

CR



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

St. John the Baptist 2010

Number 430



Artist: Revd Matthew Askey
Medium: Oil on carved wooden panel
Size: 12" diameter

This work is dedicated, with much love and thanks, to Fr Simon CR

Picture Prayer Meditation ... Symbols of the Passion

~ Give us this day our daily bread ~

This is the hand that loves you most...

This is the hand that reaches out to you,
when you least expect it

This is the hand that has suffered alongside your suffering

This is the hand that holds on tight, hand in hand

This is the hand that is a road-map of your life-experiences;
the signs of pain and of joy, the roads of hurt and of peace

This is the hand that never leaves you and always loves you

This is the hand that will not tell you what to do, but with a
gentle squeeze lets you know the truth you need

This is the hand that feels your hunger

This is the hand that gives you your daily bread

This is the hand that gives all that he has to you,
even his own life because he loves you

This is the hand that loves you most...

Matthew Askey
Curate, Elland

CR

ST JOHN THE BAPTIST 2010

Number 430

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Raising funds in America

My recent fundraising trip in the USA started with old friends of the Community in Washington, Bill and Liz Ryon, who took me on Sunday morning to St Paul's K Street, where I preached. In my small experience of American parishes I have been struck by how well the liturgy is done, and here was no exception. There is increasing interest in monastic life in the USA: St Paul's has a monastic group that meets once a week, out of which has emerged a group of five people wanting to begin a monastic community in the parish. They have found

a building and plan to finance themselves by running a bakery. It will be good to keep in contact with them.

I hired a car to drive 200 miles to Danville in Pennsylvania, where our novice Fr Dennis Berk was priest for a time – long miles cruising along the beautiful shores of the imposing Susquehanna river. The people at Christ Church Danville were enthusiastic about Fr Dennis, as well as about our appeal, and promised keen support. After a night in a farmhouse in Amish country I was off again at the crack of dawn to drive another 200 miles to Long Island to meet the Bishop. On the whole the SatNav lent to me by Bill Ryon was a godsend, but in New York it went berserk - if you saw what we encountered you wouldn't blame it. There was no need for me to go through New York city, but after a wrong turning I ended up in a nightmare traffic jam in the heart of Manhattan, crawling across landmarks such as 5th Avenue and Broadway, dodging jaywalkers, men with teetering carts, and other bad drivers like me, braying on raucous horns among swimming swarms of yellow cabs. The clock ticked on, the traffic crept painfully; I was clueless as to where I was going. My 10.30 appointment went by, but around 11am I turned a corner for want of anything better to do about the predicament, and miraculously ended up sailing to Long Island. Bishop Lawrence Provenzano was gracious, and keen to support our appeal. Then he advised me to drive straight on to Philadelphia, my following destination 150 miles away, to avoid the next rush hour.

The other end of this driving marathon was the parish of Whitmarsh on the edge of Philadelphia. Fr Marek Zabreskie presides over a well-blessed parish centre set in 40 acres of parkland. He had known Trevor Huddleston during a stay in London, and was immensely helpful, producing a wealth of ideas for approaching significant donors. America has a very strong culture of giving and people expect you to approach them with your projects. As at Danville, I gave a talk to a parish group who responded with great interest. One man there organises regular monastic days for the parish.

Departing with many plans to put into effect with Fr Marek's help, I handed in the car at Philadelphia station and transferred to a train for New York, where I was to stay as a guest of Fr Patrick Malloy at General Theological Seminary. Posh Spice was making

a film in the grounds. Evensong was done just as in a cathedral, and after it came their end-of-semester dinner, followed by a nighttime walk with students in a new elevated garden walk adapted from an old overhead railway line formerly used for deliveries of meat.

I am somewhat uncomfortable with the mercenary nature of this report, but this was a fundraising visit, and so Sunday morning's destination was Trinity Church Wall Street, one of the wealthiest churches in the world. The wealth started in the 17th century when it was given exclusive rights to beached whales. That was followed by ownership of large tracts of land that became Wall Street and the financial district of lower Manhattan. The traditional Solemn Mass was done with great verve and American good cheer – a good example of how worship can draw people to it simply by small touches that convey the attractive spirit of those celebrating. There were people of every possible background, rich and poor, young and old. Over coffee I had a chance to sound out the grants department about some of our projects, not only buildings, but also possibilities for African scholarships. Fr Pat took me into St Paul's chapel, which had been at the heart of rescue operations during 9/11. It has a particular mission of experimental liturgy. I was impressed with the way the congregation, gathered round the altar in the middle of the nave, were celebrating the eucharist while crowds of visitors were allowed to mill all around. It seemed to me a good grasping of an opportunity to attract people to God by exposing them to encounter with worship. I often feel when entering a city-centre church that it cries out for round-the-clock liturgy to catch people's neglected spirit for worship.

That afternoon Hugh Masekela came to visit – the famous jazz trumpeter started his career when Trevor Huddleston persuaded Louis Armstrong to send him a trumpet as a young lad in Alexandra township in Jo'burg. Hugh is talking with a TV company about making a drama series about Trevor and his relationship with the gangster-types of Alexandra – a story that, Hugh says, has never yet been told. For complex reasons he had arrived late and now clashed with a party as students poured in, cheerfully reflecting that he should have brought his trumpet. He went away to his next port of call with an appeal brochure and plans to put on a concert somewhere in W. Yorkshire next year in

aid of the appeal. As for the party, that was an informal seminar I then gave on monastic life and liturgy, which ended with a long and interesting discussion, once many of the students had fled to continue swotting for exams.

Next by train back to Washington and a meeting with the Dean of Virginia Theological Seminary, an Englishman, Dr Ian Markham. The seminary is large, set in 90 acres of beautiful grounds, and receives students from every possible outlook, background and nationality. We discussed ways of co-operation with our College. As far as the church Appeal goes, he offered to invite 25 people to a dinner at his expense to raise money for our appeal, at which someone from CR would be the speaker. He thought that if we found 10 people like himself to do something similar, we would get a long way towards reaching our goal.

My final port of call was a place called Falls Church, where St Paul's is now in the care of our former student James McCaskill of *Priest Idol* fame (the TV series about revival of Lundwood parish near Barnsley). We did a lot of business – James is keen to form an American Appeal Committee, and came up with a range of ideas for promoting the fundraising effort.

I continue to be amazed at the vitality and generosity of the American church despite its travails, and was struck to learn that about one third of its members nowadays are ex-Roman Catholics. One side-product of our Appeal is a great increase in CR contacts of all sorts, as well as much renewing of old links. If any readers know of people in the States who it would be useful to contact, please let us know. These visits will have to continue - fundraising involves a patient process of exploring possibilities and building relationships, both in Britain and overseas; and we are humbled by the generosity of gifts great and small that are now coming our way to help build for the future, in which the USA is likely to play no small part.

George CR



“We few, we happy few, we band of brothers...”

St Crispin’s day is still some way off but I am reminded of the King’s exhortation to his beleaguered troops in Shakespeare’s Henry V. It is important to differentiate between the events of the Battle of Agincourt itself and the play which has become so ingrained in our culture; but what is certain is that those Englishmen faced overwhelming odds on a muddy field in northern France some 600 years ago. We can also say with some certainty that in their hour of need they turned to the Lord in prayer.

Our situation at Mirfield is thankfully much less precarious than that of the English army in 1415; however the appeal does seem to have got bogged-down a little and the challenges facing us can seem overwhelming at times. For example, we still await news from the diocesan Chancellor regarding the faculty required to start work on the church; and we are making slower progress than we would like in seeking gifts from major donors. But there is also much to be thankful for. As you will have read elsewhere in this review, George had a fruitful visit to the USA and several 4-figure donations have arrived out of the blue in the last week.

So, to return to the King’s exhortation, can I call you to arms for the Centenary Church Appeal? 1123 copies of the Quarterly Review are sent out each edition, substantially fewer than the number of archers that took to the field at Agincourt, yet you have so far donated £49,900.67 to the appeal, for which I and the brethren are very grateful. Just imagine how much we could raise if you each told 3 more people about it! And if those 3 people then told 3 more, we’d have reached nearly 15,000 people! Good news should not be hidden under a bushel, so please speak to your friends about the plans for Mirfield. If you still have the brochure we sent you in December, please pass it on to someone else. If you need more copies to pass on, or would like us to send a brochure to a friend, please get in touch.

The plan is to turn Mirfield into a church of pilgrimage, accessible to everyone – so let’s tell everyone about it.

Jonathan Pape

Centenary Church Appeal



The Community would like to invite their friends and neighbours to a

Fun & Fundraising Day
at Mirfield on Sunday 25th July, 2—6pm

Church Tours

Welly
Wanging

Garden Tours

Bouncy Castle

Waggiest Tail
on the Dog

Cream Teas

Raffle & Tombola

Evensong
at 5pm

Visit the Bookshop

Tug of War

Egg & Spoon Race

Children and dogs on leads very welcome!

If bringing a group please email appeal@mirfield.org.uk

Living as a Companion of C.R.

In my 'rainy day' box, I have a Commemoration Day programme for 1984. On the front cover is a quotation. 'Jesus said: "I have come that they might have life and have it more abundantly". Alleluia'. Also on the cover I collected three autographs; +Trevor Huddleston, +David Dunelm and Francis H. House. I cannot think of three better examples of Christians living an 'abundant life' and I realise these three have unknowingly been a great influence on me. Let me explain.

I was in London during my teenage years in the 60s and on the political scene was apartheid in South Africa. I used to buy second hand books at a shop on the Earls Court road on my way home from school. It was reading an old copy of Trevor Huddleston's 'Naught for your comfort' that I realised that boycotting goods and waving placards was not the only solution for abolishing apartheid. Working forcefully, behind the scenes and with much patience, one can bring about significant change. It endorsed my school motto, '*paulatim ergo certe*'. 'Slowly therefore surely'.

Skipping through the rest of my education and first job as a chemistry teacher in Coventry for 7 years, I moved to work at a newly formed comprehensive in Leeds. By this time I'd married and we had 2 daughters. We went to church at St Chad's, Far Headingley and an occasional preacher was David Jenkins, then professor of Theology at the University of Leeds. For a southerner, Leeds was a far cry from London and initially I felt at a loss for a spiritual home. My father suggested I should get in touch with C.R. at Mirfield and I was warmly welcomed as a probationer of the Fraternity. It was David Jenkins through his sermons who taught me to think more deeply about my faith. We were fortunate to join an ecumenical study group. This raised even more questions and so I decided to train to be a Reader.

Also in the parish was the newly retired Archdeacon of Macclesfield, Francis House. He was more or less the same age as my father, had had a very similar education and was steeped in prayer. We said the evening office together and a close relationship grew between us. Living a life of faith and prayer in the way he did helped him through many vicissitudes that age brings, not least infirmity. A prayer book, a bible and his intercession list were always close at hand.



So how did these three affect my life? I have an old copy of the Rule and the first thing that I found myself wondering about was how to involve myself as a practising Christian in my work place. I joined in a prayer group at school but really it was through my teacher association that I felt best able to be an influence. I went along to their next meeting, an A.G.M., and was quickly voted onto their local committee. Within a couple of years I was Branch Secretary and involved in the reorganisation of schools in Leeds, ensuring that guidelines were fair and fulfilled. There was the usual collection of case studies to follow up where heads wanted rid of teachers, or teachers had erred from the straight and narrow and needed representing. I went to the national conferences and tried to see that the rights of individuals were preserved. It wasn't an evangelical outreach, but there were times when I felt that Trevor Huddleston's example of standing up for one's principles in the face of adversity was important for Christians.

Just as C.R. doesn't stand still, so my faith was on the move. Listening to David Jenkins made me realise how little I knew. I first went to evening classes to study New Testament Greek at Leeds. This was fascinating and so I moved on to train to be a Reader. I found learning more about my faith a drug that would not let me go. So my witness in church involved first teaching in Sunday school and then preaching in church. Leading a Bible study group and attending a church prayer group were natural consequences of putting my faith into action.

The routine of saying Evensong with Francis House has stayed with me and I now use the C.R. Week of Simple Offices. It is a source of strength to know that others around the world also use the same prayers on the same days, just as C.R. and Companions around the world pray for each other on a Tuesday using the Companions List.

I appreciate the thought behind fitting the Rule to the Companion rather than the Companion to the Rule. We come from such very different circumstances and the Rule is there to guide and enhance our faith and witness. I found confession a particularly difficult part to fulfil. I always felt better after making my confession but it didn't stop me from falling into the same traps again. Over the years, I have found repentance a more valuable way of coming to grips with the parts of my life that I'm sorry about. But it was because the Rule made me think hard about it that I've grown out

of some of my failings which I think is helpful.

My three examples of Christians all have one other thing in common. They are rich in their experience of faith and love. Wealth has never come my way as a teacher and because of that our holidays were always on a tight budget. To get away from always going to one's parents, we discovered the benefits of home swapping. The outlay was small but the richness of the experience was beyond all expectations. I have only to ask one of our daughters about a holiday in Germany, France, Switzerland or elsewhere and a broad smile comes across their face. We were welcomed into a community when we swapped homes and we met some wonderful people. It's the same with C.R. You are always welcomed into their community and it enriches one's life immeasurably.

Paul Taylor

Mycology in a Monastery Garden

I was asked by fellow members of the Mid-Yorkshire Fungus Group to suggest a venue for a mycological foray. Without hesitation, I suggested we approach the Community of the Resurrection, with a view to investigating the fungal flora of the site.

Why such a choice? Firstly, I had previously arranged and taken part in surveys of the wild flowers and of the insects within the grounds and had found the brothers to be most welcoming. The second reason was that the grounds are varied in their ecology and of a size such that they can be reasonably surveyed in a day. A third reason is that they are, as readers will know, a very pleasant place to be.

There are other reasons but I am sure these three are sufficient in themselves.

October 31st 2009 was a bright, mild Saturday. The dry autumn weather had not been conducive to fungal fruiting (i.e. the parts of fungi that we can readily see, such as mushrooms and toadstools) and I was concerned that members of the group would stay at home. My fears were unfounded as when I arrived over twenty members had travelled from various parts of Yorkshire, all curious to see what the grounds could offer.

The foray began with an exploration of the woodland to the southwest of the site, together with the quarry area. Fungi were found but so far nothing out of the ordinary. I suggested to the Recorder that he and I had a look at the main lawn to see if we might find something unusual. This area was, in terms of its mycology, absolutely stunning! It was interesting to note the sounds made by successive members of the party as they approached the lawn. Initially, 'Hmmm', then 'Ooh look' and then 'Wow' as one group of fungi after another came into view. There were no fewer than twenty-two species of grassland fungi and these included members of a fungal genera known as *Hygrocybe*, otherwise known as 'waxcaps'. This group includes some of our most colourful species and indeed I have seen them described as 'orchids of the world of fungi.'

Waxcaps, as is the case with many other organisms, have very specific requirements. In North America they are woodland species but in Britain they require short-turf grassland that is neither fertilised nor limed and is not subject to disturbance such as ploughing. Conditions appear to be near perfect in the grounds of The Community.

One strikingly beautiful, pink species of waxcap, *Hygrocybe calyptiformis* was unusually abundant. (For those who are not comfortable with scientific names, it is also known as the 'Ballerina.')

Usually this is a solitary species but not at this site. Here it was growing with other members of the species in a 'fairy-ring' and none of the mycologists present had ever seen this fungus growing in such a group or indeed in such profusion. Due to its rarity and its threatened status, this fungus is a United Kingdom Biodiversity Action Plan Species. It is also on the Red Data List



Pink waxcap
(*Hygrocybe calyptiformis*)

for threatened British species of fungi.

The brothers had the unusual experience of seeing numerous mycologists on their knees with faces to the ground, like initiates to a new eastern religion!

In total, the grounds yielded over sixty species of fungi and this in what had been regarded as a poor mycological season. The factors that stimulate fungi to appear are little understood and a superb crop in one year does not guarantee a similar bounty the following year or indeed in any subsequent season. However, the group are hoping to apply for permission to review the lawn once again this year. At the Annual Meeting of the Group, this particular visit won the award of 'Foray of the Year!'

On behalf of the members of the Mid-Yorkshire Fungus Group may I once again thank the Community for allowing us to carry out this highly successful survey in their grounds.

I.D. Barker

Personal Profile

Introductions are always awkward affairs. My name is Guy Laurie and I am the new General Manager for the Community and College of the Resurrection. If you ever enter my office you will meet my trusty side-kick called Cookie, a very soppy Cocker Spaniel that waits quietly to say hello profusely to anyone that enters.

I am married to Kathryn and have a 7-year old son called Toby. Together we all live in Sowerby Bridge, only 9 miles from Mirfield, but in the steeper valleys of the



Pennines. We are a very energetic family, always seeming to be doing something, and my son plays rugby in the team that I have coached for the last 3 years.

To date my working history can best be described as an eclectic mix of professions. After graduating with a degree in the oh so relevant subject of French I spent a year working in South Korea as an English Teacher. It was an amazing experience in a culture so different to that in Britain. In my time infamy was achieved through being one of only 30 foreigners in a city of 500,000; playing in a football team that was truly awful but willing to play anyone; having my own national radio show; having my picture on a credit card and starring in several jeans adverts.

Upon my return home in 1995, my plan was to take up a commission in the army. I had postponed taking the regular commission board one year earlier to spend a year in South Korea. However a 6-month wait for the next board seemed far too long a wait and I decided to join the Prison Service. I spent 10 years in the service, was accepted onto the Accelerated Promotion Scheme, and spent the last 5 years as a Prison Governor. In March 2002 my son was born, a life changing moment in so many ways, and after discussions with my wife I decided that pastures new were required so that I could spend more time at home.

What followed was a complete change of direction, becoming a National Trust Property Manager. The role involved the running of several properties to ensure that the interests and vision of the National Trust were achieved, and that the financial position of the properties improved. My portfolio was grandly named the West Yorkshire Countryside Properties – roughly 6,000 acres of moor land at Marsden Moor on the outskirts of Huddersfield, 400 acres of woodland at Hardcastle Crags in Hebden Bridge, Gibson Mill the environmental flagship property for the National Trust, and over 20 buildings, with 400,000 visitors per year. I worked with a team of over 20 paid staff and 150 volunteers. And then in late February this year I took up my current position as General Manager at the Community and College of the Resurrection.

I see my current role as having three main parts. To manage all the staff that supports both the brethren and ensures the smooth running of the college; to look after all of the buildings and facilities on site; to maximise the income potential whilst not losing the

character and culture of the site. Overarching these three main elements is a need to move to a service provision on site of 7 days a week, not the 5 currently staffed. Furthermore I am also working towards the community and college acting more as one, with unified service contracts and a unified bursary, facilitated through improved communication and understanding.

The commitment from the brethren to remain in Mirfield is the basis for all the future work I need to undertake, ensuring the continued viability of the site. The financial pressures on community funds mean that I will need to act prudently in all areas of procurement and also with regard to staffing. The liabilities that have accrued on the site, especially with regard to the community's own house, make this issue even more pressing.

However, I see a bright future for everyone connected with the site. I have an image in my mind where the buildings have been refurbished, the running costs have dropped, the site is well used with increased occupancy, and we are running an increased level of other activity that generates sufficient income for all worries to disappear. And most importantly of all I can picture all of the above without the need to lose any of the essence of the place.

Guy Laurie

Anaphora

On my recent travels I came across the most amazing place that offered the opportunity for peace and tranquillity, prayer and meditation, spiritual rejuvenation, or just the place for a perfect rest. The place is called Anaphora and can be found in the desert, just off the desert road between Cairo and Alexandria. To find it you need to look for the kilometre signs because there is no metalled road or sign post. At the 150 kilometres marker for Alexandria, you look for the sign. Anaphora, above a gate and written in Syriac, (a language drawn from both ancient Greek and the old Pharaonic language and used for the Coptic liturgy). When you spot the sign you then

need to find a place where you can safely leave the road and join a dirt track that will lead you to the gate. The boab (door keeper) opens the gate and lets you into a 'Garden of Eden/ and set out in the shape of a question mark although, because it covers many fedans (acres), this is not immediately evident. Passing along the track between fields of beans, olive groves, and citrus groves you come to another gate in a wall which is opened for you as you arrive. More fields and orchard groves, with people working on the land. Now buildings begin to appear, hostels, stores, quiet areas. Through another gate and into an area of more hostels meeting rooms and the most beautiful church, all built of local brick and rendered in a natural sandstone colour. They have roofs with sandstone tiles and rendered domes. Just like you expect to find in the Middle East and other Arab countries in North Africa. The church is of typical Coptic design with a series of beautiful mosaic designs set into the walls. Each colour in each mosaic has a religious significance, red for the blood of Christ, white for his purity, and gold for his kingship and so on.

A little further on there are a number of single story buildings set among the palm trees each providing a bedroom, bathroom, sitting area and balcony. Truly places where you can sit and relax, maybe read a book, or just meditate. Although there is electricity you are encouraged to use candles, which can support the ethereal quality of the atmosphere. In the centre of all this is a simple swimming pool in which to relax and refresh. It has the facility to enable the water to be siphoned off if there is a need for irrigation that cannot be managed from other resources. Nearby they have nearly completed a moated circular chapel for prayer. Not far from this complex is the main house and centre for Anaphora. With kitchens, meeting rooms, a communal eating room/sitting room, library, bedrooms and other facilities. Here the communal meals are taken with fresh produce produced on site. It is a place of fellowship where all join together irrespective of nationality, language and denomination. Close by is a herbal pharmacy where remedies may be purchased. All are prepared in a scientific way from herbs grown on site and each remedy is clearly marked with its medicinal qualities. Opportunities abound for the creative arts, including making your own stained glass!

The leader of the community and its founder is Bishop Thomas,

a Coptic monk. Bishop Thomas is a quiet but charismatic priest with a deep spirituality that is so infectious. Although he doesn't talk about it, he is a monk who has suffered physically and mentally from incidents in his life, but it is clear that he is all the stronger for these experiences, and is able to use them for the benefit of those who come to seek his teaching, prayer and support. Jill and I were introduced to him by our friend, Lesley, who has had occasion to consult him and he has changed her life. We shared a meal with him and had a two hour talk and discussion with him. He is a very busy man, but he appeared to have all the time in the world for us without a hint that he had other things to do, all the more as we had arrived at Anaphora relatively unannounced!

Anaphora is open to all Christians whatever their denomination or nationality. On our visit there were people from a number of nationalities and it seemed that with whoever he spoke Bishop Thomas was able to converse with them in their own language. What was particularly encouraging was the number of young people there: between 15 and 30 many from overseas, Scandinavians, Americans, Australians and French. A number of families were there and these were largely Egyptian Coptic Christians.

Individuals, couples, small groups and parties from any nationality and Christian denomination are welcome. People who have just come to Egypt to enjoy the country and its culture, and hopefully its Christian heritage, are welcome and it is a good jumping off point if you wish to visit Northern Egypt including, the delta, Alexandria, and maybe El Alamein, as well as some of the desert monasteries. It is a perfect place for a retreat which can be lead by your own leader who has come with you or one of the Coptic priests who live there.

You may have services of your own denomination, and any other form of worship from your own tradition, or you may join with others. All that is asked is that, if you are present, and if possible, you join the Copts at prayer in the early morning, midday and evening. Anaphora is staffed by Coptic priests and the site's own order of nuns, as well as civilians who fulfil a number of functions. This include some foreigners and those who work on the land. Jill and I will certainly be returning and would be very happy to take anyone with us as part of a visit and, or pilgrimage

to the country.

Anaphora is a word synonymous with Eucharist, particularly the Eucharistic prayer of consecration and is used more readily in the Orthodox Church and the liturgies of old. Bishop Thomas chose this name because he said that not only do we have the epiclesis (calling down of the Holy Spirit) in the Eucharistic prayer, but the whole enables the uplifting of the spirit within each one of us, and this what he prays that a visit to Anaphora will do.

Fr Richard Costin

Memories Of Jonathan Graham CR – 45 Years On

In the October of 1961 a small group of us who had been accepted by the Community for training arrived at the Hostel in Leeds to begin our University degree courses. We had all been interviewed by Fr Hilary Beasley, the Hostel Warden, earlier in the year. However, when we arrived, Fr Hilary had been taken into hospital for treatment, and the Superior, Fr Jonathan Graham had seized the opportunity to come over from Mirfield and stand in for him. It was the custom for the Warden to interview ‘freshers’ before they signed up at the University for their courses. When it was my turn I well remember Jonathan fixing me with a steely gaze and saying “Why are you this great age?.” I was only twenty five - but in those days most candidates were more or less straight from school. It is easy to forget how difficult it was in those days for an older person to be accepted for training and even less so to start education all over again at University. Having explained the reasons for my late vocation, Jonathan then said, with a twinkle in his eye, “then I shall call you Uncle Brian” -a name which stuck for a long time.

Two or three of us were keen on signing up for Sociology courses. Jonathan would have none of this “not a proper subject” he declared. However, we got our way and he never held it against us. Jonathan stayed for a few weeks until Hilary returned, but it was long enough for a sense of mutual affection to be established

between him and our particular year, which lasted right the way through to our time at Mirfield and that fateful day in August 1965. The news that Jonathan Graham had passed away overnight came as a profound shock to Community, Students, and the Church at large. His brother Nicolas had died in 1963 - and now Jonathan. It would take the Community a long time to recover from this double blow.

When we came to the College in 1964 Jonathan elected to take our class for Old Testament studies. He had written a little book published posthumously in 1966 called the Office of a Wall. I looked out my copy again recently and found it to be very prophetic in view of the current situation in the Holy Land with Israel building a wall. I found a paper in the back. Another student and I had developed a rather wicked habit of making a few notes of some of the more memorable sayings of the Brethren. The notes I found were some of the quotations from Jonathan's OT lectures. I conclude by quoting these as a tribute to a truly great and influential priest and religious whom I shall never forget.

On Job: *"and there was Job sitting uncomfortably upon his ash heap not feeling at all comforted."*

"Ezra's not the sort of person you'd invite to supper...now Nehemiah is a different sort of character - low and racy but interesting to talk to."

"Infinitely boring people these OT prophets, always going around with long faces saying 'Thus saith the Lord this and thus saith the Lord that.'"

"Isaiah was an infinitely bigger man than these lesser ones"

"Poor Mrs Amos must have had a terrible time at home."

"Deuteronomy never uses one word when eight will do."

"Solomon must have been a very boring conversationalist."

"Sneezing is a very good example of complete self-giving."

"Don't go and show this diagram to any of our intellectual friends; they might despise me and I don't like being despised."

And finally, after explaining some sort of confrontation he had recently had with someone in the House:

"With that perfect recollection that distinguishes us Religious I walked into Church as pompously as possible."

For me my best memories are of Jonathan coming into Church to begin Compline. We might have had a difficult day struggling with NT Greek or a Doctrine Tutorial, but everything came into calm and ordered focus with Jonathan ringing the bell, walking majestically to his stall, and commencing those words: *“The Lord Almighty grant us a quiet night and perfect end.”*

And that was probably the last thing he did before he died. What a wonderful way to go.

Jonathan Graham CR died on August 23rd1965.

His book *The Office of a Wall* was an Archbishop of Canterbury’s Lent Book, published by The Faith Press in 1966.

Brian Goldsmith

Forgiveness In Luke

“Father, forgive them, for they do not know what they are doing.”
(Lk 23:34)

Those words, spoken by Jesus as the soldiers nailed him to the cross, touch our hearts as they show us a whole new way of encountering the wickedness of other men and women; not anger, not revenge, not threats of divine punishment, not even stoical courage, but compassion. Jesus understands these soldiers, understands their brutality, or their obedience to orders. He sees them as beloved children of God and longs for them to know his Father. Luke puts very similar words on the lips of Stephen when he is stoned to death: “Lord, lay not this sin to their charge.” (Acts 7:60) and it becomes almost common in the future for Christian martyrs to forgive their tormentors. In this they only imitate their master. That same master on the cross heard the thief next to him say *“We indeed have been condemned justly...but this man has done nothing wrong...Jesus, remember me when you come into your Kingdom.”* and Jesus does not just promise to remember him; he tells him, *“Today you*

will be with me in Paradise.” (Lk 23:41ff) He gives him more than he asked for: not just remembrance, not just forgiveness, but eternal life with him, on the basis of a simple confession of sin.

Luke is not the only Gospel writer to make forgiveness a part of Jesus’ message; a glance at the Sermon on the Mount would be enough to prove that. Yet he gives it a priority that makes his Gospel a message of God’s forgiveness. To see how he does this we need to look at three of his best known parables, and one story.

The most famous parable of forgiveness is, of course, the Prodigal Son. It has often been called also the Prodigal Father, because the father is prodigal with his forgiveness. The father doesn’t wait for the son to speak his repentance, or show he is really sorry or make promises to behave. He just flings his arms round his son. The coming home was enough. That earned the boy full forgiveness. Or to be more accurate, that made it possible for the Father to show that his forgiveness had always been there. It didn’t need to be screwed out of him. There was never a time during the boy’s absence that the Father didn’t forgive him; he just needed the son to come home so he could show it. Then he gives far more than the boy asked. The son only asked for a place to sleep and food, and he would work for it. The father restores him to his full rights as a son, and gives a party as well. Whenever we wonder how we can get God’s forgiveness for something we have done, we need to remember that father. God is just the same. The more difficult part is remembering that God is just as forgiving to his other sons and daughters; so we must be too.

A second, much shorter parable is that of the Publican and the Pharisee. The problem there is that the publican or tax collector is not an attractive character. The prodigal son was. Sure, he has behaved badly to his family, wasted a lot of money, committed lots of sins, but in the end we quite like the scamp, especially since he had shown every sign of turning over a new leaf. We can forgive him. The tax collector is different. He is probably a nasty piece of work: he cheats his fellow Jews, acting as an agent for the oppressive Romans. Unlike Matthew or Zacchaeus he hasn’t left his tax desk behind him. He hasn’t promised to give half his money to the poor. All he has done is admit he is in the wrong. He doesn’t even say he is sorry. All he asks for is mercy. You would think God would want some proof of contrition, some promise of amendment, even some

sign that he is sorry. But the man only asks for mercy, and he gets it. In the end that is where we are too. No matter how good we have been, how much we have achieved for God, how much we have given away or worked for God, in the end we too will have to stand before the judgement seat and admit that what Christ said would be true, is true; we are unprofitable servants (*Lk 17:10*). We can't bargain, we can't point out our virtues; we can just ask for mercy, and we will get it. At first sight that may seem rather miserable, that we must just stand there beating our breasts, saying we are miserable sinners. But it isn't like that. God forgives us because he loves us. He forgives us completely because his love for us is complete. And the news that God loves us like that is the most joyful news we can have. That joy will break our hearts.

The third parable is not usually seen as one of forgiveness. It is the good Samaritan. It seems to be about compassion – a Samaritan showing compassion to a wounded Jew even though they were enemies. That is true. But think what must have gone through the Samaritan's mind. He would often have been insulted by Jews, discriminated against by Jews. We don't know if he knew this Jew to be different. Probably he wasn't. Before he showed compassion he had to forgive the Jew for the wrong done to him so often by other Jews. Compassion makes him do so, and it is one of the factors working in God that makes him forgive. He doesn't see us just as horrible, wicked men and women nor even as miserable, grubby sinners. He sees us as sick children, victims of our condition, victims of other people's example. He understands far better than we do why we sin. He longs to heal us of this horrible disease, and the only way he can do that is by forgiving. Can we receive it?

The story appears in Luke 7:36-50. It is the wonderful story of a woman, probably a prostitute who gate crashes a dinner party to wash Jesus feet. And it ends with Jesus saying "*her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little*". That is frightening for those of us who feel we don't really commit many sins. It is encouraging for those of us who find as we prepare for confession that the list grows longer and longer. After all the years of Christian life, of prayer and sacraments, still we are full of sin. That is depressing. And yet if we weren't perhaps we wouldn't have the chance to find how much God loves us; we wouldn't realise how much cause we have to love God. In the end

we feel sorry for the person who does not think he needs to make his confession. Such a person may never discover just how much God loves.

At the end of Luke's gospel, just before he leaves his disciples for the last time he tells them: *the Christ should suffer and on the third day rise from the dead, ... repentance and forgiveness of sins should be preached in his name to all nations (Lk 24:46)* That is the essence of the gospel as he sees it. If we want to know the real joy of the resurrection of Christ from the dead, we need to repent of our sins; not just in a general kind of way; not even in the long confessions that Cranmer wrote for us and which our modern liturgies have so much watered down. We need to find all those sins lurking in secret corners of our lives and root them out; the more we find, the more appalled we are at just how much is hidden away, the more we shall be amazed at the kindness of God who forgives even these. And the more we shall love him.

Nicolas Stebbing CR

Lark Rise to Candleford revisited

Some thoughts on parish re-organisation within a United Benefice

I came to live in Londonderry, Smethwick, knowing that the congregation in the local Anglican parish had a strong sense of gathering for Eucharist and an equal devotion to feeding elderly people through a local community project based in the church hall on weekdays. I came with questions about the appropriateness for our times of this ministry. The prevailing culture seemed to be based on interest groups scattered far and wide from where people actually lived. Was there now a focus for local community meeting? Was the gathering of elderly people for the provision of hot meals a necessary form of Christian witness to which we were still called amongst the social upheavals of our mobile society?

For some twelve years or more I had been an NSM struggling with the changing shape of stipendiary ministry alongside my

own calling to ministry in secular employment. The functional part of my calling was to paid employment in the NHS, dressed in white coat, caring for the physical needs of hungry elderly people in the week and returning on Sundays, in clerical garb, to bring the Bread of Life to those who asked.

Retirement from paid employment coincided with my local parish being in interregnum and moving towards a United Benefice with two neighbouring parishes which went into interregnum at the same time. My outward looking focus as a member of an NHS rehabilitation team became an inward looking focus as a member of a clergy team servicing three urban parishes with four worship centres, having a complex rotation to nurture ageing congregations in each, while providing training opportunities for clergy, both pre- and post-ordination.

Seven years on we are again in interregnum. Technically this means three parishes, with four worship centres and latterly, two Community Projects. The questions on viable models of Church confront us continually. Therefore it was with great delight that I fell upon Fr. Aidan's article 'Lark Rise to Candleford' in the quarterly review of the Community of the Resurrection newsletter no. 426 last year. Amongst the many scenarios with which I identified there was "On the level of social psychology most of us seem to be still in a big village state" and "conviction is best transmitted face to face..... the clergy need to be in places where they are going to meet people". Determined to answer my own original question on the viability or otherwise of a church congregation bound to a Community feeding Project in a residential part of Smethwick I decided to discuss these matters with Fr. Aidan in person. What follows has been formed through our conversation and I thank the Community of the Resurrection for their warm hospitality and the opportunity to worship with them.

We both brought to the discussion an interest in social history and cultural anthropology. I had my training and experience in community development for feeding starving children, a training which taught me to go to a place, to live there amongst the local people and to give my message from within. If the message was a good message it would catch on.

"Go in search of your people, Live with them, Learn from

them, Love them, Serve them, Plan with them, Begin with what they know, Build on what they have". I see Jesus Christ doing this. It is actually a health education motto from Nigeria, a motto which I keep framed on my desk now.

After five years of attending to the needs (servicing would be an appropriate double entendre) of the other congregations rather than the community where I live there was reason to say "This is an unsatisfactory ministry" because I am using my home as a dormitory. I am not part of my own local community interactions. This is not the way to spread the good news of the Gospel. As my mental energy diminishes with age I could put it more strongly. I cannot do this. Putting together the nuts and bolts of caring in a personal capacity while having three separate parish bases to think about is beyond my capabilities.

The three parishes have rather different geographical layouts. One has the centre of the heavy industrial base which was so active in the Second World War. One has a shopping precinct and the main administrative offices for the wider Borough at its heart. Homes are scattered around the bigger buildings but there is no one cohesive community centre for those who live around. The shape of a gathering of Anglican Christians is determined by ability to move around. Consequently the ministers (in a position of privilege) scuttle about by car and together with other car owners form the core of the gatherings to which others may walk or come on the 'bus if they are able. A significant proportion of the whole population is disabled, infirm and housebound or dependent on community transport at best. Sunday public transport is insufficient to encourage regular activities although taxi firms are as busy as on weekdays.

The third parish, the one where I live, contrasts with the other two in that it is almost entirely residential with a scattering of small shops. The pub nearest to the church building closed and was pulled down – a visible image of lack of community. Those who come into the district are Council workers and schoolchildren (though the one secondary school seems permanently scheduled for closure, it still hangs on). We do not have commerce and industry flowing into this parish. Mainly we have shift workers (transport, care staff and shop assistants) going outwards to find employment along with the crafts (carpentry, electricians and

plumbers). There is a small scattering of professionals around as the housing is comparatively cheap for those beginning on the mortgage ladder but a distinguishing characteristic of the area is the lack of middle aged persons with skills. Retire and move away continues to be the norm and there is some movement now because of redundancy during the recession.

What still characterizes this parish population is big family networks spreading into the Black Country. These networks help each other and members move about to sleep in each others' homes. There is still a residual fortitude to make do with what is available in difficult circumstances, an inherited will to survive from wartime and earlier. The scattered immigrant population coming amongst the long time residents also has its extended family networks and tends to look outwards to the main worship centres of the various cultural traditions (Sikh, Hindu and Muslim) for extended care and socializing.

Given that the population as a whole has no obvious focus for gathering for family meals Fr. Aidan posed the question "if local children do not have a family meal why think family meal for the church structure?" There is an answer to that even if it is counter-cultural. Physical malnutrition leads to illness but malaise of relationship in lack of enduring community can lead to mental malnutrition and lack of sound worship focus brings on spiritual illness. If well balanced, satisfying food is given to prevent starvation there will be better functioning and good health.

The logical outcome of promoting church family alongside community meals is satisfaction of human hunger, both physical, mental and spiritual.

Health and well-being were originally the root meaning of the word "salvation" as used over one hundred times in the New Testament. Salvation has its roots in the Incarnation. It is grace given by God from outside of ourselves. It is not something we do to others but something we share with others. When salvation finds us it is something which we want to celebrate and to make space in our busy lives to celebrate, by partying with other people.

The Word of God is best shared if we come face to face with others and move along the paths which others are taking. People

can only share a conversation by coming together. People can only be rooted if they make time to be rooted. There are many facets to good communication but it can only happen at all if we purpose to make it happen. Future flourishing will depend on how we build or rebuild the communities around us for caring and celebrating.

This enquiry has shown me that church community around me and local geographical community do not have the big-village shape which I originally thought. Hidden under the surface there is an increasingly elderly population. The support of this group falls to those who would previously have been volunteering outside of their own families. Single parent families or both parents at work with anti-social hours, brings child care responsibilities for those who may still have their parents to care for too. Alongside the two separate cultures of oldest and youngest the institutional church makes its organisational plans and expects that people will want to fit in and to come to what is on offer. It is not so, and it will not be so unless the building of local support and small group meetings becomes a national priority for the future rather than the past.

So, I do have a big village mentality but the big village is not there. God is calling me to local community not to some farther parish to minister as my own mobility declines. The priority for our times lies in this business of caring in community. True it will be shaped by Parliament, by decrees on who pays for what care for old and young. It will be shaped too by lack of energy (petrol included) and by the need to subsist in a declining economy but all of this says “Think local food supply” “Think local small church groups.” Enable the locals to find their ways of loving God and loving neighbour, of feeding the hungry and celebrating Eucharist. Hope that they invite “professional” ministers in to join their local ministry but do not do it for them in a fast car coming from afar.

Community and human flourishing go together. That is the way God made us. Come to think of it the Resurrection was first experienced in small community groups too. May God grant to us a revival of local community and a foretaste of Resurrection this Eastertide.

Phyllis Eaton

Dreaming in Africa and Mirfield

After a rocky time in Zimbabwe last year I cut my one year trip to just under six months. God gave us a 'dream' to open a house for orphan teenagers, and before long we were running around like headless chickens trying to secure a house, pull together resources and finance, find orphans and begin our project. Tariro (Hope in Shona) House was opened on St John the Baptist's Day last year. The House is already full with teenagers from all different backgrounds, bringing with them their many needs. God blessed us with so much support and help and continues to do so.

It seems however I still haven't learnt my lesson! The dream goes on and I follow. I am going back to Zimbabwe for a month in August. At the moment we work with 30 or so teenagers and children spread around Zimbabwe, both at Tariro House and within the wider community. We hope to do more. Last year, I was able (and privileged) to set up a Tariro group at Penhalonga. Tariro Groups are groups of young and teenage orphans who meet together for support, help and encouragement. This August we hope to set one up in Chipinge. Through these small groups we are able to help many more orphans where they are. However, reaching out to more young people means that we need more and more resources. Not only do we need money, but expertise in childcare, social work, spiritual needs and education. If you feel you can help in any way, then please do get in contact with us.

We are now a registered charity in the UK and in Zimbabwe. This will help us when organising our funds, books and admin. We still need help. We are still in the early stages of the project. We are asking questions such as:

- Are we following and living up to the original vision?
- Where can we improve our service/care to young people we work with?
- Where do we source our finance from long term?
- What is the best kind of education for these youngsters?
- How can we help Zimbabweans to develop their skills in this kind of care work?
- What do we ourselves still need to learn? (Lots!)
- How can we keep this firmly centred on the Gospel of Christ?

I would like to see the UK charity getting young people involved. This is a project helping children and teenagers and both teenagers in the UK and in Zimbabwe should be aware of others around the world. There are so many ways to help support our work! First of all, we need prayer. Prayer, and a glimpse of what is on the heart of God, is the foundation for our project. Next, we need money (who doesn't!) Although we take donations in the traditional way, we are now looking at other ways in which to bring an income. Maybe you can take part in our sponsor a child scheme, paying £1 a week to help the children we work with. People can organise their own events too, maybe running a marathon or selling our CD or batiks. Then, we have to think of ways of growing our charity. It seems that the more children we help the more orphans we discover! The problem is getting bigger! Maybe we need 'Tariro' representatives in various areas of the UK or supporters to sign up to be 'friends' who support the charity and its aims. Over the coming months more of our work will be properly established and we will be able to produce giving-envelopes, hopefully have a website up and running and have more contacts to filter our news through.

Two years ago, I would never have dreamt that I could do these things. It is truly amazing how God is working through us. The way Tariro Youth Project has grown is quite unbelievable considering the time we have been up and running and considering it started with a dream...

Actually, that dream started over 100 years ago with the CR Fathers when they went to Africa. CR Fathers go on having amazing dreams. Right now the Community here at Mirfield is undergoing a major building project. At first, I really found it hard to understand why they would want to change everything. Some places should just be left as they are. But after looking a bit into the vision of the Community, I began to understand why the huge project is so much overdue. Some people still think this project is a waste of time, money and effort. Yet so many of our churches are facing changes and are in need of renewal, and Mirfield is trying to do just this.

Mirfield is embarking on a new era for the whole life of the Community and College and you can feel it in the atmosphere when you visit. It is an atmosphere of the uncertainty of where God is leading the Community, which leads to one of excitement; that God is continuing to use the Community for the building

up of His Kingdom. I also look and feel amazement that a small group of men, with the help of their friends, can achieve and plan so much in order to bring their vision more live.

Mirfield, for me personally, is a place where I found myself and thus was led into a deeper relationship with Christ. It is a place where so many countries of the world meet together. It is a place where Africa and England cross. Here at Mirfield, souls have been saved, renewed and refreshed and I believe that this somewhat big and scary building project will enable God to continue working through these men.

Carl Melville



Companions And Friends

The month of May has seen two important events in the life of CR's extended family: on 22nd May the St Alban's branch celebrated their 40th Anniversary. Ros Johnson has collected a lot of information about these 40 years, which is now on the Companions' website. It has to be said that the branch appeared to have died for quite a number of years but rose again in 2007. So it stands as an example of Resurrection in our lives from which perhaps other places will draw inspiration.

Also in May we had a highly successful Companions Day in York. More than 60 attended and heard Bishop Martin Warner speak.

The next event we look forward to is the Companions Day in the South at Canterbury Cathedral on 18th September. Canterbury is a long way away for a lot of people even in the South, but most of us do not often get to the mother church of our Anglican world (I have been there only once). Canterbury has always been a place of pilgrimage, first to the monastery founded by St Augustine of Canterbury; later to the shrine of St Thomas a Becket. Chaucer's wonderful *Canterbury Tales* remind us how such pilgrimages were always a combination of piety, holiday and fun, with not a little vulgarity thrown in. At least for us such a journey is a lot more comfortable than it was for our forebears who had to walk, or ride in carts and spend uncomfortable nights in crowded flea ridden inns. Canterbury is a wonderful Cathedral to visit, so do please join us if you can, and explore a little more of our Anglican identity together.

Mini-Commem

On another page of this journal you will find an advertisement for an Open Day here on the afternoon of 25th July. 25th July is our Foundation Day, the day on which in 1892, the first 6 Brethren of the Community made their profession. We would like to share our celebration of that event with you.

RIP

Christian life celebrates the Resurrection and so we celebrate the lives of Betty Mountford, John Cottrell, Alice Bell and Joyce Marrable who were all for many decades Companions of CR.

Please pray for them as they continue their journey into the loving heart of God. No doubt they have not forgotten us and will pray for us too. That is the meaning of the communion of Saints.

Nicolas Stebbing CR

Book Reviews

Dialogue & Difference, Clarity in Christian-Muslim Relations, *Christian W. Troll*. Orbis Books, New York, 2009.

Isbn 978 1 57075 85 0 £22.99.

This is a splendid work. The fruit of forty years of specialist study of Islam by a practitioner of Christian-Muslim relations in India, Turkey, Britain and now his native Germany by one of the Jesuits' leading thinkers. As one would expect the volume comprises a rich diet of reflection informed by a high level of theological literacy. The study falls into three parts: 'dimensions of dialogue', 'distinctions in belief' and 'theological assessments'.

The entire work repays careful readings but five chapters stand out as embodying Troll's constructive and critical stance: one exploring 'the ethical and political dimensions of dialogue' given an urgency in our post 9/11 world; 'human dignity and religious freedom in modern Islamic thought'; 'Dialogue and Truth-claims in Christianity and Islam'. 'God, Muhammad and the Unbelievers' and finally 'Is Muhammad also a Prophet for Christians?'

How refreshing to overhear a fine scholar wrestling with questions of truth and offering both a generous statement of Islamic belief and practice, while spelling out profound Christian reservations. Also, this is no armchair academic, he is passionately concerned to enable honest and co-operative relations between members of both religious traditions. He does not avoid addressing charged, contemporary issues whether the significance and meaning of 'jihad' or 'apostasy'. The rationale for engaging such vexed issues is clearly stated:

'To deny problematic aspects of the political, cultural and religious reality of Islam, for the sake of an unreal and worthless harmony, is simply to run away from reality' (p.14).

As a Catholic thinker, he draws on that tradition's complex history to illuminate the challenges facing contemporary Islam. Moreover, he is bold enough to depict Islam as a rebuke to aspects of contemporary Catholicism, especially 'the kind of clericalism that erodes a sense of responsibility and of directness in relationship between the individual believer and God' (p. 80). While critical of Islam's classical tradition for negating 'religious freedom', this is no work of Catholic triumphalism. With regard to Vatican 11's radical document *Dignitatis Humanae*, he reminds his readers that: 'Catholic thinking...has undergone a long and arduous transition from an earlier stance that frankly opposed notions of religious tolerance to the positions adopted by the council, central to which was the affirmation of the right to the human person to religious freedom' (p.57).

This accessible but scholarly work makes clear that within an honest and open engagement with Islam Christians are enabled to re-discover the specificity and glory of the gospel. In such an ambitious work I have a few quibbles. In properly focusing on the classical Sunni tradition, there is less space for an appreciation of some of the more contemporary, reformist voices in Islam. Sufism is touched on but requires more considered treatment. Troll, especially when arguing from within a German context, insists that Muslims and Christians alike, need to be upfront as to whether there is 'the will on both sides to live together on the basis of the conditions and underlying assumptions of a secular, democratic society'; for him, 'an essential prerequisite of an honest and fruitful interreligious encounter' (p.30). This begs the question as to how the secular is construed – the substance of Charles Taylor's magnificent *A Secular Age*.

Notwithstanding such qualifications, this work deserves a wide readership; it should become a benchmark of courteous yet robust Christian reflection. It has been very well translated from the German by the Rev. Dr David Marshall – one of a crop of younger, Anglican specialists on Islam and Christian-Muslim relations taught by Troll.

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Living With Dying. *Grace Sheppard.* Darton Longman & Todd.
2010. £12.95. Pb. Pp145 ISBN 978-0-232-52783-4

David Sheppard, renowned cricketer and latterly Bishop of Liverpool, retired in September 1997. The opening chapters give a brief glimpse of life during a busy and fulfilling ministry. However, both he and Grace looked forward to retirement, with its promise of reshaping of roles to accommodate some personal interests, as well as time to share more fully life together. Then, just over three years later out of the blue David was diagnosed with bowel cancer. Of course there is the shock and the questions. But Grace shows in her account written from the perspective of carer, that joint ownership of whatever lay ahead was key to the positive management of the David's illness, as opposed to a negative resignation. Grace comments on present day attitudes in the developed world, where isolation and separation is preferred to mixing and sharing, and where it is more difficult to trust one another. Her account affirms her belief that the giving and receiving in faithful friendship made all the difference to living with dying – “friendship with God, with one another and oneself”. “In true friendship we too have to reach out. Through all the difficulties the hope is of becoming less fearful of talking about dying and death with someone; to prepare, and then to enjoy each day as a gift”. These are testing times as each of us has differing ways of coping, which require changes in ourselves and our relationships. Grace notes that “experience taught me to realise, that it pays to look at what frightens us full in the face” ---“bereavement begins before death”. One example of this is going to visit a hospice, a place which most think of as somewhere to go to die, whereas the reality she found was that it is a place for all the family to learn together how to live with dying, and to discern the right place to be at each stage.

This is a book which does not advise, but offers many practical ways to cope. For example - by keeping a journal you can write what you want without burdening others. McMillan nurses offer unhurried support in the home, and Marie Curie night care gives relief to an exhausted carer. The telephone can be programmed to give daily updates so that replies can be made at a time to suit. Learning to accept offers of help and initiatives can conserve energies for caring. Children need to be included to feel part of the giving and grieving process.

All our circumstances are unique, but there is much common ground of relevance for any reader. It is written from a Christian standpoint, but the humanitarian principles can be transposed across that boundary – joy and sorrow, love and loss side by side. A very useful appendix in the form of a comprehensive letter to friends gives a potted account of the points which they found to be helpful. This is a book which all should read before they need it.

Linda Blenkinship

The Gospel in the Global Village: Sharing God's dream of Shalom. *Katharine Jefferts Schori.* Canterbury Press, 2009, ,£14.99.
Isbn: 978-1-84825-000-0

We don't expect a bishop to be both oceanographer and private plane pilot! . The plane was not a luxury but a necessity in the diocese of Nevada with its 34 parishes including Hispanic and Filipino congregations scattered over 110,552 square miles. After a career in oceanography, Katherine Jefferts Schori was priested in 1994, elected Bishop of Nevada in 2001 and Presiding Bishop of the Episcopal Church (USA, etc.) in 2006.

Part One: The City of God: Sharing God's dream of Shalom. (for Graduate Clinton School of Public Service Univ. of Arkansas): "The search for equity, the basic dignity of each human being, underlies many of the world's great religious traditions...The three Abrahamic faiths Judaism, Christianity, and Islam, seek a broad vision of peace with justice, known as *shalom* or *salaam* (or *shanti* in Sanscrit)". Presiding Bishop Katherine encourages future leaders to be both creative and compassionate.

Part Two: Prophets and Peacemakers: (for TEAM conference in South Africa dealing with AIDs.) "We can feed people, encourage education, provide vaccinations and disease prevention, organize people to address water needs. Our churches are already there for the good of the whole people of God - *if* we understand our mission as transformation of this world."

There are many gems, e.g., "The route from chaos to shalom ... can be about the condition of the heart and soul, about the body, or about the community." "The body of Christ already has a head and it's not

any one of us.” “There’s something more essential that defines us as Episcopalians (than bishops with aprons and stockings, which is) our understanding of authority.”

Part Three: Communion and Connection: “An ethic of justice and inclusion urges us to include the dissenter and to pray especially for those who suffer because of their minority status, whether sexual or theological, for in Christ we are all a minority.” *Religion and Science* (for Oregon State University 2007) is a perceptive treatment of the basics and authority of both religion and science.. “Both science and religion lead people to see the world with enormous awe.” and “Awe is a basic religious response, and if it’s not squelched it can produce a deep desire for relationship”

Part Four: Road to Reconciliation. “We must seek restorative, not retributive justice. Retributive justice is intrinsically violent. Restorative justice recovers God’s dream for creation through the repudiation of violence. Reconciliation, understood as restorative justice, seeks healing and longs for the wholeness and holiness of the original vision of the created order.”

Millennium development goals, signs of mission, and the ministry of all four orders (the first is the laity) are reoccurring themes. Presiding Bishop Katharine ably connects everyday life with theological realities. Hers is a fresh viewpoint, a breath of fresh air. See also: Katherine Jefferts Schori, *A Wing and a Prayer*: London: SPCK, 2007, Isbn 978-0-281-05932-4. Please read these slim volumes before you even think of agreeing with those who would expel this most perceptive person from the committees of the Anglican Communion.

Revd Dr Sister Teresa, CSA

is chaplain and sacristan, drafting liturgies too, for the Anglican Communion Office at St Andrew’s House, and resides in the St Andrew’s suite there. ... She edits *Distinctive Diaconate News* (1981 to date) and *Distinctive News of Women in Ministry* (1994 to date).

Gratitude and Grace. The Writings of Michael Mayne. *Joel W. Huffstetler. Foreward by Christina Shewell.* University Press of America . 2009. \$18.95. 78 pgs. Isbn 10: 0 7618 4750 2

In this his third book, the Revd. Dr. Joel Huffstetler, rector of St. Luke’s Episcopal Church in Cleveland Tennessee, offers an overview

of the five bestselling books by one of England's finest spiritual writers.

Sadly I had not read any of Michael Mayne's books, but I had of course heard much about him over the years, not least as we had hoped that he might conduct our community retreat here at Mirfield. A treat we were to be denied due to his ill-health. And so *Gratitude and Grace* has served me as a useful introduction to the writings of one of the Church of England's most gifted pastors and writers of recent times. Father Huffstetler's perceptive and lovingly-written book has inspired me to put right a gap in my education and to get reading!

Many will know Michael Mayne from his first and probably best known book *A Year Lost and Found* (first published 1987), and from his extraordinary ministry as Dean of Westminster 1986 to 1996. *A Year Lost and Found*, a deeply moving reflection on his own struggle with ME and as well as being an inspiration to those who suffer with this debilitating illness, is also widely regarded as a modern spiritual classic in its own right. His four other major books are also all highly regarded and contain the same wisdom and gentle, thought-provoking reflection which at the same time does not dodge the difficult questions of life lived in Christ.

Fr. Huffstetler begins his study with a useful introductory chapter outlining the life and ministry of Michael Mayne, and then devotes a chapter to each of his five books. There are quotations from Mayne himself, as well as from other writers which offer further illumination and insight. The result is a text in itself rich and insightful, and which deserves careful study, a rich mine of material for reflection and prayer. I certainly found it so.

The title of this book is most appropriate and fitting, as *Gratitude and Grace* are themes which occur frequently in Michael Mayne's writings. In the Christian theme of things they of course go hand in hand, as has been widely attested to over the years by so many.

The one question some will have about this book is its price in relation to its size. Yet *Gratitude and Grace* is a book for pondering over and for returning to again and again for inspiration, and so will prove to be a worthwhile investment.

Philip Nichols CR

To Trust and to Love: Sermons and Addresses by Michael Mayne, foreword by Eamon Duffy, edited with an Introduction by Joel W. Huffstetler, is shortly to be published by Darton Longman and Todd.

Law and Revelation: Richard Hooker and His Writings,
Raymond Chapman (ed.), Canterbury Studies in Spiritual Theology
(Norwich: Canterbury Press, 2009). pp: viii + 216. Pbk. £18.99.

The genre of book known as a ‘Reader’ seems to be back in fashion, and very usefully so. This latest volume in the interesting series ‘Canterbury Studies in Spiritual Theology’ is a welcome compilation with linking commentary of extracts from Richard Hooker’s *Laws of Ecclesiastical Polity*, originally published at intervals between 1594 and 1662, and which, argues Chapman, offer ‘a reasoned and vigorous defence of a Church [of England] which did not and does not claim perfection [but] which is willing to discuss and justify its structure and usage’ (p. 23). To encounter the full text, for example in Keble’s famous edition of 1836, is somewhat daunting, so Raymond Chapman has done a good work here in providing an excellent introductory selection. Those who have read Hooker for study are likely to be most familiar with Book Five, ‘The general maintenance and defence of our whole Church service’ (1597). Here, though, Chapman makes selections from the entire work so as to provide a balanced overview of Hooker’s formative landmark in Anglican ecclesiology, although he presents most from the first five and most significant books, published during Hooker’s lifetime (1554-1600). One needs to get one’s eye in with regard to the sixteenth-century prose, but it is amply rewarding and attractive. One might go so far as to say that one cannot fully understand the why, what and how of Anglicanism without reading Hooker – here is a good place to start.

Ben Gordon-Taylor

Work, for God’s Sake: Christian Ethics in the Workplace
Esther D Reed London: Darton, Longman & Todd, 2010. 129 pp.
Isbn 978-0-232-52761-2 (pbk), £17.99.

Written by a respected ethicist, this book’s theme is that work is part of Creation, and thus a spiritual reality basic to human existence. Because of the Fall it is marred in corruption and sin, seen more often as a curse than a blessing. This is exacerbated, if not caused, by the avarice that drives economies in so-called developed and

developing countries. These facts are witnessed to by the prevalence of near-starvation wages in poor countries, burn-out stress in affluent lands, built-in obsolescence in the manufacture and sale of consumer goods, and ruinous damage to the environment as the planet is plundered for the purposes of greed. Such wrongs, the author asserts, will ultimately face Divine judgement.

For Esther Reed, Christian ethics stipulate that the Church, and Christians individually, work with others for justice and peace globally, nationally, and locally. It demands an insistence that people matter more than things, that labour should always take priority over capital. It involves supporting the worldwide struggle for human rights, including an end to child exploitation, sweated labour, and unfair wage systems. It means asking everyone, whatever their role, to work in the context of Gospel ethics. 'It matters unto eternity whether, for example, we teach our classes to the best of our ability, respect our clients, offer employees living wages, maintain a safe working environment, or do the accounts honestly'.

In pursuing this agenda, the author upholds the importance of vocation as a theological concept but notes that cultural and social pressures often undermine it. 'If we accept too readily that drudgery can be made 'divine' by describing it as vocational', she writes, 'then important issues of human dignity, self-esteem and social justice have probably been overlooked'. Against such distortions, Esther Reed points to the Christian hope of heaven as an inspiration for believers, giving eternal significance to earthly work. This is both prefigured and reinforced by liturgy. In it, Christians can become sensitised to how the work they daily do finds its proper destiny in God's ongoing drama of redemption.

The book has strengths and weaknesses. Less helpful is the fact that it skates over the surface of some key issues. Some of this is due to it being a written version of lectures, (originally given in 2007 at Sarum College, Salisbury). However, there is also occasional superficiality where even a few extra lines could aid clarity and understanding. References to unconventional thinkers are sometimes couched in apologetic and defensive terms. There is not much about everyday workplace dilemmas that face ordinary Christians. There is an absence too of contributions from the religious life. This is a pity because the rhythms of convents and monasteries have much to

teach about the balance of life, work, and worship.

Despite these shortcomings, it is an interesting read. It champions a political philosophy of the common good since that more perfectly reflects the oneness and order of the Divine will, as well as being closer to God's three-in-one unity. In pursuing this, it makes accessible in well-written form an eclectic range of material from Protestant, Roman Catholic, and Orthodox traditions. It intersperses them with salient references to important documents about secular events and issues. It enlightens the whole by using imaginative insights from ecumenical sources and those from other faith communities, especially with regard to iconic art, and liturgical and scriptural reasoning. Overall, the book is a good piece of work.

David Bunch

Short Notice

Art, performance and ritual in Benin City. International African Library 37. Charles Gore. Edinburgh University Press. 2007. Isbn 978 0 7486 3316 6.

Recently CR had the privilege of the first ever known but all too short visit from the kin of our Founder, Bishop Charles Gore. Professor Gore, his wife and son came to see what we're proposing to do to our Church which is largely a memorial to him. They gave us this book, as well as monographs on the paintings of Professor Gore's grandfather Spencer Gore (1878-1914) of the Camden Town group of painters, and his father Frederick Gore RA CBE (1913-2009) Principal of St Martin's School of Art and indeed his own. Professor Gore's ½ sister is Professor Georgiana Gore, anthropologist. It was amazing to realize how the Gore family continue to throw up exceptionally gifted individuals. They all descend directly from our Founder's brother.

Many people know and admire the famous Benin bronzes, but here we have their context, the anthropology and beliefs of some of the local religions of Nigeria, sympathetically examined to the highest academic standards. Fully illustrated, this book can help us to understand the beliefs amongst which arose the Abrahamic religions, Judaism, Christianity and Islam.



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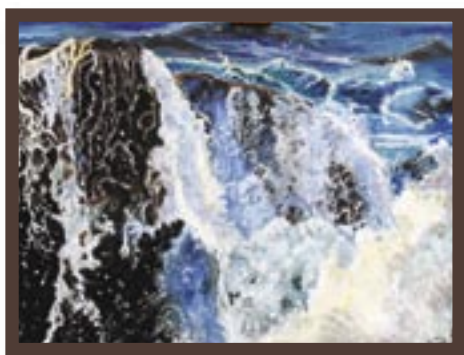
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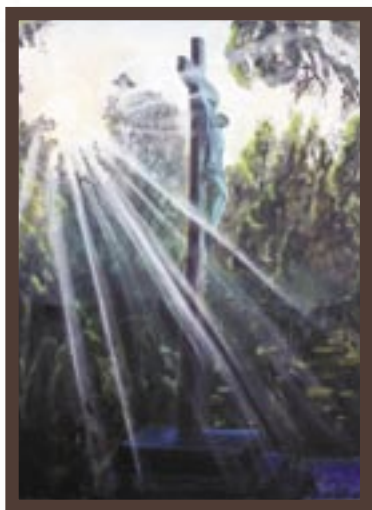
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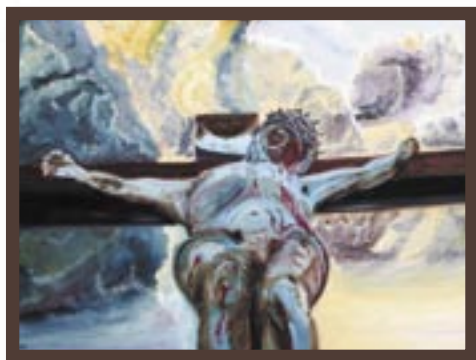
The Second Day



Calvary Garden Meditation Two



Calvary Garden Meditation One



Calvary Garden Meditation Three

Paintings by: *Carole Cormack*

Carole Cormack, a very good friend of the Community, produced four striking framed oil paintings (canvas 30.6cms x 40.5cms) based on meditations in the Calvary Garden here: "Calvary Garden Meditation 1, 2 and 3" and "The Second Day." We are selling these paintings on Carole's behalf and she has said that all profits from their sale will go to the Centenary Church Appeal. The price, far lower than Carole would ask in an exhibition, is £125 each. They can be collected from Mirfield or they can be delivered to you for an additional £11 (for suitably robust packaging and insured postage). The 4 paintings can be viewed in the Mirfield Publications Bookshop. Please contact Jonathan Pape, the Community's fundraiser, on 01924 483308 / jpape@mirfield.org.uk if you would like more details.

Supporting the Community and College

Legacy stewardship is an expression of our devotion and faith, not unlike an inheritance we provide for our family.

Please consider making a bequest to support the Community or College in your will using the following Forms of Bequest or simply make a donation.

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I GIVE free of duty to the Members of the Society at Mirfield in the County of West Yorkshire known as the "Community of the Resurrection" to be applied for the general purpose of the said Community under the direction of the Chapter the sum of £..... AND I DECLARE that the receipt of the Bursar for the time being of the Community of the Resurrection aforesaid shall be a good and sufficient discharge to my Trustees for the same.

2. To the College of the Resurrection

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Thank you.

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