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QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION

Epiphany 2009

Number 424



Painting by Matthew Askey Medium: Oil on Wood

Picture Prayer Meditation

~ Prayer of Abandonment ~

*Father,
I abandon myself into your hands;
do with me what you will.
Whatever you may do, I thank you:
I am ready for all, I accept all.*

*Let only your will be done in me,
and in all your creatures -
I wish no more than this, O Lord.*

*Into your hands I commend my soul:
I offer it to you with all the love of my heart,
for I love you, Lord, and so need to give myself,
to surrender myself into your hands without reserve,
and with boundless confidence,
for you are my Father.*

Charles de Foucauld

Artist & Meditation: Matthew Askey (Ordinand, College of the Resurrection)

This is a painting of people blown up by a tremendous wind; by trends and ideas totally beyond their control. How often our lives feel like this! But at the same time God calls us to let go of our own controlling natures, and it is only when we let go and allow ourselves to be blown about by a transforming wind that we begin to see the beauty and life God has made for us. It sometimes feels like this picture, and it takes courage to let go; but through abandonment and trust we discover what it is like to be truly free. Please take the time to meditate with this picture, as a starting point for prayer, and follow where God might take you...

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Difficult Decisions

In the last issue I gave an outline of the building projects we need to undertake at Mirfield. This has involved some difficult decision-making, and one very painful decision has been that with great regret we will have to close St Francis' Retreat House at Hemingford Grey at the end of 2009. In order to explain why such a drastic act should be necessary, I need to set out for our friends and supporters something of the background.

We start with two problems: the first is that the Community's costs are gradually rising, while income is not. This leaves a threat hanging over the future of the Community and its works. In the past we have

relied on income from investments, donations and brethren's pensions. None of those is set to rise, and none of them is in any case very reliable, as recent events have shown. Nowadays large charities supplement that kind of income by operating a commercial arm. We have explored how we might raise an income commercially: the kind of work we do (educational and spiritual) brings in very little proportionate to the hours expended. If we were to give time to earning our keep by a commercial activity then most of our educational and other work would have to go. The only possibility is to use our land. Planning regulations mean we are not allowed to build properties on it for rent, but they would allow us to turn the existing buildings into flats, and replace them with a simple new building for the Community.

This goes with a second problem: the Community's buildings have become increasingly difficult for us to live in. The greatly increased concourse of visitors who come here have to pass through our living quarters, while we ourselves have rooms scattered about the building in a way that does not make for community. We have examined three possibilities for reconfiguring the House of the Resurrection so that we would have our part and visitors, offices and services would have theirs, but none of them proved feasible in this long, thin building.

We have taken much advice from financial, architectural and other experts. We are also conscious that at the moment community after community in the Anglican and RC churches are leaving their buildings in order to create more suitable ones. We need to act fast, because the House needs major refurbishment. The electrical system has been given two years of life. Major structural refurbishment is needed urgently, and in the meantime we waste money on temporary repairs. Designs are now being prepared for a new building, with a hope it might be ready for occupation by Easter 2011, when work will begin on turning the Retreat House and Community House into flats. Some decisions are still to be made, such as where the new Retreat House is to be situated.

If that were not enough, the Church needs urgent work which cannot wait. The heating system has completely collapsed, and we are surviving on not very effective temporary heating. The conversion of the old solid-fuel system to gas has never been satisfactory and has contributed significantly to the dirt and deterioration of the interior of the Church. The boilers are beyond repair. The only viable alternative is an underfloor heating system, which will be more efficient and cost-effective. This will mean replacing the floor and changing floor levels, and creates an obvious moment for doing some re-ordering of

the church. In addition, the church's electrical system has collapsed unexpectedly, so that temporary wiring is nailed to the walls, and the organ cannot be relied on to continue in action throughout a service. The whole place needs redecorating, a major undertaking. All of that work will need to start at the same time as the building of the new Monastery (September 2009) and is expected to last 15 months.

The College of the Resurrection has a separate financial administration from the Community, and is not included directly in all these projects. However it too is faced with ever-increasing demands on space and resources, while having learnt this year that the Church of England can no longer guarantee adequate funding for theological colleges. The College is therefore launching its own appeal to increase its income and will be needing to make more commercial use of the buildings.

All of this may sound like the book of Job, but is in fact a sign of the success, if that is the word, of all that we are doing. We in fact need even more additional buildings to address the increasing needs, but that remains out of the question at the moment.

It is in this context that we have found ourselves forced to make a decision about St Francis' House Hemingford Grey. The House is extremely well run, has an excellent and loyal staff, and is loved by many who use it, so this has been a very difficult decision to make. However, the House is only able to continue because the Community substantially subsidises the finances each year. Further, the time is fast approaching when another major renovation of the house will be needed. There is a limit to what we can prudently do and we have to assess the future of St Francis' House in the context of the future of the Community and its whole range of works. We hope to fund the work on the church through an appeal, but it is impossible to aim to cover all the work with an appeal; it will require both assets and loans.

All of this is a pretty massive undertaking for the likes of us, and needs faith with perseverance now that we have embarked on it. We will continue to be grateful for the excellent work done by Mary, Anne and the staff of St Francis' House over the coming year, and for all it has been for people over the last 60 years. We would be grateful if all our friends could pray for us, as we pray for them, that the Community of the Resurrection may establish a sufficient practical foundation for it to be freed to do its work for the Lord as far as it can see into the future, with the lifegiving fountain of worship as the centre of its life.

George Guiver CR
Superior

Nine For Beauty, Nine For Sorrow:

A 3-months 3-faiths sabbatical in Jerusalem.



When George said it was time for a sabbatical, because next year (when I'll be 75) might be too late, I was rather taken aback. Was I so useless that I could be packed off like that? But no, the Council had decided, and not to worry about chores at Mirfield. So here I am, beginning the run down to departure. The Community budget is a generous one, and I've been attending a 10 day course 'Abraham yesterday and today', which took the 10 participants if not from Dan to Beersheba at least to most major Biblical sites in the Holy Land. Or rather, 'the land of the Holy One' is perhaps better; specially from the interfaith point of view.

Why is it that the Almighty in his infinite wisdom decided that his Son should be born, live, die, and rise again, in this of all places, as well as at that specific point of time in human history? It is as if conflict in geology is here paralleled in history and theology. The land which the Holy Bible promises to the chosen people is on the great tectonic fault running from the Rift Valley in Kenya right up to Turkey - there have always been earthquakes here. The mighty works of God are not so easily discerned in English home counties, or in Yorkshire. But here violence is always in the air - in the rocks, in the storm and the torrents, in drought and desert places. And in the world, where our common humanity as children of God, children of Abraham, is too often obscured by anger and the sense of being victims of the others' violence.

Alexander the Great united the Mediterranean world, the cradle of western civilization, endowing it with a common language. Once monotheism had fulfilled the Biblical promises first to the

children of Israel, then to be a light to the Nations, it had free course from east to west, north and south. The land of Israel, Roman Palestine, was at a crossroads of cultures and religions. Jesus had an extraordinary spiritual range to draw on from the thought-world of his day, though not limited by it. And his people, our people, were and are exploited and oppressed. Is the way out to be more violence? He did not think so.

Yet - yet - yet - it wasn't simply the ideal communications centre for the ancient world. When has it not been a place of conquest, oppression and exploitation? Assyrian, Babylonian, Egyptian, Persian, Greek, Roman, Arab, Crusaders, Turkish, British . . . armies have marched in and stayed and left their mark. The children of Israel are part of that continuum, with the atrocious massacres under Joshua. And today?

A land created by the colonising spirit of late 19th century Europe, by the violent reaction to the Holocaust, and by the long long terrible history of Christian anti-Semitism. A land largely conquered or re-conquered by the wars of 1947 and 1967, and still largely under military occupation, however benevolent in parts. A land largely sustained not only by the Jewish vote but even more largely by the vote of the Christian Right in USA. A land into which aid (and reparations) of every sort pour in, not only from world Jewry, but also, or so it seems, from every west European and Transatlantic country: 300 NGOs (non-governmental organisations) in the West Bank alone.

Pilgrims from every country under the sun, or so it seems, flock here to the holy places. The climate is wonderful, the food delicious, and it is safer than most places (certainly than London and Mirfield) - for tourists. Those who knew apartheid South Africa recognise similarities and racial inequalities. Is this to be a mirror image of that and another racial state? Can such a stance prevail? Can it be sustained?

It is a country where the visitor is absolutely forced not to separate religion from politics, because the issues are so inextricably intertwined and so crucial for the future - if there is to be one. Or is this to be the place of the final battle between good and evil? Even so come Lord Jesus, come quickly.

Don't be fooled by the characteristically anti-Jewish stance of the British media. Many Jews are extremely active in peace,

justice and reconciliation movements all over the country working in partnership with Palestinians, Muslims, Christians and internationals. Just read HAARETZ, available on-line, the liberal English-language paper, published in Jerusalem with New York Herald Tribune International. On October 13 2007, 138 Muslim scholars published an open letter to Christian leaders throughout the world, saying that the commandment to love God and neighbour is common to all three faiths (www.acommonword.com.) See also the brilliant publications of PASSIA about Moses, Abraham, David and Jesus in the three faiths (www.passia.org.) Just today the founder of the Israel Palestine Project (www.israelpalestineproject.org) tells me how he gets together Israeli and Palestinian scholars who are producing a common agreed historical narrative acceptable to both sides, transforming it at its source, and committed to ending conflict by 2012.

Christ the King, the last Sunday before Advent, tells us to expect the Kingdom to come any time now and to work for it. In Jerusalem it is clear how urgent all that is: **Your Kingdom come on earth as it is in heaven.**

Antony Grant CR

In the Talmud it is written:

10 measures of beauty the Lord gave to the world, 9 for Jerusalem, 1 for the rest.

10 portions of sorrow he gave to the world, 9 for Jerusalem, 1 for the rest.

You may greet your neighbour with the word shalom

You may greet your neighbour with salaam

So pray, pray for the peace, O pray for the peace of Jerusalem. (Song by Garth Hewitt)

Antony recommends:

St George's cathedral pilgrim guest house: quiet peaceful safe place, world class breakfast, 10 minutes walk from the Old City: individuals and groups.

website: see under 'Guest Houses' in the Diocese of Jerusalem website:

www.j-diocese.org

St George's college: quiet & safe, superb food, 10 minutes from the Old City: wonderfully enjoyable courses to an academic standard but totally un-boring.

The latest is: *Praying with music: 13-24 August 2009:* Jewish, Christian and Muslim music in the Holy Land; music/theology/prayer; visit holy places. Individuals and groups. Fine up-to-date library. website: www.sgcjerusalem.org

Both are next door to St George's Anglican cathedral: daily offices and holy communion. website: www.j-diocese.org

Anxiety

I have not put anything on paper about anxiety which is strange for me who usually gets words on a page before they've been through my mind! What I want to say on this subject is that since I passed 75 and especially since I came round from my heart by-pass operation (just over two years ago), I have noticed a considerable change in my emotional life. Thoughts and feelings seem to play different games now. In some ways I am a very different person. I seem to live with a stranger!

In what ways do I notice this? First I have lost a lot of self-confidence. I used to be full of it and seldom questioned my motives or doubted my ability to carry out whatever I had planned. I just did it and usually it turned out fine. If not, I would shrug it off and move on. I seldom had second thoughts, did not expect to fail and never thought others were better, wiser or more successful than me. I don't think I was particularly proud or pleased with myself. I just got on with things. "That's what you are supposed to do, isn't it?" As a student, as a teacher, as a priest and as an administrator, I was not necessarily a world beater but I did what had to be done and seldom was there a complaint. Life is too short!

Now it's all quite different. I worry, which I never did before. Will I be able to do what needs doing today? Have I got it right? What could go wrong? I think of all the possible problems that may arise. What happens if others are unhelpful? Are they going to make difficulties for me? I never before thought of other people as hostile or difficult and I never let my imagination create unhelpful roles for them.

As a diabetic in his mid-seventies, the medics did well to take me on for a triple by-pass and I know they had to fight to get me back into consciousness again. Most bodily functions returned but, in terms of self-awareness, I'm not the man I was! Not that it really matters. I am very lucky to have this quality of life. I have no reason to complain. I do get frightened. I worry about the future – like tomorrow! Perhaps it makes me a bit more responsible. It isn't as macho as it was but perhaps I took things too easily, too upfront, too pleased with myself. Who was it said: "That I may know how frail I am"? As we grow older, health becomes a worry. At least we

can stop talking about it and boring everyone. I once had a retired man as my secretary. He was quite good but every day began with an organ recital!

As far as other people are concerned, we all talk about loving our neighbour and the New Commandment, but in fact we love those we like and those who love us and as far as all the rest are concerned, we wouldn't go out of our way for them. Perhaps now that it is not easy to ignore those who are different from us and the stranger who has moved next door, we could really start behaving like neighbours. Was that what He meant?

What shall we do? Accept ourselves and the way we are. Stop being embarrassed and self-critical. Get used to how we are. Grow into it. I still live my life in the hollow of God's hand. He thinks no less of me and loves me still. I am his not mine. Let it be!

Timothy Raphael.



Timothy Raphael and family c. 30 years ago

Formation

I recently heard of a senior Anglican cleric who expressed the opinion that residential training for ordained ministry is a waste of time and money since it offers nothing that Courses do not, except for that mythical beast known as Formation, the identifying features of which few people seem to be able to identify, and which should therefore (by implication) be declared extinct.

Ecclesiology and beliefs about the nature of ordination are significant here: if one believes that ordained ministers are worship leaders and business managers then a course of practical and academic training is likely to be deemed sufficient. However, if one believes that ordained ministers are Priests in God's Holy Church then a rather more substantial program of spiritual preparation – Formation, if you will – is necessary.

Formation is notoriously difficult to define, but I believe that to do so is not only possible, but in itself helpful to those being so formed.

The starting point is that awful moment in the Ordination service when the Bishop says to the candidates: "You cannot bear the weight of this calling in your own strength, but only by the grace and power of God...Pray earnestly for the gift of the Holy Spirit." In other words, the bestowal of holy orders is a mighty thing which human effort by itself cannot achieve or sustain. Being a priest is difficult. But it is perhaps a little less difficult if people have been prepared adequately for it.

The twelve Apostles did not become the first leaders of the church until they had first served their apprenticeship alongside Jesus Christ during the years of his ministry – a time, the Gospels are quick to remind us, when they consistently misunderstood their Lord and got things wrong. Yet this was a good time for them to make their mistakes. Better to misunderstand who would sit at the right hand of Christ in glory whilst he was still there to put them right than after he had ascended and they were on their own. We, like the apostles, need a time of preparation for our ministry. For us, this will include academic study, pastoral experience, liturgical training, and of course the elusive 'formation'. These former things help make up the latter, but they are not the same. (In today's

climate is worth noting particularly that academic training alone is not sufficient, especially in places where the academy has been divorced from the assembly). Formation, as distinct from training, consists of the following things, which can only be learned by living them:

1. Living with God
2. Living with each other
3. Living with ourselves
4. Living with the Church

Living with God

The fact that priests are reliant on God's grace to function does not absolve them from making an effort themselves. If we do not pray we will become like the man trapped on the roof of his house amidst rising flood waters who turns away 3 helicopters, a lifejacket and a raft because he knows that God will save him. A priest – like any Christian – who does not pray will quickly find that his house is built on sand. If this happens to a priest, the consequences could be disastrous for the whole community amongst whom he ministers and over whose life together he presides. So we need to learn not only how to pray better (a lifelong challenge) but also specifically how to juggle the roles of presiding at worship with managing our own spiritual lives. At CoR we are taught that all so-called 'private prayer' is merely an extension of the public worship of the church. The balance of compulsory attendance at the Offices and times of private prayer each day helps to form the balance between roles, as well as establish a discipline to daily prayer which, hopefully, will remain with us for the rest of our lives.

Living with each other

We are called to love our neighbour as ourselves, which is not always the same thing as liking them. Yet a priest must serve his whole community, loving them as brothers and sisters, irrespective of whether or not he happens to like them. The discipline of living, working, worshipping and eating alongside those whom we may find to be deeply irritating (or worse) is a hugely incarnational one. It is also essential grounding for parish life.

Living with ourselves

Catholic Anglicans are notoriously reluctant to speak openly about the Holy Spirit in relation to growth and development within ourselves. But every child of God is constantly being renewed, enlarged, opened to new possibilities by the Spirit of God within us. This is not limited to ordained persons, and does not have a start or end time. But the period leading up to ordination is – or should be – a time when priorities change for us as we discern the will of God for us in the particular context of the momentous task that will be bestowed upon us by the laying on of the Bishop’s hands. There are practical aspects to this too, which I will discuss in a moment. But spiritually, the time before ordination is bound to be one of change: of growth and inspiration, yes; but possibly sometimes also doubt and fear. A collegiate setting of mutual love and support is the best place to help us understand and deal with this process. Of course at CoR we are also uniquely blessed in having the huge bank of wisdom, insight, experience and humour that is CR just up the hill. Every student has a Spiritual Director in the community, who is always available for help and advice, prayer and confession.

Living with the Church

There are several aspects to this. The first is what a friend of mine described as ‘deskilling.’ People come to ordination from all walks of life and with a range of experiences. But all new stipendiary clergy will find themselves as curates: the junior being, ordered about by everyone from the Rector to the flower ladies. For a previously high-flying executive (or opera singer, or whatever) to make such a sudden change will not be easy. Although the college may not be thanked for it at the time, the process of ‘deskilling’ is an invaluable preparation for parish ministry, particularly the early years. Such things as gardening, church cleaning, and living a life guided by rotas for tasks varying from canting and serving in church to serving meals in the refectory also remind us that our previously acquired skills and abilities do not in and of themselves qualify or form us for priesthood. Those ordinands with families will also have to adapt to the different pattern of demands which ordained ministry puts upon them and on their families, and college is again

a good place for this process to begin.

Secondly, the Church is the Body of Christ, but it is also a human institution comprised of hierarchies and bureaucracies, canon law and written and unwritten protocols. In one sense, learning about all of this is training rather than formation, but there is an important sense in which *living* amongst it all is enormously helpful in the process of being formed as a priest. Once again, it is about being able to make mistakes in a (relatively) safe environment, before one is held up as the embodiment of the church in a particular place.

Finally, the most delicate aspect of living with the church. Harry Williams CR once wrote that the Church must always guard against being the Anti-Christ, because when she denies the possibility of it happening she *becomes* the Anti-Christ. Again, the Church is a human as well as a divine institution, which means she can at times become corrupt, even abusive. I am not for a moment suggesting that any of these things apply to any of our theological colleges. What I *am* suggesting is that residential training quickly disabuses one of any romantic or naïve or simplistic views one might have held about the church.

Learning to live with the Church is not a negative thing. Along with growing in our relationship with God, with each other, and with ourselves, growing in our relationship with the church helps us to discover – by experience – what it means to live together as the Body of Christ.

There is a place for many different modes of training and it is not the purpose of this essay to denigrate any one of them. What I hope it has achieved is some sort of account of what ‘Formation’ actually is, and a defence of the idea that for those to become full time stipendiary clergy, residential theological colleges are the best means of providing it.

Ian McCormack

(Ordinand, College of the Resurrection)

Introducing the Wakefield Diocese School of Ministry

The following words from Fr George Guiver CR, on behalf of the Community of brethren here at Mirfield, make possible such new ventures, as the Wakefield Diocese School of Ministry, that I have been able to work on, with diocesan staff, to make a reality at Mirfield:

Our first interest is the quest for God, and daily prayer and worship are at the heart of everything. There we meet Jesus Christ, who conquered death and brought us God's abundant gift of life. As a community, our great desire is to co-operate with others in God's service, to work for a world where all will live together in peace and service of one another. Such an enterprise will always involve both struggle and good cheer.

A creative balancing of "struggle and good cheer" meant that on Sunday September 9th 2007 the first Wakefield Diocese School of Ministry was able to begin on site at Mirfield. Months of thinking, consultation and planning finally came together when 50 students arrived to begin a day of studying together. It felt like a logistical nightmare with so many new people needing to move from A to B, at the right time, in order to find themselves in the right teaching room with the right tutor! (We do need to work on signage!) However, by the end of the day, happily tired students and staff felt that the overall experience was a good one. We are now fourteen months on from the day and much has been learnt along the way.

But what is a School of Ministry? Wakefield Diocese is not unique in having one; Sheffield, Bradford, York and Ripon & Leeds dioceses all have variations on the same theme. In essence we hope that the School of Ministry can be a 'community of learners' who share in learning, worshipping, eating and enjoying fellowship together. Here such learning is set within the context of the life of a monastic community, whose daily rhythm of prayer and worship, and living of the Christian life in a distinctive way, gives the space and place its own particular character. It is also part of the strength and character of Mirfield that the School of Ministry is set alongside other learning (for particular ministries or Education for Discipleship) that happens on site- through the College of the

Resurrection, the Yorkshire Ministry Course, the Mirfield Centre programme and the Wakefield Ministry Scheme. Mirfield is also home to the Diocesan Resources Centre - a reminder of the vision for the Church to be 'not just a worshipping community, but also a learning community' - and home to the library used by School of Ministry students.

All of this fits well into the vision articulated by the 2006 Archbishops' Council report *Formation for Ministry within a Learning Church* (GS 1496): "By its very calling the Church is invited ever deeper into the worship of God, service of the world and renewal of itself through worship and learning. If it is to flourish it will have to become more fully a learning church - a body that promotes a dynamic and reflective discipleship for all its members. ... This learning is a task and gift for the whole people of God and will no doubt take many forms - informal, regular part of parish life, diocesan and ecumenical initiatives, formal programmes. ... It is within this broad context of learning that the very specific tasks of training for particular ministries needs to be set". (Hind 2006 p.36)

We have tried to articulate some principles and values for our learning here.

Learning at Mirfield:

- Understands learning primarily as enabling formation into the life of Christ
- Holds learning within the framework of worship and prayer
- Develops faithful, responsive, purpose-filled living within the calling of God for individuals and communities
- Inspires a confidence in the rootedness of the Biblical and Christian tradition to enable reflection upon and a faithful living out of the Gospel in today's world
- Actively encourages growth in self-awareness
- Receives the learning and insights of all fellow travellers with hospitality, patience, value and respect, though not without the expectation of challenge
- Offers an appropriate variety of learning experiences that attend to individual differences within the common good
- Includes reflective space
- Encourages the exploration of a variety of personal pathways in response to God's call to discipleship
- Seeks to draw out the faith, gifts and ministerial skills of participants.

So within the context of the School of Ministry there are opportunities for students to:

Explore Together: The School of Ministry provides an opportunity to explore together what it means to be a ‘resourceful’ person for God and His Church.

Study Together: The School of Ministry provides an enjoyable opportunity for serious and stretching study and for developing skills. Along with the other dioceses in our region, the learning programme is supported and validated by York St. John University. Participants may work towards a Certificate of Higher Education or Foundation Degree in Theology and Ministry.

Worship Together: The School of Ministry provides opportunities to express our worship of God. Learning will be set in the framework of worship and prayer. The study programme will be woven into the ongoing pattern of God’s work in the church today.

Be Together: The School of Ministry provides an opportunity to learn together in the context of fellowship and mutual support. Learning and training together has the potential to enable a deeper understanding about the variety of ways in which God equips the church to serve in today’s world. Sharing mealtimes together will also be an important part of the programme.

As much of the studying as possible is done together. All who join the programme initially are on a journey ... some will be potential Lay Pastoral Ministers, whilst some are exploring a possible call to Reader Ministry. Others will want to join the programme for ‘Education for Discipleship’ purposes, others for personal interest. Some will be exploring a vocation to Ordained Local Ministry (OLM) or other forms of ordained ministry. In the light of this, the first year is intended largely to be a year of exploration and studying in common. For example in the year 2007–2008 potential Readers, along with those with a possible vocation to ordained ministry, completed three modules in the first year – *Mission & Ministry*, *Ethics* and *Old Testament*. Potential Pastoral Ministers completed three modules also – *Mission & Ministry*, *Ethics* and *Human Personality*. The *Mission & Ministry* and *Ethics* modules were shared across the whole school in terms One and Two.

A significant strength of the School of Ministry programme is that the teaching is primarily delivered by Wakefield diocesan

staff including me, but who are all supported by the academic and administrative staff of York St John University, as well as our own administrator based at Mirfield. This ensures that good administration and Quality Assurance standards undergird all the learning. The ultimate academic goal for students is to be awarded a York St John University Foundation Degree: this involves students studying beyond the maximum three years on the School of Ministry, but students are also able to exit at various points and be awarded, dependent on how many credits they have accrued, a Diploma, Certificate of Higher Education or a University Certificate.

It is integral to Foundation Degrees that there is a significant element of placement-based learning within the programme and students are encouraged to make links between academic theology and ministerial practice throughout the Foundation Degree programme. This coming term (2009) one group will be on placement for the whole term and will only attend the School of Ministry for a designated number of hours when they will be resourced in portfolio writing and reflective learning. Teaching on the course has also been enhanced by visiting tutors with a range of expertise - this term we have welcomed Professor John Barton from Oxford University to lead an evening session for us. We have also been able to benefit from the teaching skills of our own Bishop of Wakefield who came to lead a session as part of the *Ethics* course last year.

In order to introduce potential students to the course a taster evening is usually organised in the Spring term for those interested in joining the following Autumn; an Induction day is also organised for the Summer term. Furthermore, Parish Clergy and PCCs need to support the student's application even at this beginning stage of vocational exploration for all learning needs to be rooted in the parish context. Once enrolled students commit themselves to attend for ten Sundays a year; in addition a Friday-night-to-Saturday-teatime is usually held in March and two additional learning evenings are held per term. They also need to allocate several hours a week for study. To support learning, students also have an academic tutor and those on a specific ministry pathway meet with their personal tutor group twice a term. Ordained Local Ministry students, who do their academic study through the School of Ministry, are also

caught up in formational weekends and group tutorial arrangements that are part of the Yorkshire Ministry Course.

A typical School of Ministry timetable is as follows:

8:30	Lower church	11:40-12:50	Teaching 2
<i>(available for quiet reflection)</i>		1:00-2:00	Lunch
Formal Day begins...		2:00-3:30	Teaching 3
9:00- 9:50	Eucharist	3:30-3:45	Break (tea)
10:00-11:15	Teaching 1	3:45-4:45	Teaching 4
11:15-11:40	Coffee	5:00pm	Building closes

Student comments

Recently, we asked present students (now numbering 61) to articulate what they valued about coming particularly to Mirfield for the School of Ministry; here is a flavour of their responses:

“A place to share with like-minded people”.

“There’s an inner space in one’s soul where one meets with God.

This place is very much reminiscent of this”.

“Mirfield – a haven in a busy life. A special spiritual place – could always stay longer”.

“The ambience of the whole building is so spiritual and this positiveness seems to resonate in my whole being. The Lower Church is so peaceful and for the time I’m there I feel I have no worries”.

“Peaceful – like a swan on water. All the work going on underneath”.

“Wonderful place, but still can’t get my bearings – some signposts to places would be great!”

“A peaceful and prayerful place!”

“Studying in a place that is soaked in prayer is a privilege – not a chore. The very stones seem to cry out ‘God is here’ so the place itself is ready for the exploration of God even if I’m not”.

“A place where ‘God is’ continually and has a clear feeling of that”.

“To be able to share my faith with others and partake in the peace of this community”.

“Feeling a sense of peace conducive to learning”.

“Peaceful, calm, serene. A sense of being part of the community of God”.

“This has helped to give answers to several questions and being part of God’s instrument is quite fulfilling”.

“Feel as if we are part of the Community – there is a kind of richness

which enhances our learning”.

“A wonderful place to be nurtured and informed – a truly spiritual place – conducive to my journey of faith – enabling me to share my faith with others”.

It has been much appreciated to have brethren from the Community to come and celebrate the Eucharist for us and also to preach, as well as deliver occasional teaching sessions and whenever possible to pop into coffee and meet with students. There has also been much valued practical support from Centre staff who have helped with the setting up of rooms. Indeed without the building of the New Refectory such ventures as the School of Ministry coming on site would probably not have been possible due to lack of space. The brothers are to be thanked for financing such a wonderful resource which strengthens the educational work on site. The catering staff are also to be thanked for providing refreshments and delicious cooked food that keeps students energies from flagging throughout the day.

Let me end with some thoughts from a chapter on ‘licensed lay minister training’ in *Drawn Together* - the story of the formation of the Yorkshire Regional Training Partnership, published by Ministry Division in 2008:

Lay ministry training is fundamentally about forming candidates into ministers rather than teaching them theories or techniques about ministry which they then seek to put into practice. The integration of worship, eating together, learning together in Schools of Ministry and yet also being rooted in parishes helps to ensure that candidates come to understand ministry as a practice, a role they are inducted into through training and inhabit as they practise. Through the training they become more adequate to the vocation they and the church have discerned and henceforth will practise imaginatively and in ways that improvise upon all that they have learned. Having the College of the Resurrection within the region at Mirfield, with its historic emphasis upon the primacy of formation in ministerial training, has also no doubt disposed the RPT to ensure that this is central to the training pathways for lay ministers. (p.35)

Revd June Lawson

Director of the Mirfield Centre

Prayer 24-7

2nd – 9th November 2008 Community Church



The 24-7 prayer movement was presented to the Community earlier this year, and while sparks were still ablaze, CR organised and hosted its very own week of prayer. The week was to be dedicated to praying for young people, near and far.

We set up a number of prayer stations around the Church, which included an art station in the Holy Spirit Chapel, a huge labyrinth in the Resurrection Chapel, an Icon haven in the Holy Cross Chapel, meditation area around the Holy Nativity Altar and various candle stations and prayer boards in the Ascension Chapel. All these stations could somehow reflect our thoughts to young people and the issues that young people may face, such as alcohol, drugs, depression, education, poverty and relationships.

We had no idea how many people were going to help out or turn up to pray, but we managed to have someone in the Church praying at all times throughout the week. This in itself was a major achievement! Part of the week's aim was not necessarily to get people in, it was simply making people aware that we would be praying for them over this week. A number of people came into the Church from various Churches around Mirfield, and we were well supported by members of the Salvation Army Church and a contemporary music group from Christ the King parish church next door. Father Nicolas led daily Exposition and Benediction

and various 'special' prayer vigils and services were held including prayers at the Cross, Rosary prayer and a Taize Service. Prayer continues throughout the night either by the dim light of a candle or in complete darkness and the stillness of the Church.

The Community were very supportive throughout the week in helping set up, and more importantly, in prayer. I personally felt the warmth of prayer in that place for the whole week and was particularly moved by some of the comments left in the 'scribbles book.' People were concerned for young people in and around Mirfield and the rest of the world.

The '24-7 Prayer' movement is more commonly associated with the more Evangelical side of the Church. I felt it was very important to use this as a basis, but pushing the boundaries even further, and incorporating the Anglo-Catholic heritage for which Mirfield is well known. Throughout the week I was beginning to understand how a more Catholic style of worship can go hand in hand with a more Evangelical style. The use of all the senses in Catholic worship and prayer balanced with the use of emotions and feelings within Evangelical worship and prayer saw people using the whole of themselves in their prayer. With lying prostrate on the floor, lifting up of hands, the atmosphere of the contrasting light and dark and the smell of incense, people were able to offer themselves to God in a mix of unusual, different and 'experimental' pattern of styles.

We do not know the exact effect of our prayers for young people over the week. However, even if one person over the week remembered that we were in Church praying for them, then we succeeded. One thing I have learnt from this week is that we should never underestimate the power of our prayers and continually hope for the unseen answer.

Carl Melville

(Long-term guest and theological student)



Old Catholics

“Old Catholic? Oh you mean Lefevrist?” This comment made to me not long ago by an ordinand brought sharply to mind the neglect which can fall even to those who are fully our brothers and sisters in Christ, one in faith and order. That a body of Christians, committed to the faith of the unbroken church of Christendom and in full communion with Canterbury should be confused with a highly conservative group which has broken away in recent years from the Roman church, is a measure of that neglect - and not confined to students at Mirfield, otherwise well instructed. There is another confusion which I will mention later.

Who are the Old Catholics? Basically, they are those churches in communion with the ancient see of Utrecht, and so called the Union of Utrecht. You will often hear the view that they are those churches who seceded from the Roman Catholic Church over the issue of papal infallibility and universal jurisdiction of the bishop of Rome. Certainly Old Catholic churches in Switzerland, Poland and in Germany owe their origin to the rejection of these two teachings. The Declaration of Utrecht, a charter of the churches in 1889 would lend support to this view, but the origins are older than the production of these dogmas. For those who would like to look further, there is a fine, if dated, volume by John Mason Neale (*A History of the so-called Jansenist church in Holland*, Oxford 1858) which tells the story of how amid the struggles about grace and freedom, between Jesuits and locals in a church suffering harassment from a Protestant state, there arose a small church of three dioceses, professing themselves to be the Roman Catholic church in the Netherlands, though not recognised as such by the see of Rome. They received help first from an Irish bishop and then from a French missionary bishop for many years, by which the episcopal line was maintained. In the Mass the Pope continued to be prayed for. Links were strained but did not become broken until two events in the nineteenth century. First was the ‘restoration’ of a Dutch hierarchy by Rome in 1853, which meant that there were two Roman Catholic hierarchies in Holland, a curious instance of ‘double Dutch’; second was the bull *Ineffabilis Deus* of Pius IX in 1854, which taught as dogma the immaculate conception of the Blessed Virgin Mary.

It was this event which dates the separation from Rome, the

interposing as dogma of a teaching hitherto regarded as something to be believed piously and moreover as proclaimed by the bishop of Rome. It had not been taught by the councils of the first millenium. To this day the feast of the Conception, familiar to Anglicans from the Book of Common Prayer calendar on the 8th of December, is not to be found in Old Catholic missals and, though there are some who believe in this way of speaking of the singular holiness given to the Mother of Jesus, that is rare and officially not permitted teaching. After the promulgation of the two dogmas about the bishop of Rome, a number of Roman Catholics formed themselves into churches and these entered communion with Utrecht. At first, the Old Catholics regarded Anglicans as no more than Protestants (there are no Evangelicals in the Union of Utrecht) and with proportionate suspicion. Over many years such suspicions came to be allayed and in 1931 full communion was established between the Church of England and the Union of Utrecht. There are Churches in the Netherlands Switzerland, Germany, Poland, the Czech Republic and Austria, in addition to a number of small communities looked after through the Old Catholic bishops' conference. Membership of these churches is not large – none more than 20,000. Some members are former Roman Catholics.

Given the mutual recognition of each other as churches in full communion which came with the Bonn agreement, it is somewhat surprising that moving together has not gone faster. It was not until 1999, for example, that a council met which would keep a watch on this. Although there are not many Old Catholics, they have a presence in some countries of Europe which is far deeper than that of the Anglican diocese, but some feel as if the Church of England does not take them seriously. The Old Catholics have a clear commitment both to ecumenism and the episcopal ordering of the church (warm relations with the Orthodox) and observe Anglican moves with respect to Lutherans in this regard with interest, if at times also with a little perplexity. On the other hand, their commitment to the faith and order of the undivided church notwithstanding, most of the churches of the Utrecht Union have proceeded to ordain women to the priesthood; this has led to the departure from the Union of two churches and to a different relationship to the Union of another. The Union has also been strained because of an attitude towards same sex partnerships in the more liberal churches of the Union which does

not sit at ease with that traditional in mainstream Christianity.

Old Catholic worship is, the ordination of women apart, indubitably Catholic. The Mother of Jesus is truly and faithfully regarded as the Mother of God and is included in the eucharistic prayers and on 15th August her dormition/falling asleep is celebrated. In the Netherlands, more traditional than elsewhere, a liturgy is celebrated which conserves in a living way many features which have been thrown out elsewhere and I am told this is also the case in Poland. Although the practice of a daily office is not universal or indeed obligatory on priests, it is prayed by many and when sung, can be sung as if this is something fundamental to Christian life (which, of course, it is).

In England there has never been an Old Catholic church. Old Catholic clergy can of course, serve in parishes in England and there is one at present in North Yorkshire. There are, however, groups which call themselves Old Catholics, many with lavish websites, but they have no link with the Union of Utrecht and it is reasonable to regard their bona fides as churches as doubtful. Old Catholics are not numerous, but they tend to bat above their strength as far as theology is concerned. They feel a lack of the religious life; there is, however, a small Benedictine community and some Franciscans in Germany. I recently had the privilege to attend their annual theological conference, on the Blessed Virgin Mary, and was impressed by their desire to further the religious life. Moral and theological issues which have disturbed the Anglican communion have also strained the Old Catholic family and put the largest of the Old Catholic churches at odds with others; yet the conference attested to an ability to work, pray and reflect together, from which the Church of England has something to learn. In some parts of Europe, such as the heavily secularised Czech lands, new parishes are being founded, and in Germany also, I am told.

As I mentioned above, Old Catholics can feel hurt by our neglect of their place with us, on the same way. In my limited experience, they can be almost too courteous to tell this as it is in a one-to-one encounter. Happily, there has been a joint theological conference and a second is planned. There is a society of St Willibrord (d. 739) dedicated to the founder of the see of Utrecht, who was a monk of Ripon and follower of St Wilfrid. This exists to promote the growing together of the two communions and, a curious website notwithstanding, is worth joining.

Thomas Seville CR

Pilgrimage to Lourdes

22nd – 26th September 2008



A year ago I would have said that a visit to Lourdes was not among the top ten things that I wanted to do before I die. However the pilgrimage organised by the Society of Mary and the Society of Our Lady of Walsingham in September ranks among the great experiences of my life. I could never have afforded to pay for myself and I am very grateful to the Society of Mary and the Confraternity of the Blessed Sacrament financing my place on the pilgrimage. ‘Mancunia’ travel agents facilitated the trip and did so with great efficiency and a tremendous sensitivity to the spiritual nature of the event. The event itself was a jubilee pilgrimage to mark the 150th anniversary of the appearances of Our Lady to St Bernadette. The idea came from Fr Graeme Rowlands (who has been conducting Anglican pilgrimages to Lourdes for many years). Four hundred Anglicans came led by Bishop Robert Ladds (Superior-General of the Society of Mary) and the Archbishop of Canterbury. There were lay men and women, bishops, priests and deacons, young and old, well-off and not-so-well-off. There were those of us blessed with good health and some who were seriously ill. We came with prayers, hopes and thanksgivings. I carried in my heart many whom I knew to be sick or in distress. From the moment I reached Manchester Airport I was buoyed up by the sense of joy, comradeship and fun that bubbled through the body of retreatants.

Coming as I do from an Ulster Protestant background I was aware of a sense of ‘first time’, not simply my first time in Lourdes but the

first time ever for anyone from my family or friends to cross this barrier into this heartland of Catholic piety. So already for me there was a sense of history on a personal level. You couldn't, however, be on *this* pilgrimage and not be aware that you were walking in new territory – territory that Anglicans and Roman Catholics had not walked together before. This was the first time ever for an Archbishop of Canterbury to come as a pilgrim to Lourdes. I think that even a year ago I would not have dreamed that the Anglican Archbishop would have walked beside Cardinal Kasper in the procession for the international Mass, that they would kiss the Altar together and sit under the same presidential canopy – and all of this in a year when our ecumenical efforts seemed to have entered a trough. The Archbishop preached and said the final prayers at the Mass – carefully worded prayers that indicated how independent Christian traditions could be nourished by the same mysteries and at the same time not be tied by a narrow single, interpretation.

When one remembers his disappointments at Synod and the strains leading up to the Lambeth Conference, it was refreshing to see how popular Archbishop Rowan is with ordinary people – Catholics and Anglicans - who came by the hundreds to ask him for individual blessings. It is good when our bishops are allowed to forget politics and power games and to exercise that ministry of care and encouragement that we see Peter exercising with the crowds in the Acts of the Apostles.



+ Rowan and Cardinal Kasper at International Mass

Another first was the joint procession of the images of Our Lady of Lourdes and Our Lady of Walsingham. I am aware of the danger of the confusing of images and that in any service there should be one focus of meditation or devotion. However, against the background of Anglican/Roman Catholic search for an agreed statement on the place of Mary in Christianity, this procession represented the convergence of two streams of devotion. I felt that we had here a sign that things which once divided us could become resources

for mutual upbuilding. While speaking of ‘firsts’, it is worth mentioning an important ‘last’. As the Guardians accompanied the image of Our Lady of Walsingham into the Grotto it would be the occasion of Fr Philip North’s last duty as Administrator of the Norfolk Shrine. As I said to him ‘no-one could ask for a better swan song.’ He deserves much thanks and praise for his years as Administrator – years that have seen the Shrine transformed not only in terms of buildings but also of its place in the mainstream of the Church of England.

There was a very moving moment that took me by surprise. As I was walking down the main avenue of the Domain I came across a large display window which had been decorated in anticipation of Archbishop Rowan’s visit. It detailed steps in the movement towards unity between both churches beginning with the Malines Conversations of the 1920s and there in what might once have been considered a bastion of ‘Fortress Catholicism’ were pictures

of our own Walter Frere and Charles Gore with Lord Halifax and Cardinal Mercier. I was aware of being in the stream of history. I was an heir to the labours of those great men whose labours are now coming to fruition. They would have been amazed at the spirit of oneness that was abroad in that holy place. Could any of them have guessed at the generosity being extended to the pilgrim guests during that week last September? When I was a boy I remember being slightly offended when an old, pious lady said that she would have to have her



After a procession

rosary blessed because ‘Protestants had touched it.’ Yet here the beautiful and spacious basilica of the Conception was put at the disposal of Anglicans for their liturgy on the first evening of the pilgrimage. Anglican deacons (including former Mirfield students Philip Corbett and Stephen Edmonds) in dalmatics performed the duties of their office at Mass and Benediction presided over by Cardinal Kasper. Whatever the setbacks on the road to unity, to have Anglicans so newly ordained being permitted to minister

to congregations of some 25,000 Catholics, we are a world away from the time when even to say the Lord's Prayer in common was forbidden. As we lit an enormous candle for Christian unity in the Grotto in the presence of a Roman cardinal and an Anglican primate it did not seem at all fantastic that some day soon we should be able to share fully in a common Eucharist and that our Lord's prayer *that they may be one* would be answered. At a colloquium the Cardinal spoke of the Reformers such as Luther who continue to have a love and reverence for Mary and he expressed the belief that Marian studies would play their part in our search for unity. He cited the RC/Lutheran conversations as evidence for this.

Apart from these great historical moments Lourdes as a phenomenon is awe inspiring. There is the quiet calm atmosphere which contrasts with the carnival atmosphere of the surrounding town. There is the purposeful sense of faith – I was asked in the avenue to lay hands



on people and in the basilica to hear a confession from people who had never seen me before. Above all there is a sense here of the Gospel that Mary preached:

- *He has exalted the humble and meek.* Here it is the sick and helpless who are given first place. Gentle and lowly Pyrenean folk tend to the needs of the sick and assist the pilgrims. Triumphalist processions have to mark time until the noble army of wheelchairs have gone before them. So our service of healing and anointing in St Joseph's Chapel and opportunity for bathing in the icy waters were important elements in our pilgrimage. As I said earlier, I brought many people's needs with me to pray for them while I was on pilgrimage. I felt a sense of assurance that, in this place where the sick and needy were honoured, respected and loved, prayers would be heard. I don't know what happened to that peasant girl as she gathered firewood 150 years ago and I believe that within the Christian dispensation shrines should always be an optional extra but I have no doubt that in that sanctuary *the Lord has done great things for me and holy is his name.*

John Gribben CR

Discovering Unity Among Religious

For some years now readers will have seen reference in this Journal to the International Interconfessional Congress of Religious (CIR). A few words about it may help people to see that we in CR are still engaged in serious ecumenical work in the tradition of our forebears.

CIR was founded by a remarkable Spanish (well, Basque actually) priest, Fr Martin da Zabala in 1977. Fr Martin had a passion for unity. For him it was a major scandal that the Church is divided. He had a very high doctrine of the Church and did not in any way wish to compromise its integrity but he also longed for all Christians to overcome their divisions and be fully united in their service of Christ. His vision was to bring religious together from the different ecclesial traditions so that they could discover and celebrate what they had in common as a way forward towards unity. It has been a fascinating adventure for all of us. Roman Catholics were generally unaware that there are religious in Anglican, Reformed and Lutheran traditions. Indeed Anglicans themselves are often unaware of the religious orders in their church and assume, when they meet them, they must be Roman Catholic. Recently when some of us visited Rome and had a really interesting meeting with the Congregation for Religious Life we found most of them didn't know of our existence either!

CIR meets every two years, generally in a monastic community setting as we feel it important to live the religious life, to pray together, eat together and talk together, and to share as fully as we can the life of the host community. Generally we are about 60 in number, men and women, and are drawn from all over Europe and sometimes further afield. We listen to a number of papers and we have the usual discussion groups, but we are not primarily an academic group. We want to learn about each other, and we want to pray. The religious life goes back to before the divisions between East and West, and within the Western church too. We swim in the same river. We find very quickly that we have much more in common than we thought. It is very moving to see friendships blossoming between men and women religious of very different church traditions. It is even more amazing to see English people,

who are notoriously bad at foreign languages, struggling with long forgotten French and German in order to explore a new friendship with an Orthodox or Catholic brother or sister. It is wonderful to find that under all the differences we really are the same; as Cardinal Kaspar reminded us once, amusingly, “Wir kochen alle mit Wasser!” We all cook with water.

Over the last 30 years our Congresses have taken us back and forth across Europe: from Loyola (twice) to High Leigh, Lyons, Trier, Assisi, Mirfield, Fleury, Selbitz, Bruges, Romania, Subiaco, Whitby, Riehen, Belloc and in July 2009 we will be meeting in the beautiful monastery of Sambata de Sus, near Sibiu in Romania. Each Congress has had its own particular character, its problems and its joys. The membership of the group fluctuates. Some people come only once or twice; some attend every Congress for several years. Friendships grow and have surprising spin-offs, many of which we don't know about. This is grass roots ecumenism, difficult to



In Romania

measure, yet it puts into practice the principles hammered out by the theologians: don't do apart what you can do together; seek out the common unity, not the divisions; build up an atmosphere of trust and unity before trying to deal with the things that divide.

We do learn from each other; often the predictable things. Our Orthodox religious usually sing us some liturgy and remind us of the importance of beautiful, liturgical prayer in a world that defaults towards the functional and pragmatic; from the Reformed and

Lutheran tradition we gain a sense of the importance of Scripture—Scripture really is master in their lives in a way it has often ceased to be in more Catholic religious traditions; from Catholics that a stronger ecclesiology can be both an obstacle to any simplistic idea of unity, and a reminder of just how high the stakes are and how important it is to seek real unity, however hard and long the road may be. And perhaps we Anglicans have a particular experience of living with contradictions and division, which is also part of the ecumenical journey.

There are also problems which have to be faced over and over again. At each Congress there is unhappiness over the Eucharist. Some insist we should all share Communion regardless of the ecclesial rules; others insist that keeping the ecclesial rules is an important part of the search for unity. One thing I have learned is that a person who insists on keeping the rules about intercommunion is not necessarily an old-fashioned stick in the mud with a defective regard for other Christians. I remember Fr da Zabala explaining to me with tears in his eyes why he couldn't receive Communion at the Mass I was about to celebrate; no one could accuse him of lack of love for fellow Christians.

There are problems with the Orthodox. It is always difficult for them to come, because of money, or distance, or more sadly because of the growing xenophobic tendencies in their own churches, especially in the monasteries. Yet their contribution is always great. Many of them have been hugely changed by the experience. CIR seems to serve a real purpose in showing that we are all Christians seeking the same God, serving the same Christ and not to be feared because of our differences. There is much history and hurt to be overcome in this long journey.

There are problems with the English. English Roman Catholics take very little part in this Congress. Anglican religious who did support it with much enthusiasm are now becoming so few and so elderly in their communities that fewer and fewer can be spared to come. Perhaps that is one problem with Roman Catholics English religious as well.

Before each Congress I wonder, is it really worth it? We spend a lot of money, we travel, we enjoy it, we see new countries, new monasteries, eat new food, speak other languages. Is this just an expensive holiday, an ecumenical jolly, a 'talk-shop' that thinks it

is important but produces nothing? At the end of each Congress I am sure it has been a wonderful grace-filled experience; but I wonder how we can extend it, how we can make more of it. We want to be sure it all leads somewhere. Here we have to accept our limitations. We simply can't organise the Holy Spirit. We encourage people to keep up the friendships and links they have made and some of them do. The organising committee, usually with a couple of extras meets in between congresses to plan and to deepen our own ecumenical life. This has proved to be a place of precious friendships. We made a pilgrimage together to Rome which seemed important at the time. And we pray. The rest is for God.

Fr Martin da Zabala died on the Feast of the Assumption in 2006 in his home city of Bilbao. That short, plump, passionate little priest with his enthusiasms, his griefs, his passions and his love for his fellow Christians has changed the lives of countless religious through the organisation he founded. Whenever my own faith in ecumenism grows weak I think of him and he inspires me to go back for more.

Nicolas Stebbing CR

Zimbabwe Mission



In August this year, I got the chance to go to Zimbabwe with Father Nicolas and Andrew Overton, a former College student. Little did

I know that it would be the trip to change my life! I was expecting it to be 'mission' with all the stereotypes that brings. However, it was to challenge my idea of mission.

After lunch I walked with Andrew and a group of youngsters from the Church through Highfield, a suburb of Harare. At first I didn't really take much in or much notice about the things around me, but as we got deeper into the streets the houses became denser and denser, the crowds of people became thicker and thicker and the smell got worse and worse. I soon came to realise that this was something out of a movie. Well, so I was hoping. It was like something out of hell - complete chaos. There was heaps of rubbish burning and children climbing through piles of dirt and garbage to find things and mothers with their children on their backs searching on the floor for something- but what? The smoke was thick, the sewage ran through the street, the earth was dry, but yet hundreds flowed through the streets. People looked at us with glares as we walked through. Children stopped and turned as we walked past. I wasn't scared but more concerned and horrified that I was seeing these things! Such awful conditions, such cramped lifestyles with so little. I had nothing to give but a stare; I had nothing to offer but a prayer. Where was God in all this chaos? Surely he wouldn't be here, he wouldn't want to be here, I didn't want to be here. This is for TV! After a minute or so, it wasn't long before God started to appear. He was there. In fact he wanted to be there. God was hurt and concerned for these people. These are the people he wants us to look out for and defend and help and love. God was clearly with the child on the rubbish tip, through all that smoke God was there. He was with that baby crying on its mother's back and peering through the window of the slums. He was in the child with the gleaming smile who stopped to look at us. God was everywhere! In fact I'd never seen God so present in my life. I think somehow my whole image of God just grew and grew. I once had empty prayers for these people, praying for the poor- but they were just empty prayers and praying for what? I don't know. All of a sudden all those years of prayers for the poor just became real, they became fulfilled and answered and true. I was the answer, we are the answer. To reach out our hands and arms in love and to embrace the world as Christ's arms and hands. I was planning to bring Christ into this place, but found he was already here, resident in the tears and pains and joys and happiness of all his people.

The highlight of the mission was working with some of the orphanages in Zimbabwe; Shearly Cripps near Harare, St David's in Bonda and of course the CR mission's St Augustine's in

Penhalonga. The children have an amazing ability to smile through all the suffering, the lack of food and water and through the struggles of everyday life. Sadly, the education system has collapsed and is being run by the children themselves and parents who are determined to beat the regime. Food is not being delivered and very little grows due to the lack of resources (tools and seeds) or rain.

In Zimbabwe I had to let pain and suffering change my life. I had to help these people, but I had to look past the despair and pain that each person was going through. By letting the pain change me I was able to see a glimpse of God in all those places. By visiting Zimbabwe, God was able to change me, my life and my situation.

God is the God of the rich and wealthy, but he is also the God of the poor and weak. God is the God of the happy and safe, but he is also the God of those in the gutter and the persecuted.

Carl Melville

(Long-term guest and theological student)



Zimbabwe Now

To all of you who continue to pray for Zimbabwe, and for those who generously send donations to our Zimbabwe fund, great, great thanks. You are making such a difference to so many people's lives. As you will see from another page of this journal three of us made it out there for a month this summer. Despite all the hardships, tragedies and shortages Andrew, Carl and I had a wonderful time. Zimbabweans are very resilient and it was good to be with them in their suffering. But it is tough. Electricity is only on for a few hours a day. The shops are empty and there is very little money to be had anyway. Just surviving is a daily struggle for everyone. It is also quite difficult spending the money many of you have so generously given as one needs to find good projects, good people, good causes, and not just throw it away.

However, we managed:

- to take a great pile of shoes, chiefly for the kids at St Augustine's Orphanage, Penhalonga;
- to buy and deliver 300 baby chicks to All Saints Manyene (near Chivhu) to start a chicken project;



- to help with school fees for a number of young people who would otherwise have to stop their education;
- to move forward the Vocational training Centre near Masvingo, where building should soon start
- to take some boxes of text books to St Michael's Mambo Secondary School which has practically no text books (Imagine kids trying to do secondary school work with no text books!)



- to meet with clergy whom we are helping out of our Fund, both to continue their education and in two cases to get urgent medical treatment;
- to buy carpentry tools for a boy from St Augustine's who has trained in carpentry but needs his own tools in order to get started;
- to start off some women making artefacts which can be sold over here at considerable profit. I hope to collect those in January;
- to move forward the project of putting in a borehole at Shearly Cripps Children's Home. That should start next month.
- And also to make a substantial donation to the supplementary feeding scheme in Masvingo diocese.

This last is a depressing factor in Zimbabwe's slide downwards. The country should feed itself, but without commercial farmers there is no good seed, and no money to buy fertilizer. A poor rainy

season has led to crop failure so there is starvation. Until recently the government was not allowing aid agencies to feed the people. Now seed has been give out for next planting, but people have already eaten it. There will be little grown this coming season. The kids get so little to eat they are fainting in class, so the diocese of Masvingo, a dry area where crop failure has been bad, are trying to help. Even a little supplementary feeding makes a difference and kids can study for a future which at the moment is denied them.

Politically it is difficult to see where things are going. In September there was a brief moment of hope when it seemed an agreement on power sharing had been made that might start to lift the country out of its distress. Of course Mugabe reneged on that, so nothing has happened.

Within the Church the Anglicans in Harare are mostly still denied the use of their churches but are meeting elsewhere and are actually in great form, full of excitement and fervour and praise for a God they have found exists outside their buildings as much as inside. In Manicaland the situation is more muddled as the former Bishop Jakazi has managed to cling to much of the power and it is hard for the rightful acting Bishop Hatendi to assert his authority.

Any kind of support we can give to people to help them through this current suffering seems important. So I go out there again in January with Carl to take out vestments, spectacles, shoes and money and to bring back things that we can sell here. Amazingly there are Zimbabweans still managing to do good: a lovely eye specialist, Dr Beata Tumushine who does eye tests and cataract operations free of charge in the rural areas; an insurance broker and his wife who do a great work getting destitute youngsters into education; an illiterate lady in Harare who employs about 15 people making very fine batiks; priests who still manage to visit their churches walking miles and miles through the bush to get there; people who are building churches and houses for their priests despite the appalling shortages of food and money. Those of us who go to that country come back overwhelmed by the courage and resourcefulness we see there every day. Sometimes it is easier to find Christ in a situation where everything else has been taken away. That is one of Zimbabwe's gifts to those who visit today.

Nicolas Stebbing CR

Companions' Notes

How is a Companion different from any other form of Anglican Christian? We are Anglican Christians and proud to be, but we need to have some distinctive factor that makes a difference to our lives.

A first answer would be that Companions are linked to the Community of the Resurrection and share in its charism. Therefore each Companion needs to ask himself or herself from time to time, 'Am I really living a share in this charism? What does it mean?' In the last issue of CR I suggested we tried to work out a spirituality of the Resurrection that would help to keep us up to the mark. One thing we should all do, often, maybe at least once a week is to reflect on one of the Resurrection narratives of the Gospels.

The Road to Emmaus is a particularly fruitful place for this reflection. Here Jesus tells the two disciples with some exasperation, "*O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?*" *And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.* Perhaps our frequent failures to believe, or to understand the teachings of Christ is due to our failure to read and study the Scriptures which Jesus himself knew so well. Modern Christians neglect the Old Testament writings. They are thought to be dull, irrelevant, all about an angry God who is no longer part of the Christian tradition, except as background to the Christian revelation.. This is not true. The God of the Old Testament is the same God who showed himself in his Son Jesus Christ. He is loving, compassionate, infinitely patient and understanding, and if he sometimes gets angry with the obtuse and sinful people he has chosen to live with, so does Christ. But he always comes back to forgiving them. The prophets, the Psalms and some of the historical books are full of pictures of this wonderful, loving God. Read Hosea and Amos and find him for yourself.

Studying Scripture is not just a duty; it is a joy. There are some very good books out there to help and to show just how fascinating it all is. Studying Scripture helps us to grow in knowledge of God and also makes us more efficient witnesses to the Resurrection of Christ. It is generally easier to do this with one or two others. Ask your parish priest; find a couple of like minded souls; if you

can't find them in your parish and have email then find another who has email. Read something serious together. Here are some suggestions:

- For those who would like to start serious study of the Old Testament a good place to begin is B.W. Anderson's *Living World of the Old Testament*
- Anything by N.T.Wright. He is up to date, a first rate New Testament scholar but not destructive and he writes beautifully. He is also Bishop of Durham.
- Timothy Radcliffe *What is the point of being a Christian?* This is general Christian spirituality, but excellent.
- Christopher Jamison *Finding Sanctuary*. He is Abbot of Worth and the book reflects on what lay Christians can find from monasteries and so is particularly relevant to Companions of CR.

Gathering for those in the London Area

Those of you who live within striking distance of London should have received an invitation to attend a meeting of all who might be interested in forming one or several groupings of those linked with CR. This will take place at Southwark Cathedral on Saturday 31st January, at 10 a.m. lasting all day. If you haven't received an invitation but would like to come please do. Bring your own lunch. Also bring some money or a cheque book. We will be selling some beautiful shopping bags and cushion covers made in Zimbabwe out of a local material. Proceeds will go to Zimbabwe. See the Companions' website for some pictures of the kind of material being used.

Please note the Companions website is up and running and full of interesting information. It can be found at:

www.mirfieldcompanions.org.uk

The Companions' Pilgrimage to Walsingham in 2009 is being held from Friday 29th May until 1st June. The price will be notified to Geoff Dignum in late December, but he will be happy to receive your details and to keep in touch with you. There will eventually be a non-refundable deposit of £10. Geoff can be contacted by e-mail (on geoffdignum@hotmail.co.uk), by post (11 Copper Beeches, Milton Road, Harpenden, Herts., AL5 5LW), or by phone (01582 762623 or 07800 855240).

Summer School 2009 will be held here at Mirfield from 2nd – 6th July. Within that the Annual Companions' day will be on that Saturday 4th July. Please put these dates in your diary and consider whether you can come.

New Companion

We welcome Peter Waterhouse from Ilkley into our fellowship. He has actually visited CR for years and years, but now has become a Companion. Perhaps others of our friends will follow his example.

Departed Companions RIP

David Beetge, Bishop

Len Cherry, Priest

Joyce Pullon

Nicolas Stebbing CR

To contact Fr Nicolas: nstebbing@mirfield.org.uk

To contact the Companions' Office: companions@mirfield.org.uk

Companions' website: www.mirfieldcompanions.org.uk

Retreats 2009: Suggested Donations

Week-end	£115	} Includes non-returnable deposit of £25
Bank Holiday	£140	
Mon - Friday	£140	

From a letter of Bishop Robert Mercer CR...

responding to the CRQ Review articles 'Caring for God's World' (*Lady Day 2008*) and 'Peak Oil' and the letter 'Eat less Meat' (*St John the Baptist 2008*):

The Christian Vegetarian Association UK

(affiliated to Christian Vegetarian Association USA)

www.christianvegetarian.co.uk

CVA (UK) is as concerned with earth warming as much as anyone else is. Members take part in anti-pollution, anti-earth warming and other activities. CVA (UK) networks with Veg4Lent, Christians against All Animal Abuse, the Anglican Society for the Welfare of

Animals, and Catholic Concern for Animals. CVA (UK) is not fanatical. It doesn't attempt to make all mankind vegetarian, let alone vegan. It realises that people need protein and the poor can't be choosy about where they get it from.

CVA (UK) is keen for there to be fewer beef and mutton animals producing methane gas, and eating grain which could feed mankind. CVA is keen that when and where animals are farmed, they should be looked after and slaughtered humanely. It is against battery farming of poultry, for example.

For recipes for affluent Westerners who have the time and money to produce balanced, nourishing vegetarian and vegan diets, see the links page of the CVA (UK) web-site, including the following:
<http://www.vegcooking.com/searchRecipes.asp>

“Vegetarianism Honours God's Creation”

Book Reviews

Deep Calls to Deep *David Foster OSB*. Continuum 152pp 2007
ISBN 13978-08264-9774-1 (paperback)

The title of this book comes from Psalm 42 verse 9, which in the Book of Common Prayer is translated ‘One deep calleth another’. “It gives an indication” to quote the author, “of what I think we are being invited to discover in prayer at this point, where we find ourselves being drawn to the depths of the divine mystery, which can sometimes seem a fathomless void, and where the journey we are embarked on is one that brings us into the obscurity and shadows of ourselves.” In his excellent introduction Dom David Foster explains that the aim of his book is to make some sense in a practical way of the move in personal prayer to the contemplative dimension.

The first chapter describes various familiar ways of praying, mainly using words to express our thoughts. A natural development is to move away from words to something deeper. The next

chapter gives wise advice about how to proceed on this journey. The importance of listening and silence is stressed. Prayer is a gift of the Spirit who enables us to know Jesus Christ and to be united with him and God the Father. Dom David Foster describes different ways of understanding spiritual growth on the journey to purification of the heart through patience and humility. The book ends with some thoughts on intercession and the Eucharist as the supreme school of prayer by which we enter into the self-offering of Christ to the Father.

The author throughout draws on classic writings on prayer: Dom Augustine Baker and the Benedictine tradition, St Augustine, the English mystics and many more. The Spanish mystics appear to be missing. There is a bibliography and suggested further reading at the end of each chapter.

Crispin Harrison CR.

After McDonaldization; mission, ministry, and Christian discipleship in an age of uncertainty.

John Drane. DLT. 2008. £11.95. ISBN 0 232 52654 0.

This reviewer has to admit that he has never patronised a McDonald's restaurant, even to the extent of buying a burger over the counter. He suspects you could expect to find food which is fast, wholesome, predictable, dependable, bland. If you wanted a memorable culinary experience, you would look somewhere else.

John Drane expounds what he means by *The McDonaldization of the Church* in his book of that title published in 2000, arguing that this is the nature of what goes on in many churches. The present stimulating volume addresses the subject of what could happen next. The chapter titles are *Culture, Community, Mission, Ministry and Theology*. As I have done on previous occasions, I recommend starting with the last chapter and then reading the rest. Drane encourages a radical re-imagining of faith traditions, so that worship is truly an encounter with God. Some years ago, when Catholic-minded people suddenly discovered that the Mass could be celebrated at any time on the clock face, we seemed to be having "Mass with everything". We seemed to stop thinking, exploring. Here is encouragement to go on thinking.

Andrew Norton CR

Touched by God – ten monastic journeys.

Edited by *Laurentia Johns OSB*. Continuum. 2008. £12.99.

ISBN PB 978 0 86012 451 1.

This is a fascinating book. Years ago there seemed to be a well-recognised, well-trodden route into the monastic life. Certainly in the Church of England, if you were a man and aware of God's call in this direction, you aimed at ordination. After good pastoral experiences you applied to a community, which would verify and (if all went well) accept your calling. Then you experienced postulancy and novitiate and proceeded to first and then final profession. Basically, the pattern remains the same, but the routes by which an enquirer arrives at the convent/monastery door are as varied as are people. Read this book and you will probably get some surprises.

The message is, "Don't ever kid yourself into thinking that 'God can't possibly be calling someone like me.'" God calls whom He wills and, if He wants you, He won't let you alone.

Andrew Norton CR.

The Canterbury book of spiritual quotations.

Compiled by *William Sykes*. Canterbury. 2007. £14.99.

ISBN 978-1-85311-827-2.

(Published in 2002 as: *The Eternal Vision*.)

Here is a lovely, fat book, and not expensive either, by today's standards. Fr.Sykes was Chaplain Fellow at University College, Oxford for thirty years and this book arises from Reflection Groups that would meet in his room. There are hundreds (? thousands) of quotations, arranged alphabetically according to 220 topics e.g. Acceptance, Action, Adoration, Anxiety, Art, Aspiration and so on. An Introduction suggests how such material can be used in groups, or by individuals praying alone.

This is an invaluable resource book to encourage meditative/contemplative prayer. Warmly recommended.

Andrew Norton CR

The inner-city of God. The story of an East End parson.

John Pridmore. Canterbury Press. 2008. £9.99.

ISBN 978 1 85311 882 1.

John, recently retired rector of Hackney (1995-2006), has been theological college and school chaplain in England and Tanzania, and twice in parishes, in Cornwall and London, before appointment to his last and most demanding post.

He will be well-known to Church Times readers from his diary published there. He has re-arranged entries from it and provided linking comments. This book is and will remain unrivalled for those who wish to understand what the job of an Anglican parish priest is like at the turn of the millennium.

The fact that much of his ministry was outside its institutional life means that he is well qualified to see its strengths and its failures. I was going to use the word **dispassionately**, but drew back, because what makes the book so readable is its very **passion**. Impartial, yes; dispassionate, no. He is not one of those who are uncritically in love with the institutional church. His criticisms are angry, biting and well-founded. Ours is a world where organisation, regulation, administration, management, leadership, collaboration, co-operation, take the top priority, and everyone is assessed according to such skills. They can come from God and training in them is necessary. John's book identifies the powers of wickedness in the heavenly places which try to undermine the church by making them predominate in its councils and reading it helps us to pray and work that they shall not prevail.

At first the anger is a bit overwhelming, but as the book progresses John shows how a modern inner-city parson learns the strategies to cope. The dedicated anglo-catholic east-end priests of the 19th century could only survive the smoke and filth by prolonged sojourns in the country or on the continent. Their modern successors, in fact all clergy, even bishops, need to spend time in prayer and retreat and on travel, holiday, days out, cell and support groups, and reading, serious and not-so-serious. Clergy conferences too can have their uses.

Somehow, according to individual needs, the love and compassion that the Father gives to his children – to all Christians – through

his Son, have to be nurtured – otherwise anger and resentment will become all-consuming and burn-out will follow.

Antony Grant CR

By way of the desert.

365 daily readings from the early Christians.

Compiled and modernised by *Bernard Bangley*. Continuum, 2008.
£12.99. ISBN 978 184 706 3731

In this book, Revd Bernard Bangley, Presbyterian minister, has collected sayings, stories, anecdotes of the desert fathers and mothers, early Christians of the fourth and fifth centuries, who believed that their call to follow Christ meant leaving all they had, to live in the desert. From them one gets some idea of their way of life. They lived very simply: prayer – continual prayer was their first priority. And they worked, for they had to earn their living; but it had to be manual work – some kind of work which could be combined with prayer such as basket making. They had very few books, but they had access to the scriptures, and Mr Bangley has arranged these sayings and stories to follow an appropriate passage of scripture for each day of the year. They learnt and practised the Christian virtues, especially humility and obedience. They certainly loved each other and could be amazingly generous. Hospitality was important for them. But they did not live together. They met once a week for the eucharist and that was all. Sometimes it seems that the further they could get from each other, the better. Life together broke the silence they felt they needed for prayer.

The least helpful part of the book I found was the very short (10 words or even less) thought for the day Mr Bangley draws from each reading. Often it is some word of self-improvement. No doubt we all need to try to improve ourselves in many ways. But these men and women had not gone into the desert to improve themselves, but to focus their attention on God. In my opinion some word which would encourage us to do that would have been more helpful. However, because each day's offering is in fact quite brief, its use could lead into silent prayer – perhaps more easily than the more usual forms of daily office, which inevitably can be rather longer.

Timothy Stanton CR

Before the living God. (With a new introduction by *Rowan Williams.*) *Ruth Burrows OCD.* Burns & Oates. 2008.
ISBN 978 0 86012 439 9.

This is a welcome new edition of a book first published in 1975. It is the account of what happened when she left a loving family and a place at Oxford for the hope of a life of intimacy with God. “The self-evident way was to be a nun, a nun in the most absolute way possible, an enclosed and contemplative nun.” It was a struggle. God didn’t seem to want to be intimate with her. But early in her spiritual life she was given a deep self-knowledge she shares with her prioress, and thanks to her, with us. It is all there, told with all the honesty of which she is capable; the physical suffering she endured through cold and lack of sleep; the struggle to pray in spite of doubts, sometimes even about God’s existence; the struggle to love other people. “Not naturally loving, I have had to fight every inch of the way in order to love others.” This is an encouraging book, not only for monks and nuns, and may lead us to read some of her other books on prayer.

Timothy Stanton CR

Christ within me.

Prayers and meditations from the Anglo-Saxon tradition.

Selected, translated and edited by *Benedicta Ward SLG.*
2nd (illustrated) edition. Cistercian Publications, 2008. US\$9.95.
(1st ed: DLT 1999). ISBN 978 0 87907 213 1.

In her preface to the second edition of this book, Sister Benedicta Ward describes the period of the coming of Christianity with St Augustine to Canterbury in 596 as the golden age of English Christianity. What made it golden was the close relationship which those early Christians had with God.

In this book she has collected and carefully arranged prayers and meditations recorded by the earliest Christian writers. Many of them are from the Venerable Bede’s *Ecclesiastical History* or from his *Homilies*. It is this close relationship with God which has enabled Christianity to survive, not only the Danish invasions of the ninth century, but the many other vicissitudes which it has had to cope with ever since, including those of our own time.

Timothy Stanton CR

**The Fellowship of Angels:
The English Writings of Richard Rolle**

Translated into modern English by *Henrietta Hick*
Gracewing 63pp. 2008 ISBN 978 0 85244 123 7

Everyone has heard how St Francis left his home, went into the winter woods near Assisi and started to rebuild the ruined church of St. Damiano. That was in 1206 when he was 24. Not many have heard how Richard Rolle left his home in a hardly less dramatic way to live as a hermit in the woods near Pickering here in Yorkshire. This was in 1320 when he was 20.

Richard Rolle had been at Oxford but he left without a degree, exasperated by the theological disputes going on there at that time. But he hadn't wasted his time. He had been a good student of Holy Scripture. He had learnt to pray, - in fact he was on fire with the love of God. And he had learnt to write; he became a prolific writer, mostly in Latin. But he also wrote in English at a time when people were only beginning to do so. He has been called the father of English literature.

This book is a selection of some of the things he wrote in English - translated into modern English by Henrietta Hick. It consists of prayers, lyrics, commentaries and a Lay Folks' Mass Book, all written with one object: to help people to love our Lord more. I hope it will do so.

Timothy Stanton CR.

Compassion: A Reflection on the Christian Life

(Revised Edition) *Henri Nouwen, Donald McNeill and Douglas A. Morrison.* Darton, Longman and Todd,
2008, ISBN-13 978-0-232-52741-4

This is a revised edition of a book by three priests first published in 1982. Since then Henri Nouwen has died so this is the work of the other two.

The authors are not concerned in the first place with individual acts of compassion. They are concerned with God as a God of compassion, and the Church as a compassionate community - a sacrament of God Himself. In the paschal event we see the fullness of God's compassion. At the Incarnation Jesus emptied Himself. He identified Himself with suffering humanity. He lived among us as one who serves. He prayed for us. He died for us - the death of a

slave. He overcame death, rising from the dead, and He sends His Holy Spirit to enable us to continue His life of compassion.

God calls us to participate in the divine compassion. In our life together we learn to serve each other in humility and love. Prayer leads us into a deeper unity with Christ and in Him we enter into a new relationship with each other. We are no longer in competition with each other. We have different gifts but we are all of equal value.

Prayer leads to action - action to extend this sphere of compassion into the world. Although the victory has already been won by Christ on the cross, in many ways we fail. I am aware of ways in which we failed in South Africa. We tried to serve the Church in that country; we shared something of what we had with people in need. But we never really identified with them. Those who came nearest to doing so are buried in our cemeteries at Jane Furse and Penhalonga and behind the Church of Christ the King in Sophiatown.

But in the Epilogue of this book, the authors tell of a doctor in Paraguay working with the poorest of the poor. He learnt compassion the hard way. On 30th March 1976 the police captured Dr Joel Filartiga's son and tortured him to death. The illustrations in this book are by this doctor and the book is dedicated to him and to his wife in memory of their son Joelito.

Timothy Stanton CR.

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All orders please write to:

The Companions' Office, 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 agrants@mirfield.org.uk

Philip Nichols CR pnichols@mirfield.org.uk

Useful web addresses:

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

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

CR Pilgrimage

28th September 2008

St Winefride's Well, Treffynnon/Holywell

According to the legend, St Winefride's Well first erupted at the spot where her would-be rapist Caradog cut off her head with his sword. Restored to life at the prayers of her uncle St Beuno, Winefride lived as a nun until her second death some 22 years later. The extraordinary and enduring personality of this 7th century Welsh woman has meant that ever since she has been venerated as a saint and her Well has been a place of pilgrimage and healing – the only such place in Britain with a continuous history of public pilgrimage for over thirteen centuries. The present Shrine building is a glorious two-storey Late Perpendicular Gothic building erected in the first years of the 16th century, and is unique in the world.

Almighty and Everlasting God, you enriched St. Winefride with the gift of virginity, grant us we beseech you by her intercession to set aside the delights of the world and to obtain with her the throne of everlasting glory, through Christ our Lord. Amen.

(A pre-Reformation Sarum Rite collect for the Feast of St. Winefride which has been in constant use since the Middle Ages)



St Winefride's Well

FORMS OF BEQUEST

1. To the Community and its General works

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

I GIVE free of duty to the College of the Resurrection (Incorporated) situate at Mirfield in the County of West Yorkshire the sum of £ for the general purposes of the said College AND I DECLARE that the receipt of the Treasurer for the time being of the said College shall be a good and sufficient discharge to my Trustees for the same.

DONATIONS

Cheques and Postal Orders should be made payable to the Community of the Resurrection and, in the case of individuals, sent to the Chaplaincy CR; or in the case of churches and other groups, to the Bursar, both at the House of the Resurrection. Donations to the College should be sent to the Treasurer at the College.

ADDRESSES

MIRFIELD

House of the Resurrection, Mirfield
West Yorkshire WF14 0BN
e-mail: amayoss@mirfield.org.uk

The Mirfield Centre, Mirfield
West Yorkshire WF14 0BW
e-mail: rsalmon@mirfield.org.uk

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

HEMINGFORD GREY

The Resident Warden,
St Francis' House, Hemingford Grey,
Huntingdon, Cambridgeshire, PE28 9BJ
Telephone: 01480 462185
e-mail: hemingford@mirfield.org.uk

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