctly, it was on this occasion that Fr. George came out with one of his memorable sayings: 'If you want to be a catholic, you've got to put your feet where your mouth is, and travel.' This book leads the reader through time and space. It crystallises a whole spectrum of insights gleaned from reading and research, and through perceptively sharing the culture of other Christians in many parts of the globe as they gather for worship.

Fr. George examines the deep and often divergent traditions of worship in Western Europe, and in so doing covers a number of different historical epochs. Here, horizons of enquiry are widened, and some of the periods treated, such as the informative account of the Enlightenment period in Ch 8, is not to be found in other liturgical text books. Texts and contexts receive equal treatment, and the architectural settings in which Christians have worshipped are set out to show the degree of cultural exchange between the Church and the society in which it finds itself in any given age and place. The worshipping life of the Church in the Carolingian age is precipitously dismissed and cast in a rather negative light, and I wonder how such a historical judgement can be maintained, given the brilliance of liturgical texts crafted in this period, such as those composed by Alcuin, the fine crafting of liturgical objects, and the marrying of word and image in the making of liturgical books. This minor question aside, Fr. George not only covers a lot of historical ground, but recovers a number of practices which should fire and feed the imagination of those who are called to be the People of God today. A good example of the latter is the material that is drawn together in Ch 6 'The Cross and the Font.' This chapter brings to light some original scholarly research, focuses our attention on the paschal basis of the life of the baptised, and presents a compelling

case for physical movement in worship, and underlines its essential symbolic character.

Following a feverish period of liturgical revision, and the whole raft of Common Worship texts, there has been a spate of 'how to do it' books. At Mirfield it was said that before we begin to compile our orders of service, we need to ask the question of what it means to be a worshipper, of what it is that God asks of us as worshippers. Part 2 of this book delivers a substantial answer to that question in a way which helps us to see the problems and possibilities of being a worshipper in our 21st century cultural setting. Here we move from an account of change and continuity in worship to a serious conversation with those critical theorists who are mapping our contemporary cultural terrain and the social trends, aims and assumptions which shape our attitudes and values. Living as we do in a social milieu where the individual is supreme, immediate subjective experience is set at a premium, and commitment is contractual, how are we to engage attentively and expectantly in corporate worship with all its physical paraphernalia and its external frame of reference? This is the challenge faced in these six chapters. The material set out here is very important for us to grasp, and I very much hope that it will be read widely, not least by those in leadership positions in the church. This book is vintage Guiver.

Christopher Irvine
Canterbury Cathedral

Lifting Women's Voices: Prayers to Change the World.

Edited by Margaret Rose, Jenny Tè Paa, Jeanne Pearson and Abigail Nelson. Canterbury Press. £17.99. Isbn 978-1-85311-968-2

Lifting Women's Voices is a collection of prayers written by Anglican women and girls from across the globe. The collection is divided into two sections. The first is dedicated to the Millennium Development Goals, and features prayers from a wide range of countries, including the Sudan, Uganda, Cameroon, Mexico, Pakistan, Japan, Jordan, the United States and the United Kingdom. The second section is entitled 'To Change the World' and contains prayers predominately from the United States and the United Kingdom.

It could be interesting to analyse the nature of the prayers in terms of their country of origin, but the real appeal of the book lies in the prayers themselves. There are short simple pleas, lengthier poetic prayers, creative re-interpretations of divine offices, novel litanies and meditations. There are prayers of gratitude, of reflection, of intercession and of desperation. There is a privilege, as well as a pain, in reading the heartfelt prayer of the orphan in Cameroon, or of the women praying for relief from poverty in the Sudan or the Congo. There are some beautiful prayers of gratitude for health and education in the prayers of the Western women. The juxtaposition is certainly mind-focussing, and a source for reflection. In a time when the Copenhagen Climate Summit has brought media focus to the variations in expectations and needs of different countries, we have hard questions to face as a global community, issues that can be faced only with and through prayer. This collection reflects these global issues in an intensely personal way. As Jane Williams says in her Preface, the best response is “to pray with us”.

Kathryn Naylor

Our reviewer Kathryn Naylor is an ordinand's wife and part-time MA student

This Risen Existence. The spirit of Easter. *Paula Gooder.*
Canterbury Press. 2009. £8.99. Isbn 978 1 85311 996 5. 128pp.

“Didn’t Jesus do everything he needed to do on the cross to save us? Did he really need to rise from the dead?” (p.67).

I enjoyed this book. Professional journalist and a New Testament scholar, Paula Gooder tells us how she would have answered this question. Jesus did indeed die for us on the cross. But the Christian life consists in much more than the forgiveness of our sins. Using the Gospels, Epistles and Acts she shows that it consists in life with Christ and in Christ. Christ risen from the dead and ascended into heaven – Christ who seeks to continue his life on earth through his gift to us of the Holy Spirit. When we were baptised we received both the forgiveness of our sins, and the Holy Spirit.

The first disciples were obviously men and women filled with new life, ready to proclaim to everyone that Christ had risen from the dead. For the most part we don’t feel like that – or not for

very long. We remain earthen vessels as St Paul calls us (2 Cor 4:7) “Learning to live a true risen existence involves also learning to live fully and joyfully as cracked and crumbling clay jars” (p.77).

Hopefully we shall know the fullness of life with Christ after we have died. In the meantime we struggle on, with him and with one another. We are, because Christ is. “Being ‘in Christ’ affects every aspect of our lives - even the most mundane of tasks” (p.14). I recommend you to read it.

Timothy Stanton CR

Signs of Life, Forty Catholic Customs and their Biblical Roots. *Scott Hahn.* Darton Longman & Todd. 2009. £12.95.
Pb. pp276 Isbn 978 0 232 52777 3

People are fascinated to hear about Catholic ritual and ceremonial. They want to know what they mean and why the Church uses special behaviour in its approach to God. This book by the Professor of Theology and Scripture at the Franciscan University of Steubenville shows that explaining these matters is a way into a profound presentation of the Christian faith. Our people need to learn to use the sacraments, to observe the Church’s seasons of the year and to use sacramental signs, so that their lives may be enriched through the Spirit, and so they can communicate the faith to others. *Signs of Life* is a book which every confirmation candidate should receive and study. It’s a book which the clergy would find helpful in preparing talks on various ways of praying and how to enrich participation by posture, gesture and visual aids. Children can be taught some devout practices even when they are still very young. Hahn has a charming story about a young boy coming to believe in the Real Presence because his mother took him with her whenever she went to church to pray to Jesus in the Blessed Sacrament reserved in the tabernacle.

I can remember as a teenager hearing that much loved priest, Norrie McCurry, preaching about the rosary in St Edward’s, Holbeck in Leeds. He was holding a massive rosary which, in the middle of his sermon, he dropped from the pulpit (I suspect deliberately) so there was a long pause while someone picked the rosary up and returned it to the preacher. I remember too

Bishop Henry de Candole preaching during a mission about how to make the sign of the cross and what it meant. Every generation of communicants needs to receive teaching on these and similar matters.

Professor Hahn provides concise, practical information about the seven sacraments

Christmas, Lent and Easter, incense, holy water, pilgrimage, retreats and so on. He shows the biblical and theological reasons for the Church's observance. Often he attaches a beautiful exposition by a spiritual writer which lifts his instruction to a splendid, higher level.

Crispin Harrison CR

John Henry Newman, A Mind Alive. *Roderick Strange.*

Darton Longman & Todd. 2009. £14.95. Hb. pp162 Isbn 978 0
232 52781 0

At supper in the Community refectory we usually have a book read to us. Recently we read *Newman, A Man for our Time*, some centenary essays edited by David Brown and published in 1990. Mgr Roderick Strange's book is written from a more personal perspective, revealing the profound influence of Newman's life and thought on himself. He first came to know Newman in 1964 when he was a seminarian in Rome and read Meriol Trevor's *Life*. At Oxford in 1970 he wrote a doctoral thesis on Newman and is now Rector of the Pontifical Beda College in Rome. This splendid account of Newman's life and thought is the fruit of many years' study and is published appropriately as we look forward this year to the saint's beatification by the Pope.

After an initial chapter which explains why his debt to Newman is incalculable, Strange devotes a chapter to a brilliant summary of Newman's life, which apart from the years when he was the leader of the Oxford Movement 1833-41 and the last eleven years when he was a Cardinal, was troubled with controversy, misunderstanding and downright hostility. "Newman knew intimately", Mgr Strange writes, "that defeat which lies at the heart of crucifixion, and his dark hours can alert us to recognise when we too are being tested."

In the remaining chapters we find a lucid exposition of

Newman's thought and concerns from his publications and letters. As an old man he claimed that he had always opposed the spirit of Liberalism in religion, by which he meant "the doctrine that one creed is as good as another, that revealed religion is not a truth and that it is the right of each individual to make it say just what strikes his fancy". He foresaw that in the future the world would be 'simply irreligious'. "My line" he wrote in his Journal, "has been from first to last education". Four themes dominated his thought – revelation, the Church, dogma and education.

In the last part of this book the author explores Newman's teaching on Infallibility, Mary the mother of Jesus, the Laity, Church Unity, Providence, and Preaching a Living Faith. He ends with two short, beautiful chapters on Newman's holiness and the *Dream of Gerontius*.

Crispin Harrison CR

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All orders please write to: The Editors CRQ, House of the Resurrection, Mirfield, West Yorkshire. WF14 0BN England.

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

Oswin Gartside CR ogartside@mirfield.org.uk

Antony Grant CR agrant@mirfield.org.uk

Philip Nichols CR pnichols@mirfield.org.uk

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

Useful web addresses:

Community web address is: www.mirfieldcommunity.org.uk

e-mail contact is: community@mirfield.org.uk

CR Companions: www.mirfieldcompanions.org.uk

Postal Addresses:

House of the Resurrection,
Mirfield, West Yorkshire
WF14 0BN

The Mirfield Centre,
Mirfield, West Yorkshire
WF14 0BW
rsalmon@mirfield.org.uk

College of the Resurrection,
Mirfield, West Yorkshire
WF14 0BW
chaynes@mirfield.org.uk



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