



# CR Review

## Poem Prayer Meditation



## The Acrobat

*Reflecting on Salvador Dali's image of the Christ of St John of the Cross*

See him, the beloved,  
the accomplished acrobat,  
poised now, impossibly,  
on his celestial trapeze,  
muscles rippling  
with supreme strength.

Having stretched his skill  
to the limits of earth,  
walked the tightrope of  
belief and unbelief,  
and tumbled chaotically  
through the chasms of death,  
he leaps across the universe  
like Solomon's gazelle.

This final somersault  
leaves humanity gasping.

The above is a 'found' poem - one that 'found' me as a writer and wrote itself with little intervention on my part. It emerged during a reflective evening in my parish when Dali's painting was used as prayer focus. I was just about to travel to New York to be with a dear friend who was losing his battle with cancer. He was a Jesuit priest, only 45, who was determined to recover his strength and live, but this was not God's plan for him. Dali's image felt God-given at this time, as did my poem. 'Look!' it seems to say, 'Here is eternal strength and life and freedom. This is what Christ offers humanity.'

I recently came across the following quote:

The poet's job is to set words to the unsayable, to make the unseen visible, to clothe with syllables the silhouettes found in the silence between the lines.

(Keren Dibbens-Wyatt)

Artists surely do something similar. In this case, with his astonishing (and controversial) image, Dali makes visible the promise of the Risen Lord.

**Maggie Jackson**

See also another poem by Maggie on page 24

# CR

## St John the Baptist 2017

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# Historical Research and Modern Anglican Worship

## A summary of a lecture given at Mirfield, 5 May, 2017

*for the celebrations of the the 125<sup>th</sup> anniversary of CR's foundation*

In the world of liturgy the twentieth century can appear to have been a period of triumph for liturgical scholars as they gradually replaced inherited forms of worship with those recovered from the practices of early Christianity. In reality, however, this was much less true than is often supposed. Those staples of the Parish Communion movement, for example, the offertory procession and the parish breakfast, were introduced for quite different reasons than to imitate the customs of the early Church; and even when what were thought to have



been parts of ancient tradition did exercise some influence on liturgical revision in the Church of England, they were adapted rather than copied. Thus, what had been a holy kiss in early Christian worship became a handshake in modern practice; and not only was the physical gesture different, so too was its meaning. Whereas for those early believers, the kiss was a powerful counter-cultural action symbolising the intimacy of their relationship to one another in the household of faith in a context where kisses were normally only exchanged between family members and close friends, in twentieth-century England a handshake normally indicates greater distance between the participants.

For a second example of adaptation rather than imitation, we may consider the eucharistic prayer from the so-called *Apostolic Tradition* of Hippolytus, (wrongly) thought to have been in use at Rome in the early third century. It has influenced the prayers adopted in many Christian denominations today, but not one of them has reproduced it exactly as it stood in that text. Nearly every church has added a Sanctus, and many have moved the invocation of the Holy Spirit or changed the language of offering in order to harmonise with their own eucharistic theology.

Far from being a serious modern aberration from tradition, however, this is exactly what Christians have always done, adapting the past to suit the present.

A good example of this tendency would be the *pedilavium* or foot washing, which has taken different forms and different meanings through history: a post-baptismal ritual in North Italian churches in the fourth century; a domestic ceremony expressing the humility of kings and other rulers on Maundy Thursday in the Middle Ages; a distribution of money expressing the largesse of the monarchy in post-Reformation England; and finally a novel introduction into the Maundy Thursday Eucharist in the mid-twentieth century in order to act out a biblical scene.



For a second example, we have only to look at the history of Confirmation: a post-baptismal laying on of hands expressing the gift of the Holy Spirit to the newly baptised found only in Rome and North Africa in the third century; a completely separate rite of anointing usually occurring some years after baptism several

centuries later throughout the Western church and expressing a further gift of the Spirit to arm and strengthen the Christian; a laying on of hands when those baptised in infancy confirmed their faith for themselves in post-Reformation England; and finally in modern Roman Catholicism a combination of the last two interpretations.

Adaptations with different forms and different meanings throughout history. Often, of course, those revisers thought that what they were doing was to restore

the original form and true meaning to a ceremony or text that had become lost or corrupted in the course of centuries, but were commonly hindered by the limitations of historical scholarship of their age. And the same has been true of some twentieth-century revisions, misunderstanding history, and finding in ancient practices what they wanted to see and not seeing things they did not want to find there.

A good example of this is the notion that Easter was the normative occasion for baptism in early Christianity, a view also encouraged by the common assumption in twentieth-century liturgical scholarship that whatever had been the practice in the city of Rome must have been the norm for the whole of Christianity. So, on this basis we have all been pressed to think that Easter is the ideal occasion for holding baptisms, and indeed in theory should be the only time in the year for baptisms. More recent research, however, has shown us that only at Rome and in North Africa was there a preference for Easter baptism—and it was only a *preference*—before the fourth century, and not anywhere else in early Christianity, and that even when an attempt was made in the fourth century to make it normative

everywhere, that did not hold, and in less than fifty years had effectively been abandoned in practice, even if it lived on in theory.

In any case, it is a mistake to treat all later developments in liturgy as necessarily wrong. The Sunday Eucharist in early Christianity contained no act of penitence, but who would therefore want to eliminate all penitential rites from our Sunday services today?

Similarly, the renewal of baptismal rites was only introduced for the first time in the 1950s, but who would want to refuse to practise it for that reason?

It is not relative age alone, therefore, that ought to determine whether or not something should have a place in present-day worship, but its theological and liturgical value. The role of good historical research is to warn us against false interpretations of the past, but also to open our eyes to older practices of which we might have been unaware. It can teach us that things have not always been the way they are now, but there was once a time when Christians did things differently, and understood their worship practices differently. We are not obliged to copy them, but we can learn from them, for ultimate criterion for our worship is not history, but theology illuminated by history.

**Paul F. Bradshaw**

Emeritus Professor of Liturgy at the University of Notre Dame, Indiana.



*Children's Spiritual and Religious Formation*

## **The Catechesis of the Good Shepherd**

*"If we want to help the child draw nearer to God, we should with patience and courage seek to go always closer to the nucleus of things. This requires study and prayer. The children will be our teachers if we know how to observe them."*

Sofia Cavalletti

### **An Introduction**

**T**he Catechesis of the Good Shepherd is an approach to the religious and spiritual formation of children. It is rooted in the Bible, the liturgy of the church, and the educational principles of Maria Montessori. Children gather in an "atrium," a room prepared for them, which contains simple yet beautiful materials which they use to help them absorb the most essential proclamations of the Christian faith.

You may be wondering how these materials help the religious life of children... well, if an adult hears a beautiful passage from the Bible, the adult might take a Bible, find the passage, and read it slowly again and again. He or she may think deeply about the words and perhaps speak to God in a thankful or hopeful prayer. A child, too young to read, needs another way. In an atrium, the child can ponder a biblical passage or a prayer from the liturgy by taking the material for that text and working with it – placing wooden figures of sheep in a sheepfold of the Good Shepherd, setting sculpted apostles around a Last Supper table, or preparing a small altar with the furnishings used for the Eucharist. Older children often copy parables from the Bible, place written prayers in order from the Rite of Baptism, or label a long time-line showing the history of the Kingdom of God.

The Catechesis of the Good Shepherd is built on the foundations of the Word of God and the Liturgy. All presentations are based directly on Scripture, without any additions or simplifications, and the Word of God is not "taught" as in a traditional classroom, but is rather received and explored by the child, together with the catechist.

The Catechesis of the Good Shepherd is an intrinsically liturgical programme, and exists with the aim of allowing the child to enter and participate with a fuller understanding and joy in the life of the Church. For this, the curriculum of the Catechesis of the Good Shepherd follows the cycle of the Liturgical Year, focusing on the feasts of Christmas, Easter, and Pentecost.

### **Why am I writing about this?**

Quite simply, the Catechesis of the Good Shepherd is a beautiful and deeply



engaging way of working with children in pondering the mystery of God and the way God is present to the child. I first came across the Catechesis of the Good Shepherd when I was training for ordination at the College of the Resurrection. I had assumed only Godly Play was available, and although it resonated with some of my own intuitions concerning the spirit of the child, and offered a programme for potential ministry in this area, Godly Play still did not feel quite right. I happened to come across CGS quite by accident, when I was looking for reading materials on children's spirituality generally. I noticed training courses to become a CGS catechist were being offered in America but, at that time, none in the UK.

Following ordination, I began my curacy at St Francis of Assisi Church in Ingleby Barwick, Stockton-on-Tees. Given my wish to try and learn more about the CGS approach to children's spirituality and formation, I mentioned it to my Training Incumbent fairly early on. He happened to be meeting with another colleague to whom mentioned my enthusiasm for CGS, and who happened to be one of the very few trained CGS catechists in the Church of England – and he was living in a nearby parish! Things went from there. Revd Dominic Black put me in touch with the UK CGS network and I soon found myself attending a course in London. I have since trained in both levels 1 and 2, and can provide the Catechesis of the Good Shepherd programme from 3 to 9 year olds. I plan to complete level 3 (9-12 year olds) next year.

### **St Francis Atrium 2015-2016**

After completing level 1 for 3-6 year olds, I was keen to put what I had observed and learned from the training into practice and, in Ingleby Barwick, we have lots of families and children. I opened the St Francis Atrium just before Advent in 2015 and ran a weekly Atrium session until the following July. I had twelve 3-6 year olds in the Atrium and we had an extraordinary time. As a catechist beginning from scratch, it was a very time-consuming project but it was also deeply rewarding. The Catechesis programme is so rich, and to see the children work with the handmade materials and to hear their thoughts and questions was very moving. Parents said their children looked forward to each session and when the Atrium finished in the July, parents wanted to know if it would run the following year as the children would choose the Atrium over other after-school options. One parent told me of how her three sons, Chris, Alex, and Sam, after

working with the Last Supper materials, would carry out the series of actions at home at dinner.

The CGS programme was hands-on and, to look with the eyes of the child, they saw beautiful and rich materials that they worked with as they pondered the words of scripture, 'Hail Mary, full of grace, the Lord is with you'. The Annunciation materials, which the children called 'Mary's house', were among their favourites, and the children would return to these materials again and again. We did a lot of singing in the Atrium and a lot of handwork, from tracing to free drawing, to Altar collage work, to folding chasubles, to polishing and plant care. I would commend the CGS programme to anyone seriously interested in working with children in this way, especially if it resonates with your natural intuitions about wonder, exploration, and movement.

I have already mentioned the handmade materials. As much as possible should be made by the catechist. It is one of the principal ways the catechist journeys with and meets the child where they are, feeling what they feel, and seeing what they see. My first attempt at working with polymer clay to mould the disciples was not a complete failure, but my second was better! Of course, I have also asked many others to assist where my skills were lacking. A core support, of which I could not have made any of the main and necessary materials, is Paul Hatfield, CR's Facilities Manager. Many of the CGS materials involve woodwork, from the Cenacle to the Merchant's House, to the Temple for the Presentation, and so many more. Mirfield has remained with me in the parish, and my visits to Paul as I was setting up the Atrium in the summer of 2015 were many. Thank you Paul! Thank you Mirfield!

I am now coming to the end of my curacy and I have the materials I need to run an atrium for both groups - 3-6 and 6-9 year olds. I very much hope to set up these atria in Incumbency, and to encourage people to train as catechists in this approach and method. The Catechesis of the Good Shepherd - it is beautiful, and it is liturgical in how it lives and breathes!

*Please do get in touch if you would like to know more about the Catechesis of the Good Shepherd. Please also see [www.cgsuk.org](http://www.cgsuk.org)*

**Catherine Reid**



## Belief and Understanding

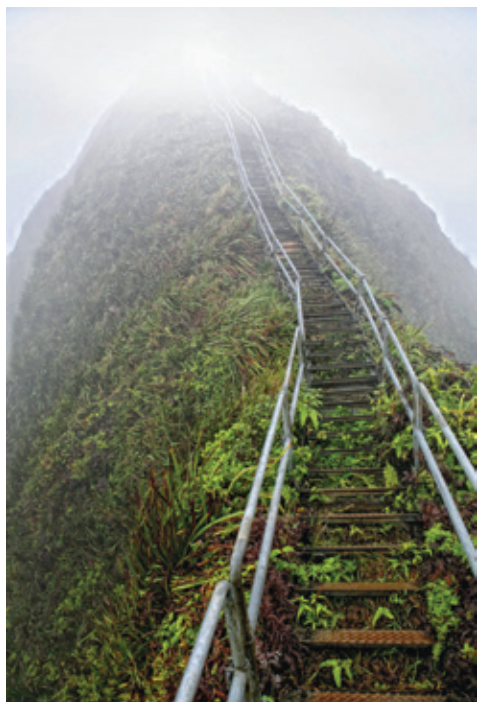
**W**e can often hear folk say that they are not able to believe in something unless they fully understand whatever it is. In fact our experience of belief is processed in exactly the opposite way.

Our experience is that we are quite surprised to find ourselves grasped by something quite new in a deep and amazing way. For example this can happen in love for another person. This experience cannot be denied, and engages us in a profound manner. However we do not know at the first what this love is going to mean for us in the years ahead. Understanding follows after belief, not before.

This is certainly the process in relation to belief in God. The encounter with the Divine may come unexpectedly, but this encounter will take a lifetime to understand – if not until we are face to face with God after this life.

This process might be like putting one foot on to a staircase ... the first step is sure and real, but the rest of the staircase is out of view, and has yet to be experienced.

It might be said that we trust in the first step, and we risk this trust to take us beyond what we can see.



Trust in God at the beginning of our belief in Him, must accompany us all the way through the years that follow. In a mysterious way the first trust acts as a promise for the future.

This was the story of Israel's trust in God. All through its history it was the act of God rescuing them from the slavery in Egypt that was the promise that until today is the assurance of Israel's faith in God.

For Christians this is the pattern too; we are given the assurance of Jesus rising from the dead that provides our faith in Him for our own future risen life in Him.

**Simon Holden CR**

## Missionaries in Zimbabwe

Missionaries are not very popular in today's world. Secular people dislike them for spreading old fashioned, erroneous, narrow minded ideas among the people of the Brave New World we are supposed to have become. Even Christians think it wrong to missionise people in other countries. They fear it is patronising or destructive of local culture. (Ask the local Christians what they think of that!) Missionaries in the past have been seen as bigoted Christians who forced Christianity down innocent tribesmen's throats; or agents of colonialism aiding the advance of Empire under cover of the Bible.

No doubt there have been missionaries who fitted some of those descriptions. It may be my good fortune, but I have never met any. All the missionaries I have known have been dedicated servants of Christ, some wanting to spread the work of the Church, others wanting to teach, nurse or in other ways help the people they live with to discover a better, healthier, more fulfilling life. Almost always they offer this without religious conditions, though of course they rejoice when people do see that the Christ who is behind this offering is Someone worth following.

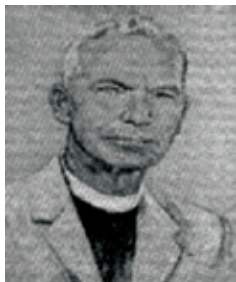
Zimbabwe has known many great missionaries: some from England like Arthur Shearly Cripps, Canon Christelow, Archdeacon Upcher, Robert Baker CR and Reginald Smith CR; and some local like Barbara Tredgold, Bernard Mizeki, Leonard Sagonda. Most are not known outside Zimbabwe. Many more, mostly from the Shona or Ndebele Zimbabwean people, are not known even inside Zimbabwe. That is a pity and something needs to be done about it. A book which has appeared recently, **Melusi Sibanda's** *Carrying the Vision*<sup>1</sup> inspires me to write a little about four great missionaries in Matabeleland: Francis and Monica Boatwright, and Frank and Eelin Beardall. All four worked together to found the mission of St James, Nyamandhlovu, north of Bulawayo, with its excellent girls' high school.



Francis was a missionary of the old type. He was a pioneer and worked for many years in Lebombo diocese, that is, Mozambique. Exhausted, he came to South Africa and after a few years recovery time was asked by Bishop James Hughes to come to Matabeleland to open a new mission at Nyamandlovhu. There was nothing there. The place was on the edge of Tsholotsho Tribal Land and the White farming area. Local White farmers donated the land and Fr Boatwright moved onto it with his wife Monica in 1958. They had no house at first and camped

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1 Melusi Sibanda. *Carrying the Vision*. Available from A G Books and from Amazon at £7.50



*Father Francis Boatwright*

out. They had to build a road, which later they moved. They had to start everything from scratch including the work in the surrounding African lands. Monica herself was a remarkable person. I met her once in hospital not long before she died. She was treated like a queen by the nurses whom she bossed around in her fluent Zulu. Robert Mercer CR writes of her: “Monica Boatwright was one of Dorothy Maud’s team in Sophiatown. She would tell me about Raymond Raynes, Matthew Trelawny-Ross and Vaughn Jenkins. Her Dad had been DC in Swaziland and then taken orders. The family was in with the Queen Mother of Swaziland and Monica cherished an ebony bust of her. Monica’s own mother had been presented at Court complete with train and ostrich feathers. Rather like Barbara Tredgold, she was born to command.” It wasn’t long before she and Francis had St James Mission up and running.

Education was a priority in Zimbabwe. Matabeleland had a secondary school for boys at Cyrene. Bishop James Hughes decided they needed a school for girls. He said, “What the country needs is educated Christian women. Women are the key to the future.” No one who has seen the Mothers Union in action in Zimbabwe will doubt that! They recruited Frank and Eelin Beardall for this new school. Frank had had a long career as a successful Anglo Catholic priest in England and Scotland, celibate until he met Eelin and married her, though she was much younger. He came to St James from Kokstad to start the Secondary School and Eelin taught science. Frank was quite combative. Robert Mercer says, “He disapproved of all bishops and ignored me as much as possible ... Eelin, also, brooked no opposition but she overcame simply by her frail goodness. Rumour alleged that she had nearly died of leukaemia but had had a miraculous healing ... My policy was to do whatever Monica and Eelin told me.”

Tragedy struck in 1976 when Fr Boatwright was killed in a car accident. Soon after that, the civil war got more intense and the school was forced by the guerrillas to close. Most of the rural schools were forced to close during those last two years of the war. It was a cruel and stupid policy. It was, I imagine, their idea of total war; anything supported by the government, including schools and hospitals had to be closed. It meant thousands of young people throughout Zimbabwe lost their chance of education. The church stayed open. The Beardalls relocated the school to Bulawayo though they could take no boarders. At weekends, they went back to the mission to keep the services going. This was brave of them as they were not well secured (though the police did provide them with bodyguards, something we never had on the other side of the country). Guerrilla activity was widespread in the area and some visited the mission, as Sibanda tells us in his book. Other missionaries were murdered, but the Beardalls survived. That



*St James Mission*

is certainly a testimony to their reputation with the local people.

In 1980 the war came to an end and within weeks the school was back, bringing education once again to the people of Nyamandholvu, Tsholotsho and Gwayi. They had only a couple of years of peace before fighting started again between dissident former

guerrilla fighters and the government forces. In many ways this was a worse war than the previous one as the government forces had been trained by the North Koreans and adopted a punitive policy of killing anyone slightly suspected of dissidency. This was the infamous *Gukurahundi* campaign (see the review of David Coltart's book in the previous issue of CRQ). Twice dissidents forced their way into the Beardalls' house and robbed them at gunpoint, yet Frank and Eelin stayed. The school came first.

In 1987 Frank died but Eelin continued as both Headmistress and Principal. Finally, in 1999, she started to retire, giving up as Headmistress but intending to remain as Principal. She was not allowed. She died quite suddenly aged 68.

Fr Mark Nichols straight out of school, worked at St James. He writes:

"Perhaps I was one of the last to have the opportunity to participate in missionary work in Zimbabwe. It was a time when, in the early years of a new country, outsiders were still welcome and were felt to have a part to play. I arrived in 1984 when there was still a travel curfew after dark and the dissident war was going on. Fr Frank and Eelin welcomed young people like me who had the benefit of some education and few skills, but they embraced us and put us to work and helped many of us to realise what vocation meant. Theirs, like Monica and Francis Boatwright's, was a particular vocation in a particular age. Times were changing. USPG which had for long been active in so many ways was experiencing decline and a crisis of outlook. Theirs was a way of doing things which was heroic. Like CR at Penhalonga, in these adventurous mission-minded men and women and those they encouraged, the foundations of an independent country were laid down. Education was the way to move forward and to enable people to take roles in leadership and responsibility. Like many of us they will long for the day when Zimbabweans have the freedom to build constructively on their foundations."



*St James Mission*

Is that an end of an era? In one sense, yes. There are no Anglican missionaries from overseas in Zimbabwe today. The reasons for that are complex: the government naturally gives preference in teaching and medical jobs to local people and with the present inflation and collapse of the economy English people would struggle to survive on a priest's or a teacher's salary. There seems also to be a lack of people like Eelin and Frank actually wanting to leave England and live in tough (but, oh, so rewarding!) conditions in a foreign land.

But of course it has not ended really. The schools continue, excellently run by Zimbabwean men and women. The Church grows with really good Zimbabwean bishops and a host of very committed priests. And above all there are the wonderful laity; those fabulous Mothers Union members in their blue and white uniforms who defied guerrillas and soldiers in one war, and dissidents and soldiers in another war, and renegade Bishops Kunonga and Jakazi backed by the police in recent years. There are many faults, and there is need for much teaching. There is need for all kinds of support, but the lay people of Zimbabwe know what mission means. Eelin and Monica, Frank and Francis have good successors.<sup>2</sup>

**Nicolas Stebbing CR**

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<sup>2</sup> The Friends of St James in UK still support St James. Contact Rev Stephen Spencer. St Hild College. Mirfield

## What is St Hild College?

St Hild College, named after the Abbess Hild of Whitby, was launched in January in Dewsbury Minster. It is a merger of the Yorkshire Ministry Course (previously the Northern Ordination Course) and St Barnabas Theological Centre in Sheffield. Its simple but wide-ranging vision is the health and growth of the Church in Yorkshire and the North in its witness to the Kingdom of God. The specific calling of the college is to provide excellent formation for mission and ministry, as far as possible through Christ-like formation, faithful prayer, creative diversity, inspiring learning, academic excellence, empowering teamwork and pioneering mission. Commenting on the launch one of the current senior students, Claire Corley, has written that:



In what can feel like an increasingly polarised world, the joy of this new institution is its determination to bring together students from a mix of traditions and practices. Underpinned by worship, prayer, academic rigour, and a strong sense of fun and friendship, it will be a place where personal formation is at the very top of the agenda.

St Hild now has a combined student enrolment of 115 students - 60 ordinands (mostly based at Mirfield), 40 independent students (mostly based in Sheffield), 5 Baptist ministers in training and 10 curates. There is a core staff faculty of 11 and a host of assistant tutors and placement supervisors. It serves the three Yorkshire dioceses and also a number of ordinands from neighbouring dioceses. It offers full-time 'contextual' ordination training, whereby students combine full-time study with a two- or three-day-a-week placement in a parish context. The majority of ordinands are on the part-time programme, training for both stipendiary and self-supporting ministry, including some for the distinctive diaconate. Students take a range of undergraduate or postgraduate study options through the national Common Awards programme validated by Durham University. Another of the senior students, Chris Herbert, has written that

I wholeheartedly support this venture, which promotes the diversity of churchmanship across the region, and confirms the vision of a mixed economy church. The inclusion of the Baptist Ministers-in-Training programme is a significant contribution for the new college. This is an exciting time for us all, and I am proud to be part of such an investment in the future.

Mirfield remains the administrative centre for the college, and students based here continue to meet on Wednesday evenings for classes. The Community also continues to host the residential weekends through the year and students value



*The Commissioning Service for St Hild College, 14th January 2017 at Dewsbury Minster*

greatly the opportunity to live and study within the Community's on-going pattern of daily worship. Mirfield for them is place of study in the context of prayer, continuing an ancient Christian practice, which lays deep foundations for their future ministry. The Community also provides a chaplain, in the form of Br Philip, and Fr George provides liturgy teaching each year.

What of relationships with the College of the Resurrection (CoR)? While the rhythm of the St Hild year is very different to that of the CoR year, which has always made joint classroom learning difficult to arrange, and while different validation arrangements also make this difficult (with CoR remaining with Sheffield University while St Hild College is now with Common Awards), students do combine for worship, at Advent and on Ash Wednesday, and for social gatherings at the beginning, middle and end of the academic year. A small dynamic joint committee is taking these arrangements forward, building up good connections of friendship and support. Also staff occasionally teach for each other's classes, though not as much as a few years ago. Joint postgraduate seminars could also be developed, as could joint promotion of vocations working with the sending dioceses.

Crucially, what do the sending dioceses think of the new college? Here are three voices:

“The Diocese of Sheffield has had a long and fruitful relationship with the YMC and its predecessor, NOC. More recently our developing relationship with St Barnabas Theological Centre has opened for us opportunities to explore the exciting contextual pathways which have added much to preparing ordinands for future ministry. We now look forward with enthusiasm to the merged St Hild College and the wide range of training options it provides. We anticipate record numbers of Sheffield ordinands training at the new college and wish them every blessing in their planning.” (Rev Stephen Hunter, Director of Ordinands, Sheffield Diocese)

“With a strong sense that God has brought us to this exciting point, I give thanks for the resources and possibilities offered to us for the shaping of the church in the region to share more effectively in God's mission. The impetus of a new beginning, with a renewed vision, a new culture, and gifted staff offers great blessing to ministerial formation in Yorkshire and beyond.” (Rt Rev James Bell, Bishop of Ripon)

“I am delighted to support the new St Hild College which brings together existing training provision across Yorkshire in such a creative and fruitful way. Building on good working relationships in the Yorkshire Region developed over the past decade, this step change will ensure a strong and imaginative future for ministerial and theological learning, development and training at a time when we need to push boundaries and improvise faithfully. The contextual focus to much of the training will also enable St Hild to respond to the new challenges all Churches are engaged with in Yorkshire.” (Rt Rev John Thomson, Bishop of Selby)

The naming of the new college after St Hild shows its commitment to Yorkshire and the North of England and the historic mission of its churches to its people. In line with this the launch service included the collect for St Hild's day, which sums up all that the college is seeking from God:

*Eternal God,  
who made the Abbess Hild to shine like a jewel in our land  
and through her holiness and leadership blessed your church with new life and unity:  
help us, like her, to yearn for the gospel of Christ  
and to reconcile those who are divided;  
through him who is alive and reigns with you, in the unity of the Holy Spirit,  
one God, now and forever, Amen.*

**Stephen Spencer**  
Vice-Principal, St Hild College

## Cathedral Constables

There are four cathedrals in England which employ constables to keep watch. A tradition that can be traced back to the early 13th century. They are Canterbury Cathedral, York Minster, Liverpool Cathedral, and Chester Cathedral. The constables are few in number, around 50 in England. But they are trained, well resourced, and skilled in ensuring that the cathedrals they serve, their communities, worshippers and visitors are kept safe and secure. There is something reassuring when you visit one of the cathedrals and see a 'bobby' casting his watchful eye over the visitors. Once common-place, cathedral constables have, for the most part, been replaced by private security firms. Gone is much of the history and tradition, forgotten as the pace of modern life brings change at breath-taking regularity.



*Constables in front of the Great West Window at Chester Cathedral*

It should be remembered that, for over 700 years, the predecessors of today's cathedral constables, policed and upheld law and order all over Britain. Walk around a cathedral that employs constables and good order, spiritual serenity, and hundreds of years of traditional policing are evident.

King Edward I (1239 - 1307), also known as the 'hammer of the Scots,' granted cathedral chapters the authority to appoint constables to keep the peace in and around cathedral precincts. These officers are the predecessors of today's cathedral constables. It should also be remembered that, before the onset of professional policing, something often overlooked is the close relationship,



*Officers gathered at the West Doors of Canterbury Cathedral.*

which once existed between the local church and the delivery of law and order. Parish constables, sometimes referred to as petty constables, were supervised not only by justices, but also by church wardens.

Another notable fact is that Sir Robert Peel, the father of modern day policing, is said to have visited two bodies of men prior to the formation of the Metropolitan Police Service (1829): the Thames River Police and Liberty of York Minster Constables, now the Minster Police. It could be reasonably argued that the Minster Police pre-dates the Metropolitan Police Service, making it the oldest continuing police service in the country, and possibly the world.

Today their role is one which they uniquely perform. Now in the 21st Century the clock has been turned back and constables are once more being attested (given police powers). Not through the police, but through an acknowledgment of the fact that the Dean and Chapter of a cathedral can, as an ecclesiastical corporation in perpetuity, with a millennium of Common Law tradition, and the provisions contained within the Cathedral Measures Act 1999, appoint attested officers, thereby restoring a tradition going back nearly a millennium.

Although most constables are once more attested, those who are not, still have a power of arrest in order to deal with people behaving in an anti-social way within the curtilage of a cathedral. This power comes from Section 2 of the Ecclesiastical Courts Jurisdiction Act 1860, which states:

‘Any person who shall be guilty of riotous, violent, or indecent behaviour in England or Ireland in any cathedral church, parish or district church or chapel of the Church of England or in any chapel of any religious denomination, or in England in any places of religious worship duly certified under the provisions of the Places of Worship Registration Act 1855, whether during the celebration of divine service or at any other time, or in any churchyard or burial ground, or who shall molest, let, disturb, vex, or trouble, or by any other unlawful means disquiet or misuse any preacher duly authorized to preach therein, or any clergyman in holy orders ministering or celebrating any sacrament, or any divine service, rite, or office, in any cathedral, church, or chapel, or in any churchyard or burial ground, shall, on conviction thereof before two justices of the peace, be liable to a penalty of not more than [Level 1] for every such offence, or may, if the justices before whom he shall be convicted think fit, instead of being subjected to any pecuniary penalty, be committed to prison for any time not exceeding two months.’

But today most constables rely on their police powers, which they hold within the cathedral and its precinct, having been sworn in by a Justice of the Peace. So if you want to see a bobby, who looks as if they have just walked out of Dock Green police station, then take a second look at a cathedral bobby. They deal, like their Home Office colleagues, with difficult, testing and sometimes dangerous situations. In doing so, they use all of the tact, good humour, and authoritative persuasion needed to resolve situations; ensuring minimal disruption to the spiritual tranquillity of these most holy of buildings.

Their status may sometimes be poked fun at by Home Office police officers. What is without question is the long and historic lineage. They are few in number, less than 50 nationally. But despite the demise of Salisbury Cathedral's constabulary, the future is bright. The constables have their own association and have forged strong working relationships with their local police forces, having in place Memoranda of Understanding, setting out support arrangements, responsibilities and jurisdiction.

Constables oversee visits by many royals, senior politicians and dignitaries to the cathedrals. In November 2016 officers managed 2,500 people, including the Prince of Wales and Duchess of Cornwall, the Duke and Duchess of Cambridge, and a significant number of foreign royals, crowded into Chester Cathedral for the memorial service for the 6th Duke of Westminster.



*Attestation ceremony in the consistory court at Chester Cathedral*



In September 2012, Liverpool's constables were employed by the Home Office to police the publication of the Hillsborough Enquiry event, which took place at the Cathedral. Sensitive to the views of grieving relatives, who did not want Merseyside Police or Stewards involved, the constables provided an effective but low key presence.

**Joseph Hobson**  
Oblate of CR, Chief Officer CCA

## Society of the Resurrection

**A**fter my Confirmation I decide to dedicate my life to God, and so followed many long family discussions! I finally agreed to qualify as a teacher and then enter a Teaching Order. But the Lord does work in mysterious ways – in the summer before going to university, I met this wonderful man, at a bus stop, and it was love at first sight! So during my time at University I prayed for guidance to discern what the Lord really wanted. Then in 1963 the College Librarian introduced me to the Community of the Resurrection, who, at that time had a house in Cardiff with many well-known Brothers – Gerard Beaumont, Matthew Trelawney-Ross, Paul Singleton. With Fr Paul I discussed the idea of becoming a Companion and was admitted as a probationer at the end of 1963. This was the answer to my prayers – becoming a Companion gave me a ‘half-way house’: I could still be more deeply involved in Christ but also be married. My professional life took me to three headships, all in church schools; this helped me to see faith in a much wider context and to nurture young people. The most famous of the three was Holyport C of E Primary and Nursery School where the Chair of Governors was the Vicar of Bray!

In March 2012 Sandy died very suddenly and expectedly, we had been together for nearly 50 years. During the ensuing year my faith, trust in the Lord and St Luke’s church nurtured me. Then in April 2013 the Lord started to talk to me again but very persistently this time. After long discussions with my Vicar, I spent a week at Mirfield and with help of Fr. John tried to discern what the Lord wanted from me. I renewed my Companion’s vows, I became Church Warden and qualified as Spiritual Director but what I really wanted was some deeper roots in the Community’s life. I would have loved to become an oblate, but that is not a route available to women. Further discernment took me to the Single Consecrated Life, and after long chats with the Right Rev John Pritchard, the then Bishop of Oxford, and with Fr John I requested admission to SCL and took my final vows in August 2014. SCL is a network of people, ordained and lay, men and women, who wish to make a greater commitment to God through prayer and celibacy. But it is not rooted in the religious life, though we are answerable to the House of Bishops and the Guardian of your vows is your Diocesan Bishop.

In the meanwhile discussions were going on among the brethren, and with some of students, about the concept of founding a new group attached to the Community. Over time the idea of the Society of the Resurrection (SR) was formulated and those who had expressed an interest entered into discussion with Fr George. Finally on Corpus Christi, 4th June 2015 we met for the launch

of the new Society. Nine of us made probationary promises. Over the ensuing two years we have been in regular contact with each other through Groupspaces and email, the Handbook for SR has been tweaked and many more people have been admitted as probationers.

At Corpus Christi this year, 15th June, a number of us will be accepted as Members of the Society of the Resurrection.

So what is different about the Society of the Resurrection?

- It is open to those who are ordained or lay, married or single, who desire to live in association with the Community of the Resurrection, in such a way that some central aspects of their discipleship mirrors the life of the Community, especially daily prayer.
- There is a commitment to the three Benedictine vows of Stability, Conversation and Obedience.
- The Eucharist is at the centre and heart of the Society, and source of all our prayers.
- In addition to the daily offices, times of silence are to be sought for attending to God, the needs of our neighbours and the world, for at least half an hour every day.
- We all have our own confessor, spiritual director and are expected to do daily self-examination.
- We are committed to regular retreats, and visits to the Community, especially for Corpus Christi.
- Plus a dedication to mission and service in keeping with CR, and almsgiving according to our means.
- A habit of disciplined study is encouraged, with a six monthly report submitted to the Warden.

For me this is finally coming home, I have been part of the Community's family for most of my life. The Society gives me the opportunity to live a life modelled on CR, plus the chance to further deepen one's faith and to grow deeper into the love of God.

And for the moment the Lord has stopped talking to me.

**Johanna M Raffan**

# The One Thing



In the final days in my house  
this poem becomes more essential  
than packing boxes, more vital  
than saying goodbye to my garden  
and the blackbirds who sing in it,  
more urgent than sweeping up the dust  
of memories, or embracing the ghosts  
who have kept me company here.  
It's more practical than opening windows  
to let sadness out and bring new hopes in,  
more crucial than gathering echoes of laughter  
and music into my heart-strings, melodies  
to be retuned and played in a different home.  
It prepares me for the crossing of thresholds,  
for the locking and unlocking of doors.  
This poem turns my face forward,  
lets me smile and step into the future.  
It's the one thing I can't leave behind.

**Maggie Jackson**

May 2017

(Eds: Given in explanation of why Maggie's time with CR as  
Poet-in-Residence has been postponed until 21<sup>st</sup> October 2017)



*Br Philip CR with ordinands during the annual pilgrimage to the Shrine of Our Lady of Walsingham*

# 125th Celebration Weekend

[www.mirfield.org.uk/festival](http://www.mirfield.org.uk/festival)  
7th - 9th July 2017



We invite you to join us in a weekend of celebration at Mirfield. This year our **Festival Day** is on **Sunday 9 July** it will include the re-hallowing of the Community Church as the culmination of a weekend marking the Community's **125th anniversary**. We will welcome the Bishop of Norwich – also our Visitor – to lead the service.

Festival Day is preceded by a **Quiet Afternoon for CR Companions** (all are welcome to join) on **Friday 7 July** and a **Celebration Day** to thank our supporters and wider family on **Saturday 8 July**. Following a midday service and lunch on the Saturday, there will be an opportunity to hear from brethren and others what the future holds for the Community, for our guests and visitors, and for the site at Mirfield as a whole.

For more information visit our website: [www.mirfield.org.uk/festival](http://www.mirfield.org.uk/festival) or email [community@mirfield.org.uk](mailto:community@mirfield.org.uk) or telephone: 01924 494318.



## Companions CR Study Residential

4<sup>th</sup> – 7<sup>th</sup> September

*Keynote Speaker: Ian McKillop*

Ian McKillop is a British painter working mainly in the field of Christian religious art. He also produces paintings of architectural history and related subjects.

Ian has exhibited works in many cathedrals and churches throughout the United Kingdom and is a former Artist-in-Residence at CR.

For further details, please contact the CR Guest Office: Email: [guests@mirfield.org.uk](mailto:guests@mirfield.org.uk). Tel: 01924 483348

## Perfect Peace for a Catastrophic Centenary

**T**he prophet Micah said that the peoples of the earth “shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.” Despite the earnest efforts of organisations like the United Nations, humanity’s peacekeeping labours still have not yet come to fruition. Instead our world continues to suffer the ravages of conflicts and wars that are raging all across our globe.

In commemoration of the centenary of the catastrophe that history now calls the First World War, this June I embarked upon a battlefields tour of Flanders Fields. In the village of Boezinge I visited the Yorkshire Trench, which was part of the British front line from 1916 until the war’s end. As the summer sun shined down whilst I descended the wooden steps between two rows of sandbags, I recalled that when the Tommies occupied this trench it usually was waterlogged. Instead of birds singing overhead, those soldiers would have been listening for the sound of shells being fired at them from an enemy whose own trenches were barely a few hundred yards away.

One of several war graves visited was the Essex Farm Cemetery, named after the Essex Regiment who first had some of their members interred there. On this same site was a dressing station, and I saw some of the concrete bunkers in which medics struggled to help those whose bodies had been shattered by the cruel instruments of war. In one of these bunkers a young Canadian doctor, John McCrae, had tended to the wounded. Whilst engaged in that gruesome work of trying to save the lives and limbs of those who were savaged by war, Dr McCrae wrote a famous poem which begins: “In Flanders fields the poppies blow, between the crosses row on row.” Even those who survived their horrific injuries would remain traumatised and maimed for life, carrying the emotional and physical scars of this so-called Great War.



In the centre of the Belgian town of Ypres there is an impressive medieval-looking building called the Cloth Hall. The 13<sup>th</sup> century original of this building was shelled almost to ground level during the fighting on the Ypres Salient, and it was painstakingly reconstructed after the war. Within this building is the 'In Flanders Fields Museum' whose various exhibits tell of the terrible costliness and the awful futility of the war conducted on the West Flanders front in World War I. Upon entry each visitor receives a "poppy bracelet" containing a microchip which activates the multimedia displays in one's chosen language. The museum's mind-stunning statistics and the urgent narrative of that nearly incomprehensible waste of lives were extremely sobering.



*Ypres St Martin's Cathedral and Cloth Hall 23rd January 1916 (left) and today (right).*

With my thoughts on our continuing failure in the 21<sup>st</sup> century to beat our swords into ploughshares, and painfully aware of how quickly we still take up arms against one another, I wanted some refuge from the oppressive weight of humanity's barbarity towards one another. These battlefields are a place in which one feels viscerally the voracious appetite of the vengeful gods of war, and I sought solace within St. Martin's Cathedral. Located next to the Cloth Hall, the original Gothic cathedral was reduced nearly to dust by the war. But it has been reconstructed, and upon entering it my ears immediately caught the sound of recorded plainsong being played softly. Sitting down in the nave, I let the familiar strains of the Gregorian chant surround me as I meditated upon my experiences in these battle-scarred fields of Flanders. Resting my soul in that house of prayer that was built from the rubble of war, I recalled St Paul's words to the Philippians: "The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." God's perfect peace is not a political vision of peace as our world still is striving futilely to achieve it. Rather it is the peace which provides eternal comfort and consolation to our souls even in the midst of the very worst conflicts and battles that we can ever imagine or may experience. God's perfect peace surpasses all of our finite human comprehension, yet it is the very best sort of peace as well as being the only hope for our world's future.

**Dennis Berk CR**

## Africa Today – Failure or Success?

“It’s so sad about Zimbabwe!” Many people say this to me and I know what they mean. Zimbabwe was once a flourishing, well run country. Now it looks a mess. In the days when it was Rhodesia it was well run, prosperous, clean and beautiful. But it was racist. Africans were fine if they stayed happily in their peasant or servant roles. If they wanted to move upwards they were mostly prevented. This racism caused a civil war in which thousands died. It was good that that form of Rhodesian injustice came to an end.

For some years after independence in 1980 Zimbabwe seemed to be flourishing. The terrible massacres in Matabeleland in the 1980s were well concealed. By the 90s inefficient and bloated government along with corruption had begun to undermine the successes. Political priorities then took over and ZANU PF embarked on a course of destruction designed simply to keep itself in power.

A similar story could be told of South Africa. It was, and probably still is, the dominant economic power in Africa. It is a beautiful country with wonderful tourism and fantastic sporting opportunities. It has a very mixed population and has always been culturally exciting. Yet it too was undermined by racism in the more vicious form of doctrinaire apartheid. This led to untold suffering, institutional violence resulting in protests, and further violence. Freedom when it came in 1994 was exciting and (barring some horrible but localised violence in Zululand) amazingly peaceful. The first government under Mandela achieved much in terms of reconciliation and made it possible at last for Blacks to move forward in society. Since then the story has been somewhat confused. Violence and murder have increased throughout the country. The new black elite is often corrupt and certainly indecently wealthy. The ANC appears to have forgotten the ideals it once held of a just society. The rich (largely ANC) get richer and the poor get poorer.

In other parts of Africa we hear constantly of drought, massacres, Islamic violence, civil war, corruption, destruction of the wild life and all the other ills that have always tarnished Africa.

All this is true and cannot be denied. Yet there is another story to be told. According to statistics Africa is now more prosperous than it has ever been. Economies may have stuttering kinds of growth but they do grow and the poor benefit from this. There is more democracy in Africa than there was twenty years ago, and fewer civil wars. Rwanda, which twenty years ago was torn apart by horrendous massacres, is now peaceful and steadily growing in maturity. The Church throughout Africa is growing and this does not simply represent numbers of people in church buildings, but all kinds of social care, and educational and

medical work. This happens below the radar and is not often publicised.

And so we return to Zimbabwe, the country I know best, as a kind of case study. People who visit Zimbabwe, even today, are astonished to find a functioning society after all they have read in the press. Yes, there are constant power cuts, but most places do have power more than they do not. There are massive slums, but there are also very large areas of pleasant suburban housing occupied these days largely by Africans who have richly deserved what they now have. There is poverty and some hunger but it is also possible to eat well in restaurants and in private homes. It is, in other words, a very mixed picture. Recently a state of the art cancer centre opened in a Harare suburb. Who would expect that in poor battered Zimbabwe? It is open to anyone with medical insurance. Sadly, most people do not have insurance.



The difference between Zimbabwe and many of the poorer countries in Africa is that a huge range of really modern technologies and economic forms are available. There is good internet, total cell phone coverage, banks, doctors, dentists, social workers, physiotherapists, child counsellors, accountants

and pretty well everything else we reckon to be necessary to twenty-first century life. The trouble is that you usually have to pay for it. That is the failure of a government who promised equal resources for all. A new government will have to work to spread the riches without destroying all that is good.

There is still good schooling to be found all over the country and our Tariro kids are benefiting from that and moving up into all kinds of tertiary education as well. But we pay a lot for that.

There are organisations doing wonderful work to preserve the environment, to save the rhino, to teach local people that caring for the wild life actually benefits them economically. There are many organisations like Tariro which care for young people, or which bring health care to remote communities. The church does a great work here, though charities make a significant contribution too.

Above all, people get on with living normal lives. Young people go to school, play sport, listen to music and dream about the pleasures which will come when they are grown up. Adults go to work, get married, grow vegetables, play golf (if



they can afford it) and watch TV. Everything normal happens in Zimbabwe. It is just rather more of an effort to get it. And of course there are very large numbers of people who do not share in this, whose lives are desperately poor, but that is true in the West as well.

It is tempting to think that a change of government, a new formula or some perfect plan would take Zimbabwe out of its present troubles and restore it to good health. That is fantasy. A new government would make a big difference if it was made up of the right people but huge problems will remain. There is no possibility of developing the economy in Zimbabwe or South Africa quickly enough to absorb the 80-90% unemployed. Given the fact that environmental concerns mean we should perhaps shrink economies rather than increase them, other solutions to this problem must be found.

Since large scale plans that will change the country will fail (they always do!), we have to stick with the small initiatives that are already changing the face of Zimbabwe (and everywhere else). It is people who matter, not plans. Tariro is not changing the whole country but it has completely changed the lives of fifty young people who will be part of the struggle to rebuild Zimbabwe out of the mess that this government has made. Tariro, and the scores of other small NGOs operate below the radar and do not advertise their results, but changes are taking place in the way people do agriculture, in the way they organise their finances and in the way they care for the environment which should make Zimbabwe look a very different place in ten or twenty years' time. And what is true for Zimbabwe is true for many other countries in Africa.

Last week Fidelity Mushora got married in Harare. He is one of the first boys we took on. He is now the finance manager of an NGO. Beautifully dressed with his lovely bride he married in the gardens with his brothers and sisters from Tariro Youth Project around him, dreaming of the day when their turn will come. Normal things still happen in Zimbabwe, with a bit of help from us.

**Nicolas Stebbing CR**



## Book Reviews

**Everyday God.** *George Guiver.* Reprinted by Mirfield Publications with amendments 2015. ISBN 9780902834361, list price £7.50 (Special Offer £6.00 post free). £5.99 eBook from Apple iBooks or Kindle store.



Why did Mirfield Publications republish these two books by George CR? The original SPCK publishers decided not to reprint them, yet they continue in demand.

And Mirfield Publications are proved right. Fr George is indeed an original writer, as well as liturgical scholar with experience of parish life and the wider church. George (Paul at that time) was ordained as a parish priest in 1973, and entered the novitiate at Mirfield in 1982. Before joining CR, he spent a year at the German Liturgical Institute Trier (see also Mirfield Liturgical Institute: e-mail: [liturgy@mirfield.org.uk](mailto:liturgy@mirfield.org.uk)) and he continued to write his first book at Mirfield. But he does

not come from an academic background, and consequently he puts things over in a simple direct way.

Fr. George puts God firmly in the *everyday* of our lives, but is not trite or sentimental about it. He uses the analogy of personal relationships, some of which begin casually but become deeper as life and circumstances change. The book is easy to read and readily approachable for anyone taking their first steps in prayer. But although the book may be simple, it is not simplistic.

Our reviewer strongly recommends it for adult enquirers and Confirmation candidates, or for anyone on the fringes of church, or simply sceptical about the whole idea of prayer. Come to that, it will benefit anyone who is interested in deepening their own personal prayer life.

We are often hampered in our prayer, worship and belief by having the wrong end of the stick. This racy, humorous and readable book changes our picture of these things in a way that can come as a revelation. In a down-to-earth fashion it uses events and relationships of everyday life to help us understand the tried and tested path of God's ways with us.

Mildly revised to take into account the changes in society since it was originally published (in 2002) this is an excellent short guide to personal prayer.

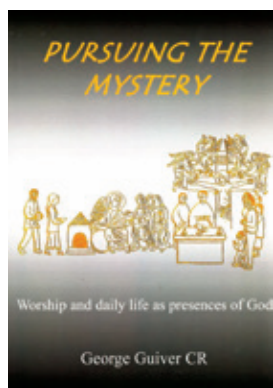
“The Creed starts, I believe in....’. It does not start ‘I believe that...’ In other words it does not ask us for an opinion about ideas. It is an invitation to trust a person. To trust a person, we need to know them. To know God we need to talk with him in prayer as we would to anyone we are trying to get to know.”

George CR puts things in such a practical manner, so much sensible and easily understood advice, no wonder this book has been reprinted. We hope many new readers will find help with getting to know God in their everyday life.

### **Pursuing the Mystery: Worship and Daily Life as Presences of God.**

*George Guiver.* Reprinted by Mirfield Publications 2016.

ISBN 9780902834408 List price £13.95 (Special Offer £10). £9.75 eBook, from Apple iBooks or Kindle store.



Drawing on a range of sources, George CR here proposes a revolution in our attitudes to worship and to life. The results show the phenomenon of the Christian church in a different perspective for our times.

How is Christ present in worship and how is he present in the daily life of the world?

Pursuing the Mystery introduces us to the riches of the Mystery-theology of the German theologian Odo Casel, who has been a profound influence on the reform and renewal of Christian worship of recent years. These insights throw light on everything with which Christianity is concerned, from Sunday worship to Christian social engagement, from inter-faith services to daily life in the world of today.

Casel raises a host of questions which this book teases out one by one in an exciting read that step-by-step reveals a huge fund of wisdom providing support and encouragement for the ordinary worshipper. We have hardly begun to digest the implications of Casel's insights, and this book, intended both for the 'expert' and the general reader, aims to help us do that, both in our worship and in the way we experience and interact with daily life.

What sets this book apart from the normal stream of theological writing is the author's remarkable breadth of vision: his wide grasp of subject disciplines and ready empathy with different points of view.

**"An important book...written with commitment and excitement."**

*Faith & Worship*



*Novices of 4 Anglican Religious Communities visit Dewsbury Minster together during a training week  
l-r: Marc, Sue , Liz, Adrian and Fabian*

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# Supporting the Community and College

The Community and the College are very grateful for the support they receive from so many individuals, parishes and others. If you would like to add your support to enhance their future, please consider:

## **Making a Regular Gift**

Planned monthly giving enables budgeting for the future and over a period can add up to a significant sum. Using Gift Aid enables the Community or College to claim an extra 25p from HMRC for every £1 given by a taxpayer.

## **Gifts of Shares and Securities**

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

## **Leaving a Legacy**

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

## **Plans for the Future**

The Community has exciting and far-reaching plans for the future at Mirfield, including providing a new monastery and refurbishing the House of the Resurrection to provide improved facilities for retreatants and guests. Please do be in touch if you would like more details.

Standing Order and Gift Aid forms are available on the Community's website – [www.mirfield.org.uk](http://www.mirfield.org.uk) – together with more information about legacies / bequests and other tax-effective ways of giving. If you would like more information, please contact:

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

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