

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION

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CR Review

Latecomers – A Meditation



This picture is from the closing scene of the film “Whistle Down the Wind” (produced in 1961). The two girls, named as ‘The Latecomers’, have come to see Jesus who they heard had been living in a barn on a Pennine farm. But they realise they are too late. “Has he gone?” they ask Kathy (played by Hayley Mills) the girl who found and looked after ‘Jesus’ (actually a fugitive played by Alan Bates). Having seen ‘Jesus’ arrested and taken away by the Police, Kathy tells the children that yes, he has gone, that they have missed him this time but he’ll come back one day and they will see him then.

It’s hard to find the right words to capture the expression on the girls’ faces – disappointment is too mild. Bewilderment, rejection, disenchantment – none of these quite hit the mark for there is also a kind of innocent understanding portrayed here and an unquestioning acceptance that ‘he’ will come back, that they will see him another time.

Now compare this with the boys in an earlier scene in the film. The older boy is the sceptic who doubts the rumour of Jesus being in the barn and mocks Kathy and the other children who are looking after him. The younger boy is ‘all ears’, turning to the authority of his friend but not knowing who to believe. But in their expressions isn’t there, beneath their doubts, a deep and earnest longing for the story to be true?



Compare this again with the famous image of ‘The Incredulity of Saint Thomas’ by Caravaggio.

Having missed Jesus when He appeared to the other Apostles, and finding their story impossible to believe, Thomas is wracked by conflicting emotions when presented with the reality of Christ’s resurrection. I have often wondered how Thomas coped in



the few days after he missed Christ’s visit and the moment when Christ comes back, just for him. He must surely have been envious of the other apostles, must have berated himself for not being with them, for being a latecomer, and wouldn’t he, like the boys in ‘Whistle Down the Wind’, have longed for the

story to be true. Did he feel agonising guilt because of his doubt?

Each of these images convey aspects of grief, belief, disbelief, acceptance – very human emotions at the missing or loss of a loved-one.

The above reflections were prompted by a poignant recent experience of my own. When ‘Offertory’, the collection of poems from my residency at the Community of the Resurrection was published, I took a copy to a friend who had asked if I would read them to her. I arrived at her home to find that she had died the previous day. I had missed her. Like the children, and like Saint Thomas, I too was a ‘Latecomer’.

Maggie Jackson

<http://www.caravaggio.org/images/paintings/incrudulity-of-saint-thomas-1602.jpg>

‘Whistle Down the Wind’ directed by Brian Forbes, produced by Richard Attenborough 1961

‘Offertory: Poems from a Monastery’ by Maggie Jackson, Mirfield Publications 2018

Latecomers

A dear friend missed
by just a few hours.
‘Would you read your poems
to me?’ she’d asked, and we
waited for Winter to pass.
But her eternal Spring came early,
and I arrived too late.
I feel so many ‘If onlys’ and
berate myself unfairly.
I feel the pain of Saint Thomas,
his fault of being tardy,
his envious doubting,
and then the hopeless waiting,
the heartache of his grief.

The missing of my friend
is soothed by Thomas’s story.
I seem to hear him say:
‘He came back again, having missed me.
He came back again, just for me!’
I throw away my ‘If onlys’,
pour my regrets down the sink,
read poems aloud to Saint Thomas
and to heavenly friends who wait
for all who, believing or doubting,
come Christ-ward,
early or late.

Maggie Jackson

CR

Epiphany 2018

Number 460

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From the Superior CR



Bishop Graham of Norwich installs Oswin as Superior CR, Epiphany 2 2018

Dear Friends,
Greetings from Mirfield this Easter season of life and hope.
We receive (again) the paschal revelation of God's astonishing restorative justice and loving mercy in Christ risen from the grave. And, in years such as these when the Annunciation falls as an Easter feast, God invites us to discern the pattern of this divine love also working patiently, and perhaps unseen, in the cycles of our human and national lives, that nursing which is the cause of Mary's equally astonishing and generative response, "Let it be to me according to your word."

Our celebrations call attention to this. But how do we see God the divine gardener at work under the surface? It comes when we persevere as a people of prayer and humility.

And we need each other for this, encouraging one another, prompting each other to fresh insight, holding fast to hope our anchor.

It feels to me that this year offers just such an invitation to the CR family.

Already in 2018 we have reflected with great gratitude on the grace that has transformed CR during the past 15 years when Fr George has been Superior. Now this responsibility falls to me for these next five years. I have been very much heartened by the words and tokens of support that I have received from so many. Thank-you. I am sorry I haven't been able to reply to everyone in person. We now have a new Prior in Br Philip and a new Novice Guardian in Fr Thomas. And so we are daily reminded that in due season it is given to each of us faithfully to respond to Christ's call. And the brethren are in good heart. We have been strengthened (and delighted) by Br Marc making his first profession in March.

Fr Dennis has decided not to make his life profession, but we remain thankful for his nearly 10 years with us, and pray for him and the people of Ellon and Cruden Bay where he is to serve. We are also receiving welcome encouragement from many in our campaign to refurbish our home at Mirfield for the better living of the religious life and the receiving of those who come to pray and study.

And with all this in view, we are launching a 'Year for Vocation' to run from Festival Day this July. Br Jacob writes elsewhere in this issue of the *CRQ Review* about the intention for the year. We very much expect that we ourselves and many others will be refreshed by the common call of Christ, which is also sweetly personal. We look to discover afresh that patient and utterly transformative work of God our gardener through the Church in the life of the world. So please pray for this and join us here in Mirfield on Saturday 7th July and at other times through the year, as well as at a 'Year for Vocation' event coming to a cathedral near you.



The Annunciation by Dante Gabriel Rossetti, St Martin-on-the-Hill, Scarborough

Oswin Gartside CR

Brother Roy France CR

Br Roy France, who has died aged 94, embraced almost every aspect of the community's work and mission during his lifelong, dedicated service for more than 68 years. Roy was born on 20th October 1923 in West Slaithwaite, a small village in the beautiful Colne Valley around 5 miles from Huddersfield. His family had owned a farm there for several hundred years. He had an older brother Jack and an older sister Connie. Like most school leavers he ended up initially in a local factory, where he was trained in bookkeeping and administrative skills. The huge textile mills and chimneys, most of which have now been demolished, and canal



that originally was used to take the goods under the Pennines to Manchester, dominated the valley. Indeed Slaithwaite is the only village in England with a canal running along its high street. It was a hard, but happy childhood, with deep snow in winter on the hills and smog along the valley from the endless factories. Roy worshipped at Marsden parish church a couple of miles further along the valley and taught in the Sunday School there. As with many West Yorkshire churches, the clergy knew the Community and encouraged people to go to Commemoration Day at Mirfield every July.

Roy entered the Community as a youthful 25 year-old postulant early in 1949 and was admitted to the novitiate on 6th May 1949. At that time there were 17 novices and 22 a year later. He was professed in temporary vows on 21 July 1952 and made his final profession on 25th July 1955.

My earliest memory of Roy was during my first visit to the House of the Resurrection for a Servers festival in the summer of 1950. It began with Solemn Evensong and Roy rehearsed the 200 or so robed servers before the service. All I can remember was that we had to practise standing up and sitting down countless times until he was happy we could do it quietly!



Jessica Mullan with Roy

In 1954 Roy's musical – and organisational – ability was recognised when he was appointed Precentor, holding this important office for nine years. He became responsible for the sung and said performance of the extremely complex Daily Offices and Mass throughout the year. He visited the Benedictine Abbey of Solesmes in France to learn Gregorian chant from experts. As something of a perfectionist he expected high standards from the brethren's musical abilities. So towards the end of his time as Precentor Chapter resolved, no doubt due to Roy's prompting, that brethren aged over seventy should take no vocal part in the services in church.

On Sunday 15 April 1962 television cameras came to the Community church to televise the Palm Sunday Liturgy. The occasion had been preceded by many weeks of intensive rehearsal of the brethren and college students so every note and liturgical aspect was perfect. Roy himself sang the Narrator's part in Victoria's beautiful setting of the Passion according to St Matthew.

When not involved in musical activities, Roy was able to put his administrative skills into action as College Secretary from 1955 until 1963, which included responsibility for the upkeep of buildings and equipment.

It was a hectic task at times, looking after the extremely capable cleaning and kitchen staff both at the College and the Hostel in Leeds.

When Fr Augustine Hoey CR led parish missions Roy was often a member of the team of visitors. During Holy Week in most parishes an outdoor procession was held with tableaux at various points along the way. Augustine, as ever splendidly attired, would stand on a box to preach, while Roy enacted Jesus carrying the cross to Calvary and later the crucifixion and death of the Lord.

1963 was a year of great change as Roy was asked to go to Codrington College, Barbados. Built in 1743 – the oldest Anglican theological college in the western hemisphere and perched up on a hill in St. John's with stunning views of the sea and the island, Roy and six other CR brethren were responsible for training around 30 ordinands to serve as priests in parishes throughout the Caribbean.

In 1966 Roy was brought back to Mirfield and was briefly College Treasurer until in 1969 he was asked to join the brethren at the Hostel of the Resurrection in Leeds. The Hostel was a hall of residence for about fifty students studying at Leeds University. After graduation the majority went on to the College at Mirfield to complete their training for parish ministry.

Professor John Clifford Jones, a former student at the Hostel, first met Roy there in October 1971. He noted: 'A twofold cord attached Roy to West Yorkshire, his family background and his membership of CR. Sometimes in conversation Roy would speak as if he lived if not with, then certainly alongside, his relatives in West Yorks. Early in my time at the Hostel he said how much he liked to "use the car at weekends for visiting". It was news to me that CR brethren even had cars! He actually meant a car made available by one or other of his relatives, something I did not immediately understand. He liked the city of Leeds and, again, that can probably be linked to boyhood associations. He



also loved his work as Bursar at the Hostel. It involved management of finances, catering, cleaning and maintenance – some very considerable responsibilities. He also enjoyed student company and this often enabled him to exercise an informal pastoral ministry; he was always ready to provide a listening ear and empathy for those with difficulties. His natural sense of continuity between his life before and after profession was so important in allowing a real sense of stability in his religious vocation.’

Always a very vibrant and colourful place to be, the Hostel provided many fun times. On one particular Saturday afternoon Br. Dunstan CR had changed for his usual bath and wearing only corduroy shorts and braces walked down the long hostel corridor to go to the bathroom. Alas, he accidentally locked his room, leaving his key inside. As no one was about to help him, he went to the Community’s sitting room to shiver and wait for help. Some long – and cold – hours later Roy wandered in and burst out laughing at the sight of Dunstan sitting half-naked hunched over the electric fire. Dunstan lugubriously grumbled, ‘I can’t see anything to laugh about!’ Further disaster was averted as Roy, as House Steward, went to fetch the spare key so Dunstan could get back into his room.

At this time religious communities were encouraging some of their members to take up social work while remaining in their communities. Fr. Nicolas Stevenson CR had trained in psychiatric social nursing and encouraged Roy to consider voluntary social work. As a result Roy studied for the Certificate in Social Work. He found work at a Day Centre in Leeds and after that with the Family Service Unit, a voluntary agency helping disadvantaged families, a task that he was very committed to and which allowed him to exercise his caring, thoughtful and empathetic nature. The Community left The Hostel in 1976 and it passed into the hands of the University.

In 1968 the Community was invited, together with a group of religious sisters, to staff the Royal Foundation of St Katharine in the east end of London. Founded originally in 1147 as an Augustinian religious house to provide shelter for travellers arriving in London, after the Second World War the Foundation had been established in the East End close to Stepney East Station. It comprised a fine 18th century house with modern conference accommodation and a large chapel. It provided an excellent place for retreats, residential conferences and large or small meetings. The staff had meals together with a constant stream of visitors.

An annual highlight at the Royal Foundation was the visit of HM Queen Elizabeth the Queen Mother, its Royal Patron. She would arrive in the afternoon and after meeting the brothers and sisters and all the staff stayed for tea before going to the chapel for Evensong. Roy must have been presented to

Queen Elizabeth, the Queen Mother, as many as fifteen times.

One great benefit of being here for Roy was being able to throw himself into the varied musical joys of London life. Chief among these proved to be singing as a bass in a London choir that gave public performances of oratorios and other large choral works. On Sunday evenings he also participated in the St Katharine's group as the Community's representative. The group met in the old school in the grounds of the Royal Foundation. His pastoral skills were well used as Roy worked at a London church, offering with others a course of spiritual direction to parishioners, and continuing his former role with the Family Service Unit.

After the Community left St Katharine's and while work on a new London Priory was being completed, Roy enjoyed a brief stay at St Edward's House in Westminster with the Cowley Fathers (SSJE). In 1993 the brethren moved into St Michael's Priory, 14 Burleigh Street, Covent Garden. This wonderful, tall, thin and fabulously located townhouse designed by Herbert Butterfield, in the midst of the bustling streets and a stone's throw from the Royal Opera House, had once been a vicarage. It received a constant flow of visitors and guests and life was extraordinarily busy. In 1998, after three decades away from Mirfield, Roy finally returned to assist in the Bursary. After receiving training he helped local people resolve conflicts.

Throughout his life Roy had good health. He was a great advocate of the Alexander Technique and physiotherapy exercises. For his holidays Roy would take himself off to Europe to discover the cities and heartlands – and of course the music. Roy was a congenial brother, a quiet, gentle and good companion, not given to moodiness or irritability, even when in later years his mobility became more difficult. He had a ready smile and a kindly nature though the tough Yorkshireman within was never far away! He would still take himself out for a walk around the grounds in the most foul of weathers, a solitary

figure wrapped in his cloak but enjoying the beauty of nature that his childhood on the rough moors and farmland had so impressed upon him.

In his final year he spent a month or so in hospital before it became clear that his health was failing and he asked to return to the Community. A few days after he arrived back he quietly passed away on 11th December 2017.

May he rest in peace and rise in glory.

Crispin Harrison CR



Alone with God

Last week I finished giving an Individually Guided Retreat in this house. Both of us who guided the nine people through the week were touched and amazed by their response. We shouldn't really be amazed because we have done these retreats many times over the past few years and the response is always moving. It makes me wonder each time, why are people so moved? Why are they so responsive to the presence of God? Why do they give themselves so generously to this in just a few days and find an experience of God which really does change their lives?



For us who lead the retreats the first thing that is abundantly clear is that the Holy Spirit is present. We know it is not we who are doing the work. We listen to experiences, suggest a few passages of scripture or maybe a little poetry and leave the person to another 24 hours with God. It is not always comfortable for them. Sometimes the experience they have of God utterly overturns their idea of Christian life. God can be scary. Indeed, he is often most scary when he shows his love. But once we have seen what that love means we don't want to be without it.

Many retreat houses offer these retreats. Mirfield has its own particular atmosphere. One thing that makes Mirfield unique is the daily office sung in church. No one has to come, but I was interested this time to see how many did come. I think they found support and inspiration sitting quietly as the psalms

were sung. It gave them a sense of God's presence which was quite tangible.

People love the grounds, too. Indeed, I am amazed at how often the really significant moments of the retreat take place by the fish pond, or the Calvary, or just sitting by the cricket field. This is true even in winter, like last week, but more so in summer. People also love the food! Enjoying good food is a reminder to us that God has made us a beautiful, rich world which we can enjoy in a proper way.

To us this discovery of God everywhere seems normal. To our guests it is often revolutionary. I think one reason for this is that Christian life today tends to be very self-centred. Churches are supposed to provide worship that will entertain and satisfy all who come to it. Prayer is supposed to make us feel good. Christianity should build us up into better functioning human beings. God's job it seems, with only a small measure of caricature, is to serve this process. God is an aid to fulfilling human life.

In an IGR people find this is not so. The attention is on God, not on ourselves. God is endlessly, wondrously fascinating. Of course, he cares passionately about each of us but this doesn't mean just making us feel better about ourselves or helping us to do things we want to do. We realise that living with this God who loves us so much means often making changes to our lives which we thought we didn't want to make, but now we do, for his sake. We find we are brought into a much larger world, a world where the horizons stretch out to infinity. No longer are we in a comfortable little world of our own making. The new world is breath-taking but a bit frightening. Can we really exist in such a big, open space? Only the assurance of God's presence with us keeps us going. If this is where God wants us to be it will be good.

In the Gospels we see how men and women were called to walk with Jesus. He didn't tell them where they were going. He didn't give them a preliminary course of study. He just called them to 'come and see.' That is what happens on an Individually Given Retreat. We walk with Jesus. With him we look at God and want to worship him. We see how Jesus treated people like beggars, or children, or rich tax collectors and ask ourselves why we can't do the same. We find Jesus fascinating but demanding, loving, but not soppy. We find a new depth of desire within us to serve this Jesus and to let his Holy Spirit change us at deeper levels of our life.

Would you like to try an Individually Guided Retreat? There are still three this year:

24 June – 1st July; 5th – 12th August; 30th Sept – 7th October.

Come and give God a chance really to change your life!

Nicolas Stebbing CR

‘Church Furnishings: Do we need them?’

Discovering quality and meaning in sacred places and how we are affected by furnishings’

Extracts from the Annual Tapper Lecture delivered by Jane Kennedy, Senior Partner, Purcell, at the Church of the Resurrection, Mirfield 17th October 2017



Lincoln

Imagine arriving in a great medieval cathedral such as Lincoln, where the nave is usually cleared of furnishings.

The sight is glorious, a vision of the Heavenly Jerusalem, to which furniture could contribute very little of significance. For many people an uncluttered interior and a powerful sense of scale, space, mystery and architectural grandeur is what our cathedrals are all about.

There is no immediate view of an altar at Lincoln nave and very little in the way of religious paraphernalia. What is this saying to the visitor or pilgrim?

At Ely, where the nave is also sometimes cleared of chairs, a foreign visitor was once heard to ask “Is this place still used?”

So perhaps appropriate furnishings are the only way to indicate that a church is open for worship.

If we are to commission and design new furnishings for churches, we need to understand how they have adapted to change. At Ely, in the eighteenth century the stone pulpitum, a screen which had divided the monastic choir from the Nave, was removed and the choir stalls were moved from their original position under the Octagon, to the east end of the choir.

Services were few, if regular, and the Eucharist became less important. In the early nineteenth century, a small congregation worshipped in the choir each Sunday.

They came out and moved west into the Nave where they were joined by members of other congregations in the city, sometimes bringing their own seats, to hear the sermon, after which the small



Turner

cathedral congregation returned to the choir for the end of their service.

The mid-nineteenth century liturgical developments in the Anglican Church brought about further significant changes. When Gilbert Scott was employed to repair and re-order the building at Ely, he moved the stalls back to the western bays of the choir with a fine new screen and pulpit.

The congregation now sat on bench seats in the Octagon, the clergy and musicians in their stalls. Scott re-used a little over half of the medieval stalls in the new choir.



Pulpit



Hereford

Octagon became the focus of Sunday worship for a congregation now largely gathered in the transept and the nave.

Pace in the twentieth made changes in buildings almost as extensively as Scott in the nineteenth. His finest work, at Llandaff Cathedral and the nearby chapel at St Michael's College, has great integrity and there is no doubt that he

In the mid twentieth century, distaste for things Victorian coincided with re-ordering in both Anglican and Catholic churches following the lead given by the Second Vatican Council. Some furnishings were lost (Scott's fine screens at Hereford and Salisbury were removed.) The widespread introduction of Nave altars was carried out with varying degree of success. At Ely, George Pace was commissioned to design new furnishings. His new altar in the



Ely Pace



Llandaff

studied

and understood the medieval architecture with which he worked at a profound level. At Southwark his furnishings are almost ubiquitous and create an impressive modern ensemble. They are however replicated in many other churches and cathedrals and so cannot be rooted in an understanding of the particular place. At Ely Pace adapted his 'standard' designs for altar, platform

and clergy seats and stalls under the Octagon. To this ensemble were added, after Pace's death, less elegant choir stalls. Pace's work uses light oak and although the seating is quirky, altar, platform and kneeling benches are very plain and simple.

The arrangement under the Octagon at Ely works very well.

We often feel that the beauty of medieval and renaissance church furnishings derives from the skill of the individual craftsmen but that it was also given integrity by their personal faith. We don't find this in later, more mass produced



Nicholas Hobbs and Martin Grierson

furnishings, even where they were hand made. The nineteenth century pews at Newcastle, for example, were obviously hand made with craftsmen reproducing a small set of designs by Ralph Hedley, but there was no scope for the individual interpretation seen in similar medieval work. Does this matter?

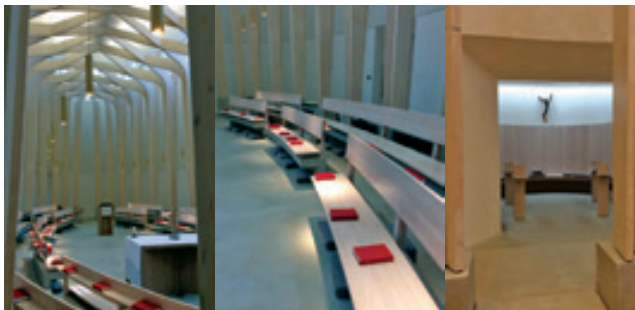
I think it does, but there are

relatively few examples in contemporary religious architecture and design. If we look to other areas of the arts, we can see for example, how the conviction and integrity of composers as John Taverner and James MacMillan have produced outstanding contributions to church music, and we are profoundly challenged and engaged by the video installations of Bill Viola.



Viola

Must we accept that without a continuing and developing tradition of the kind exemplified by medieval sculptors or nineteenth century metal workers we won't see much that is fine or beautiful added to our cathedrals in our time? I hope not, but we should set high standards and demand of the designers of furnishings



Cuddesdon

an engagement with the buildings, the theology and liturgy. The finest contemporary example of such engagement is Niall McLaughlin's chapel for Ripon College, Cuddesdon.

Here the integrated design of the building

and furnishings creates a quiet but stimulating space for students, visitor and the religious community. It is not, of course a cathedral. We can however, look to William Pye's font at Salisbury.



Salisbury

Pye has the skill of an artist who understands both elemental forces and place, and his font delights and challenges as do the best of our historic cathedral furnishings. It is simple and beautiful in its detailing and construction.

Rather than do a great thing badly it will be better to do a small thing well.



Jane Kennedy

This talk was based on Jane Kennedy's chapter in *Holy Ground: Cathedrals in the twenty-first century* (Sacristy Press, 2017). Reproduced by kind permission of Sacristy Press (www.sacristy.co.uk). Copies of *Holy Ground: Cathedrals in the twenty-first century* are available to order online at www.sacristy.co.uk or from all good theological bookshops.

Who is my Enemy?

An ecological reflection on the parable of the wheat and the weeds (Part 2)

The environment is not our enemy. What if we replaced the enemy narrative, which has a conquering hero, with a quest narrative whose hero is on a journey of discovery? ...

Where, instead of being propelled by the evil other, we are motivated by a quest? A quest that, as in all the good hero's journey stories, we at first refuse, preferring to stay in our comfortable, known world, but are unable to ignore because it has woken something up in our hearts? And then, as in the stories, we meet our mentor, who knows we have to embark on the journey and knows we are capable of it, even if we do not know ourselves. The mentor gives us the courage to cross the threshold on to the journey. We meet enemies on our journeys, of course. We meet allies as well, and face obstacles and overcome them, and make mistakes, and fail, and trip up and fall down and get up again and keep going because the quest draws us on. In all the good

stories the journey leads into utter darkness where we face the greatest enemy of all: our own deepest fears, when our allies have deserted us and we have forgotten why we embarked on the journey and have no interest in its destination, only we have come too far to go back, and so, as we are going through hell, we – simply – keep going. And then we have the great ordeal to face, but by this time, having passed through the darkest fears of all, we are ready, and we face it and win through to claim our prizes and to reach a new level of life, emerging as servant leaders, strong in character and temperament, ready to begin the next journey and to accompany others on theirs.

That journey could be mapped on to our century, according to James Martin in *The Meaning of the 21st Century: a blueprint for ensuring our future*, who sees us passing through a narrow, terrifying canyon of every kind of stress of overpopulation, ecological damage, warming oceans, hunger, fear and mass migration, but emerging on the other side into a world whose character will absolutely depend upon the way the journey through the canyon is undertaken. It is up to us, he argues, whether we emerge into a compassionate world or a dog-eat-dog world. But we have to stop refusing the call, listen to our mentors, and embark on the journey intentionally. Colin Tudge is one of our mentors, I believe. He argues in *So Shall We Reap: what's gone wrong with the world's food – and how to fix it* that we have the



Threshing



By James B. Janknegt

knowledge and the wherewithal to feed the 10 billion souls we will probably rise to by 2050, (and then gently reduce from thereafter) using enlightened versions of traditional farming. Farming is critical because there is no such thing as a post-agrarian society. Enlightened, mixed, horticultural, arable and livestock farming that is not forced into ridiculous mass production, whose measures are not in cash or productivity but gainful employment and enough, not too much, of the right food to eat for the local nation or region. On Tudge's model of farming the weeds amongst the wheat would be left because they would probably be edible or fixers of nitrogen in the soil or have some other symbiotic role to play.

Other mentors who can guide and goad us include Paul Ricoeur¹ who writes (in *Figuring the Sacred: religion, narrative and imagination*) that the economy, in becoming something that is serving growth without limit, with no end except more growth, is such because we are spiritual beings who will never be satisfied with material things and if we look for satisfaction in material things we will keep on and on consuming; and that, of course, is what economic growth precisely needs. Thus, says Ricoeur, we become one-dimensional people serving industry. How did it happen that humanity is serving economics? How come we work to increase monetary value when what we really value is not money at all, and mostly not even what money can buy? Schumacher, another mentor, understood the obfuscatory effect of flattening all value into money, and Pope Francis in the encyclical *Laudato Si'* wrote of 'rapidification', a humanity caught in a technological paradigm in which everything, humans included, has become a thing to be used, serving utilitarian purposes only.

The ecological movement has largely come to recognize that change happens by means of emotions, not rational argument. So what emotion will start us on a journey to a new world where we are not slaves to economic growth, where the economy serves the ecology of a symbiotic, not an adversarial, human-nature relationship?

We have, I propose, to be penitent. We have to recognise our foolish ways. We should take a sabbatical from consuming and look long and hard at how we are fouling our own nest, the world which is our habitat, not our address. And in our penitence we come to understand that the enemy is ourselves, be horrified, and repent. And from the depths of our souls, ask for help.

And so finally, the parable of the wheat and the weeds can be understood as a waiting game, because if the wheat and the weeds are both within me, I cannot remove the weed without damaging the wheat and, as the



Ignatian Exercises teach us, precisely where the weed is, there also is the wheat: our deepest fears are the dragons guarding our greatest treasures. So go to the weeds, go to the vulnerable place in yourself, really feel the slave to growth who is also a spiritual being, and then see what a creative journey you begin. Pray for yourself.

Claire Foster-Gilbert

Director, Westminster Abbey Institute

Based on the University Sermon given at Great St Mary's, Cambridge, on 7th May 2017

1 Ricoeur, Paul (1995) *Figuring the Sacred: religion, narrative and imagination*. Translated by Pellauer, D. Minneapolis: Fort Press.

Growing up with Hope



I do love this picture. On the left is Tino; on the right is Munashe. Tino means “We give thanks”; Munashe means “He is with God”. Tino comes from the rural areas in the East of Zimbabwe. Munashe is a Harare boy. They met at boarding school where they became close friends. Only after some weeks, when we arrived to see them, did they discover they are both “Tariro kids”.

What I love about this photo is that they look happy, relaxed and confident as 16 year olds should. They had just been swimming at one of my friend’s houses and are now relaxing on the veranda. Without us their lives would have been very different.

Tino’s parents were a disaster. There was much violence and abuse of the children. The father went on the run from the police on account of the abuse; the mother abandoned the children and they were taken in reluctantly by an aunt. Tino, in the end, turned up at a local priest’s house asking for help to go to school. Fr Luke gave him that help and he did well enough to get into boarding school, when we took over. It hasn’t all been plain sailing. There is a lot of anger in him still towards his parents. He worries about the future and he has needed some counselling. He also needs some spoiling. In December, Edwin and I took him round Zimbabwe on our travels and he loved that. One evening I asked him if he was still anxious about the future. “Well, Father, sometimes I worry what will happen to us if you give up this work; or if you die.” It was such an honest

answer I was really touched. It is partly because of this we are giving Tariro new structures to make sure it lasts into the future. We can't let our kids down.

Having Munashe as a friend has meant a great deal to Tino. He stays with him often during the holidays. Like Tino, Munashe has known loss and rejection. His mother died when he was young. His father didn't want him and married again so he lives with his grandmother in a crowded house on the edge of Harare. It is really crowded! I once arrived there at 2.00 in the morning from a late flight and had to step carefully over several bodies sleeping on the floor before I got to my room. It is a poor family, but a good one and strongly Anglican. When Tino goes to stay he gets a real taste of good family life. Munashe is also a very clever boy and well-focussed on his studies. He helps to keep Tino up to the mark when Tino's troubles distract him.

We also have a new child to support. This is Ruvarashe:



Ruvarashe is 6 and has just started school. You can see how pleased she is! Her name means "Flower of God" which I think is lovely. Ruvarashe's father died before she was born leaving her mother with two other kids and this baby. We have supported the other two, Brenda and Shepherd, so we are happy to take this little one on.

I shall see them all again just after Easter and hope to have more delightful news to tell of these kids whose lives many of you readers have helped to change. Thank you!

Nicolas Stebbing CR

Auction Stations

It is hard to believe it but we are now on the final run in to the auction. We are doing very well. In previous auctions I have had over a year to campaign but this one really only began around September and was slow getting off the ground however by Christmas things were hotting up. Several things of considerable value were donated and pre- auction sales stand at £2,500+.

Those of you who follow Facebook or receive the online newsletter will have seen some of the lovely and exciting things that have come in to date. One collection of silverware has been estimated at over £1,200. There are a couple of beautiful home communion sets. It is hard to speak of a star item as there are so many interesting items. A great favourite with me is the youth's waistcoat – Georgian in decorated black silk from around 1812. The most enquiries so far have been in regard to a set of hand bells in excent condition and housed in a beautiful trunk.

In November one of our Companions brought me a large box. It contained the score of concerto by an English composer that I had not heard of, a large quantity of ephemera and a packet of 16 letters. I was interested in them but I thought their popularity would be limited and I expected that at auction they might make £100. My auctioneer brother and a representative of one of the big auction houses concurred and said that they would have curiosity value. However after a little bit of research I received an offer that I couldn't refuse - £1,500! There is also the satisfaction of knowing that the collection will end up in the Bodleian Library.

Then came the Swedish connection. A lady from a village nearby offered me some copper pots and 'a lot of stuff from the garage'. Apparently these had

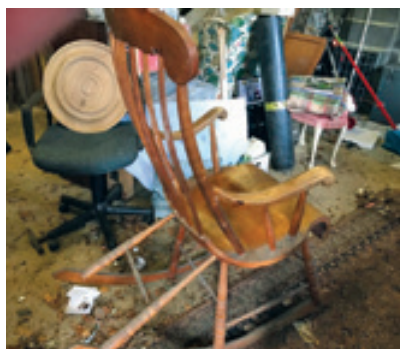


belonged to a Swedish friend who had hoped to settle in England but who had died shortly after taking up residence.

The pots were gorgeous antiques that looked like *mis en scene* from Babette's Feast. The 'stuff from the garage' was varied but it was glorious. It would have been worth the visit for three chairs alone – a tall armchair from the Georgian era, a 19th century 6 leg armchair for which Sweden was famous and most wonderful of all a Louis Soixante armchair in very good condition.

We have now 230 lots which is an amazing collection for only 4/5 months. Thank you to everyone who has helped, contributed prayed. Remember the campaign is not over. The big day is 23rd June. I will need lots of prayer and lots of help. Prayer – you know how to. Other help – Making the auction known (especially if you know dealers near you), contributing if you can, some transport is very useful and on the day we could do with helpers. And, of course, come along and enjoy yourselves.

John Gribben CR



Star Item For Sale in the Auction

PRESS RELEASE ACCOMPANYING THE SALE...

An Anglican Community of monks in West Yorkshire hopes to strike gold with the sale of a baroque painting which has hung in its home for 80 years. The Community of the Resurrection, based in Mirfield, is putting the 17th century work up for auction on 23 June alongside hundreds of other lots – many donated by its supporters – to raise funds in support of ambitious plans for the future.

The painting – a Madonna and Child with St Elizabeth and an infant St John the Baptist – is attributed to the Italian master Luca Giordano. Some experts have described it as ‘of the school of’, or ‘from the circle of’, but one expert believes the hand of the master can be discerned in this work – ‘if you could paint like this, why would you be content to copy someone else’s work?’

In a magnificent frame, the painting measures 4ft 6ins by 3ft, and was the property of Huyshe Yeatman-Biggs, successively Bishop of Southwark, Worcester and Coventry. It was given to the Community by his daughter, Margaret Yeatman-Biggs, in 1936.

Fr John Gribben, a member of the Community for nearly 40 years, has organised four previous fundraising auctions, and hopes this one will be his swansong. His brother George – a well-known Belfast auctioneer – is generously supplying his talents free-of-charge, working alongside a dedicated team of volunteers.

Fr John says: ‘This is a bit of a challenge. Our supporters have been very generous and we have been given several lots which are likely to sell for between £500 and £1,000 each. This painting – even if it isn’t by the master – stands in a league of its own.

We have been greatly tempted to send it to a professional auctioneer and I have agonised over this. In the end I felt I owed it to George and all our volunteers to put it into our own auction. This is a very beautiful painting and I have a great love of it. So we will not sell it lightly. If the bids are not high enough we will be very happy to keep it at home.’

For more on the auction, visit www.mirfield.org.uk/auction or call 01924 494318.



Monasticism and Vocation: *Christ our Call*

CR Year for Vocation: July 2018 - 2019

We are having a year for vocation and we hope that you will be able to take part in it and join us for an event or two - maybe in a church near you!

Life at Mirfield is a bit of a vocations theme park where we have the privilege of listening to and praying alongside many who are discerning the call of Christ in their life.

We all have a vocation: it is the sound of silent love that resounds throughout the universe. Our primary vocation, and first response to this call, is the praise and glory of God. It is our first response to the call to holiness of life.

We know that our vocation is not ours, it is a gift, and like all gifts from God it must be cherished and nurtured if it is to flourish. When God plants the seed of vocation in the lives of the baptised it must be able to grow. It will only do this if the ground into which it is planted is fertile and full of good things. Our praise and worship of Almighty God, our daily prayer, divine reading, meditation and contemplation keeps the ground fertile, and in this environment we will grow and flourish on the road to holiness of life.

Our CR Family is a living witness of the call of Christ: 'each in their own vocation', as the collect goes. Our Religious Life alongside our Oblates, Associate, Companions, CR Society members is a little expression of the Body of Christ. We support and encourage each other to fulfil our primary vocation and by that to 'build up the body of Christ'. During the Year for Vocation we will celebrate together this fellowship in Christ and take the opportunity to share these dedicated ways of life with others. We can also invite others to become part of our CR Family too.

We do not need to worry about whether or not we have enough Religious or Missionaries or Deacons or Priests. There are people working on this already and we will support them. We do not need to worry - we can pray! And we can reflect together too: from the call of Christ in the Church, to what that means for our own Community or parish congregation, to what that means for each one of us. Christ calls and we must follow. Christ calls and everyone should hear that call to freedom and holiness of life. Christ calls you!

Jacob Pallett

Bless me Father, for I have sinned

Many of us who read this publication make our confessions. Most of us think from time to time, before mass, or in our daily prayers of the various sins we have committed so we can ask for forgiveness. It is a pretty depressing routine. The same sins keep appearing – jealousy, spiteful language, greed, being careless in prayer. Sometimes they seem trivial. Sometimes



we see how these apparently small sins can have dreadful consequences. They do seem very hard to eradicate. Should we really go on confessing these sins when they just seem to be there always and never go away? Ought we to be finding new sins?

Well, of course, none of us (I hope) wants to find new sins in order to commit them! But quite often a time in retreat, or something we have read makes us suddenly

aware of a sin or evil in our life which we have not noticed before. In past times, for instance, anti-semitism and racism were perfectly acceptable, even in good society. People made racist jokes; people discriminated against blacks without thinking anything of it. It took the appalling Holocaust of the Nazis to make the West aware of the evil of anti-semitism (which has not gone away). It took the long struggle against apartheid amongst other things to teach us that racism is wrong. Many of us who grew up in a different era still found these patterns of thought returning, and they are sins.

As Christians we don't seek out new sins in order to commit them, but in order to wage war against them, in ourselves and in the world around us. One collection of sins which have become clearer and clearer are those to do with the destruction of the world we live in. Not so long ago people who bothered about animals getting extinct were thought to be sentimental or dotty. I recently read an account of the man who knowingly shot the last two white rhino in Zimbabwe. This was not disapproved of. It was, apparently, a notable achievement!

People now think differently about the environment (except Donald Trump, and who wants to be like him?). Governments now have ministers of the environment; money goes into the preservation of wetlands, the reintroduction of species of birds, the creation of forests and much else, in this country. More needs to be done but it is impressive how things have changed. Yet through our very way of life, careful as we may think it, we go on destroying the lives of people all round the world. Rising temperatures create droughts and deserts, destroying farm land and the people who live on them. Rising temperatures raise the level of the sea, destroying coastal communities. Do we care? Do we care about that enough to change our ways, drive our cars less, and even install solar heating? Do we do everything we can to reduce the carbon going into the atmosphere? Not to do that is a sin because it destroys the world God has made and the people whom he loves.

Our world is our home. It is stupid to clutter it with rubbish and destroy its beauty. It is more than stupid. The world is a home created by God with loving care, a care which was not just there at the beginning but goes on keeping the world alive. Everything we do against this world is something against God. Do we really think that through and act on it? Of course, none of us alone can do much, but together we can change the world. That's a cliché, but it's true.

War on Plastic

Anyone who watched David Attenborough's marvellous series, *Blue Planet II*, will know how plastic is destroying the oceans. Whales eat it and die. The plastic breaks up slowly and poisons the water. Coral reefs die. This is not just the loss of a beautiful eco-system. When coral dies, fish die. And in the end we die. You do not need to be an unselfish saint to care about the oceans. You may be intensely selfish and still realise that if the oceans die, we die. It is as simple as that.



A section of the Caribbean Sea covered with waste

So let's start a war on plastic. Use less. Recycle what you can. In Zimbabwe cling film is expensive so housewives wash it and reuse it. Don't use it if you can help it. Don't ever take a plastic bag from a supermarket. Get your own green shopping bag and take that (Tariro can sell you

one!). Reduce your rubbish in every way you can and use as few black plastic bags as you can. Stop using plastic bottles. The modern craze for bottled water contributes millions of plastic bottles to the piles of plastic waste, every day! "Annual consumption of plastic bottles is set to top half a trillion by 2021, far outstripping recycling efforts and jeopardising oceans, coastlines and other environments." Putting them in a bin doesn't solve the problem. Every one of these, when we discard them, goes into a rubbish dump. We call them land fill sites to make them sound better, but the fact remains, when the rubbish is underground it slowly disintegrates, poisoning the land and the water and eventually getting into the sea. You and I are poisoning the sea. Let's try and stop it. Look up "plastic waste" on Google and see the horrors it creates, but also what is being done to get rid of it.

So next time you go to confession, or think about sin in your prayers, why not ask a few ecological questions?

Have I tried to save energy?

Have I used plastic unnecessarily?

Have I cared about the parts of the world which are being destroyed?

Do I care about the people whose lives are being destroyed?

Have I prayed for a change in attitudes to the destruction of our world?

Have I done enough myself?

It's uncomfortable to ask these questions, but sin is uncomfortable. On the other hand repentance is exciting and brings us new life. The new life is not just for us, but for the whole world!

Nicolas Stebbing CR

A Photographic Reminiscence of George's time as Superior, 2003-2017

"Over the past 15 years this community has been led by someone who combined a clear vision for the Community with a modesty of style and character. George cherishes what the world neglects. He does not know how to be wasteful. The contents of a skip are never safe from his attention. Compared with one or two of the monarchical Superiors of the past in CR, George has shown another way. He has led this community into a new phase of its life, not least in the renewal of this church, and, one prays, in the wider renewal of the religious life here."

[Words from the sermon preached by +Graham our Visitor
on Sunday 12th January at the installation of the new Superior:]





CR Festival Celebration

www.mirfield.org.uk/festival

6th - 7th July 2018

A YEAR FOR VOCATION

Monasticism and Vocation: *Christ our Call*

We invite you to join us for the *CR Festival Day* celebration at Mirfield. This year our **CR Festival Day** will be on **Saturday 7 July**. It will include the consecration of the new High Altar, marking the end of our celebration for the Community's 125th anniversary and the completion of the renewal of the Community church. We will welcome the Bishop of Wakefield to lead the service, and **launch of our Year for Vocation**.

CR Festival Day will be preceded by a **reflective study afternoon** on **Friday 6 July** with our Companions (CCR). All are welcome to join in with this, particularly if you are interested in joining CCR.

Following the *CR Festival Day* Midday Eucharist, and lunch, you are invited to walk the **Stations of Vocation**. This is the opportunity to hear from the Brethren and others about vocation, offering a way of stimulating conversation as we would welcome your thoughts around vocation. These will form the basis for the Stations of Vocation that we hope will go on tour around the country! We look forward to seeing you at Mirfield.

Friday 6th July – CCR Day

Arrivals from the morning onwards.

12.00noon	Sung Mass for Dedication at the House of Resurrection
1.15pm	Lunch
2.00pm	Reflective Study Afternoon
4.00pm	Afternoon Tea with Brethren
5.00pm	Silent Prayer in the Community Church
6.00pm	Solemn Evensong

Saturday 7th July – CR Festival Day

10.00am	Talks and activities
12.00pm	Sung Mass
1.30pm	Lunch
	Afternoon Activities including Stations of Vocation
4.00pm	Exposition & Benediction
5.00pm	Solemn Evensong

(Refreshments available throughout the day)





Want to come?

All are welcome to come to join us for a day, part of a day or stay over until after Breakfast on Sunday. Why not encourage a group to come from your parish, or bring friends and family? Booking forms and information available on our website.

Lunch

Your 2 Course Festival Lunch (inc. Tea & Coffee) costs £7.50, and meal tickets for day guests will be available to book online through a link on our website.



Weekend Accommodation

Accommodation (including meals) for two nights is available to book with our Guest Department, and priced as follows:

Standard Single	£100
Single en suite	£115
Double en suite	£175.60

For Twin rooms please contact the Guest Department directly.



Please let us know you're coming!

Visit our website: www.mirfield.org.uk/festival
Email: guests@mirfield.org.uk
Telephone: 01924 494318

Or write to:

CR Festival Day, House of the Resurrection,
Stocks Bank Road, Mirfield, WF14 0BN



Companions CR

New Companions

Heather Swiatyj

RIP

Celia Sykes

East Midland Companions and friends are warmly invited to a meeting on **Wednesday 20th June 2018** at **Lincoln Cathedral**.

We meet at noon for a welcome and information.

This is followed by Mass at 12.30, lunch in the cafeteria at 1.15 and a choice of guided tours from 2.15pm.

For further details please contact:

Paul Taylor tel: 01664 444092 or email paul-taylor@gmx.co.uk

Booking is not necessary as this is an informal occasion.

*The first profession of Br Marc Voase
CR, Monday 12th March 2018.*



Book Reviews

Reflections for the Unfolding Year. *Alan Wilkinson.* Lutterworth Press.
171 pp. Pbk. 2017. Isbn 9780718894986. . £13.50.



Alan Wilkinson is a very remarkable man, learned not only in theology but in recent church history, evidenced by numerous publications, notably about the Church and World War 1. CR Library catalogue lists a total of at least 13, plus numerous contributions to periodicals. Most recent is *One foot in Eden*, Mirfield Publications, 131 pp, Pbk, 2011, £9.99 about the life of a former theological student at Mirfield, who joins a monastic community with its houses near Clitheroe and in Leeds. Alan Wilkinson himself trained for ordination at Mirfield. Previously he read English 1951-54 at St Catherine's College Cambridge; then did a PhD on fiction published

between 1850 and 1860. Cambridge granted him a DD in 1999. For CR his major work is: *The Community of the Resurrection. A centenary history.* SCM. 386 pp. Pbk. 1992. Printed on demand. £35 from Mirfield Shop.

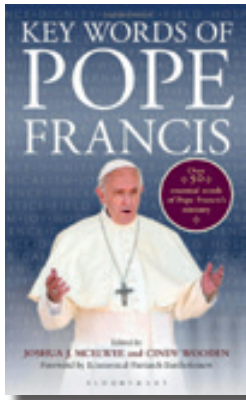
These “reflections” distil a lifetime of scholarship, with distinguished service to the Church, and experience and engagement with the world of our day. The first 29 reflections are indeed arranged according to the Church's year from Advent to Christ the King. Addresses 30 to 50 are on a variety of topics, from Bishop Bell of Chichester to Jericho and Tribal Religions. One whole address is about the Community of the Resurrection, plus other references. The beautiful cover photograph of Portsmouth Cathedral, where Canon Wilkinson served in various capacities from 1988, shows the result of the same spirit of lightening and decluttering which has been carried out in CR's own simpler building.

Lutterworth Press is one of the oldest independent British publishing houses, trading since the late eighteenth century - initially as the Religious Tract Society

Antony Grant CR

Key Words of Pope Francis. Edited by *Joshua J. McElwee* and *Cindy Wooden*
Bloomsbury Continuum. £10.99

In March 2013 Jorge Bergoglio was little known outside his home country of Argentina. Within weeks, even days of his election as Pope Francis he became a world figure, not just because he was Pope, but because of the things he said and the things he did. He called us back to Jesus. This is not surprising for



a Jesuit. He gets us to see that Jesus is compassionate, loving and cares for the weak; Jesus is there with the broken in society. For Jesus, no-one can ever be thrown away, discarded, discounted because he or she is a refugee, or a homeless person, or a criminal. Jesus can also be challenging, uncomfortable and critical of sinful behaviour. He is never dull! Pope Francis is like that. He is never dull, never pompous, never stands upon some dignity. He resists attempts to categorise him as a liberal or conservative, as right wing or left wing. He just points us to Jesus. Francis believes the truth is many sided; there is not just one simple truth on either the left or the right,

the liberal or conservative. He doesn't want a Catholic Church which is neat and tidy; he wants one which is a home to the millions of people who belong to it. Homes are untidy, full of unresolved feelings, conflicts, arguments and joys. Francis grew up in a Latin American home with strong personalities, simple devotion and clearly a lot of fun. That is how the Church should be.

In this book, *Key Words*, fifty people of note have reflected on different aspects of Francis' teaching. It is not hagiographic. At least two contributions on safeguarding are critical. Most others are enthusiastic about what he has said. They remind us of what Francis has done. He has turned our attention away from the usual concerns of institutional life and towards God. Or, maybe more often, he has helped us to look at the world in the way God does, as a terrible tragedy, yet also as lovable.

Writers of this book refer often to *Laudato Si* where Francis pleaded for the safety of 'our common home' through a greater attention to the causes of its destruction. A major concern of his here is the impact this destruction has on the poor, who cannot insulate themselves against disaster as the rich can, for a while. One article speaks of his praise of grandparents, and I am reminded how many students of our college seem to have been brought to the faith by grandparents! Dialogue, discernment, creation, clericalism and prayer are just some of the topics covered. The style is easy and the contributions are short. They make good daily reflections.

Will Francis leave the Church a very different place? He has encouraged a culture of openness and accountability and the longer the conversations he has started go on the harder it will be to stop. Will his talent for bringing Jesus into the foreground of every world issue leave us with a more Christian world? That probably depends upon us. It is not enough to admire from afar. We need to read what he has said; look at what he does, and try to imitate. This book can help us to do just that.

Nicolas Stebbing CR



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

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

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www.sthild.org

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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 – 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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