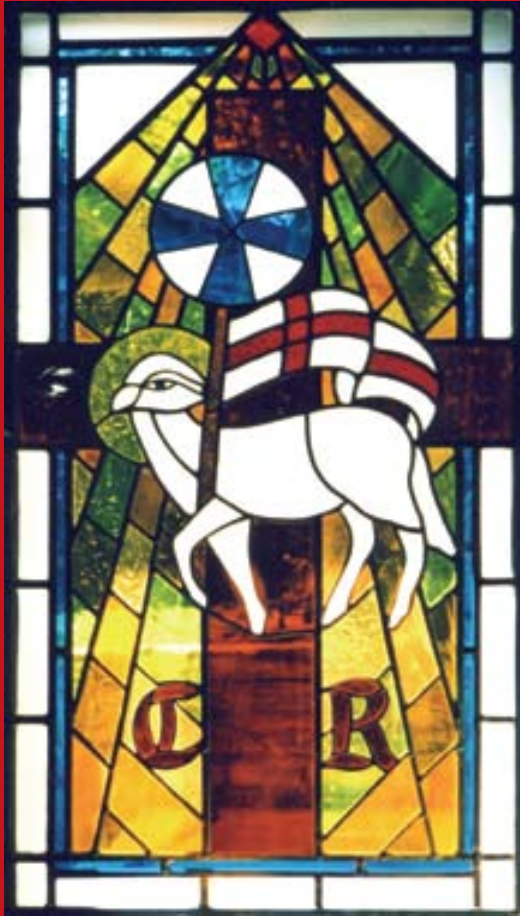


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QUARTERLY REVIEW OF THE COMMUNITY OF THE RESURRECTION

Michaelmass 2011

Number 435



Title: Ishmael in the Desert

Size: 15" diameter

Media: Oil on panel

Date: 2011

Artist: Revd Matthew Askey

Picture Prayer Meditation - Ishmael in the Desert

Genesis 21:14-21

Ishmael is homeless, a refugee teenager, the son of a foreigner, born into a situation he has no control over - like many young people in today's towns and cities throughout the world. In this painting he rests from his journey in unknown places; the desert. He dreams of a journey from one border to another in search of a welcome and of a place he can call home. He sleeps outside: homeless, unwelcome.

Ishmael's wanderings and dislocation are such common features for many young people in the world today. But by trusting in God he retains hope, and lives his life in this vulnerable state, without choice to do otherwise. We see that his humanity is retained in that very vulnerability and hope.

My first inspiration for this painting, and what links it even closer on a personal level to Ishmael's story from Genesis, is the story of another young man I have known for many years. A friend, originally from Manchester, he now lives in Egypt with his Egyptian wife and small son. At this time of political unrest in that whole region, being a foreigner cannot be easy, and questions about 'belonging' and 'home' must soon arise. We are of course united by our common humanity and notions such as nationalism in this context become inappropriate and destructive to those who do not quite fit exactly into the 'norm'. We may ask: from whom are we defending our borders?

We may also consider that Ishmael's story is all of our stories, as we too are lost in a sort of wilderness in this life...and we wander without water until we find our home by trusting God.

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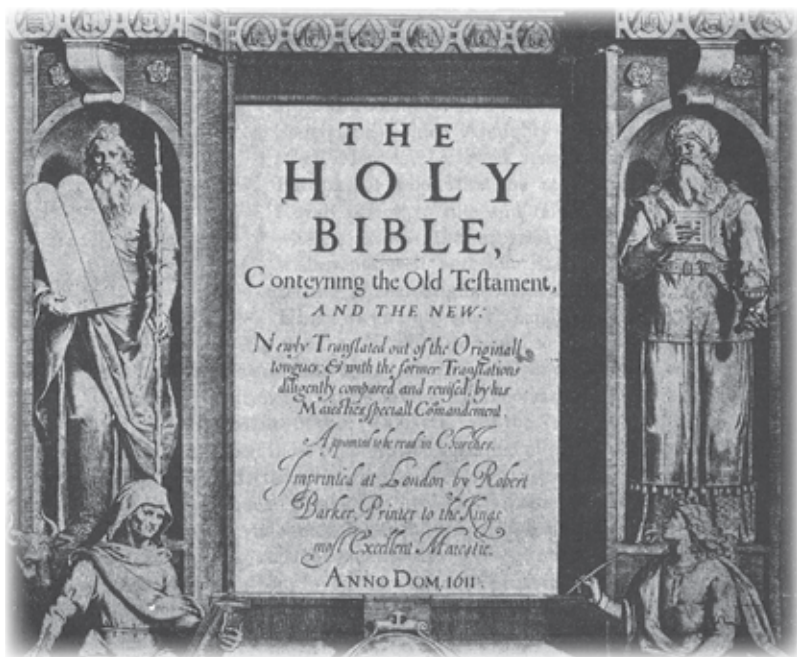
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Celebrating the King James Bible

"It lives on the ear like music that can never be forgotten — like the sound of a church-bell which a convert hardly knows he can forgo ... It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The dower of all the gifts and trials of a man's life is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft and gentle, pure and penitent and good, speaks to him for ever out of his English Bible. In the length and breadth of the land there is not a Protestant with a spark of righteousness about him whose spiritual biography is not his English Bible."



2011 marks the 400th anniversary of the publication of the King James Bible (what we used to call the Authorized Version) in 1611, and this year has seen a flurry of books, broadcasts, and exhibitions in celebration of what must be regarded (by any

reckoning) as one of the greatest publishing successes of all time. Those words (written by a French catholic at the end of the 19th century) capture something of its impact on the English-speaking world. But just what lies behind this translation, and what were the secrets of its astonishing success? The translators' *Preface to the Reader*, written by Miles Smith in 1611, reveals some of the ingredients of its success — what we might call its charter commitments.

1. **Behind the King James Bible lies a fundamental commitment to proclaiming God's word in the language of the people.** The 1611 Bible was not the first English Bible — it comes as the climax to more than a century of Bible translation into English, starting with John Wyclif and his followers who began to translate the Bible from Latin into English in the 14th century. Right from the start, this was a controversial, not to say dangerous, procedure: translating (or even reading) the Bible in English could get you burnt at the stake. William Tyndale, the father of the English Bible, famously set out to ensure that 'the boy that driveth the plough' should know more of God's word than the ignorant clergy he met around his master's dining-table in 16th-century Gloucestershire. This commitment to liberating the word of God is fundamental to the translators of the King James Bible: *Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?*
2. **Behind the KJV lies a fundamental commitment to studying God's word in the original languages ('newly translated out of the originall tongues').** The forced exile of Bible translators like Tyndale in the 16th century brought English Bible translation into contact with the best of continental scholarship, and the 'new learning' of Erasmus and his contemporaries which was busy opening up the Greek and Hebrew texts of the Bible to western Christian scholars. That fruitful collaboration between translation and scholarship is a fundamental feature of the KJV, when King James instructed the Bishop of London to get together a team of scholars from the universities (there were only 2 in those days!) to work with

the bishops on the new Bible. Thus the KJV is the result of a fruitful collaboration between the academy and the church, drawing on the best critical scholarship of the period to ensure that the translation was the most accurate reflection possible of the original Greek and Hebrew.

3. Behind the King James Bible lies a fundamental commitment to preserving the continuities of tradition.

The aim of the translators was not to make a new translation, but ‘to make a good one better’: *Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, ... but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark.* The King James Bible represents the culmination of a long process of consolidation which had been going on for nearly a century, as Tyndale’s translation (1526–34) was taken up into Coverdale (1535), Matthew’s (1537), the Great Bible (1539), then the Bishops’ Bible (1568). It was the Bishops’ Bible, produced under Queen Elizabeth I, that formed the base text for the new translation, but the translators were specifically instructed to consult these older versions ‘*when they agree better with the text than the Bishops’ Bible*’. Even the Rheims and Geneva versions, representing the two opposing strands of English Bible translation, (one Catholic, the other Protestant), were consulted by the translators, and both make their contribution to the King James Bible.

These are the three fundamental commitments that undergird the King James Bible: and part of the secret of its success, I suspect, is that it came at a time and a place when it was possible to hold all three together. And perhaps we might say that the subsequent history of Bible translation is the history of how those three points of commitment — which I take to be essential to all Bible translation — begin to pull apart, so that eventually it becomes impossible to hold them all together. Not right away: the beginnings of the process of re-fragmentation start small, with the *Revised Version* (1881/1885) reflecting the growth of critical scholarship in the 19th century — but retaining the sound and feel of the King James Bible, in fact sounding even more archaic at times. The *Revised*

Standard Version, right up to 1952, manages to continue the process of gradual revision in line with critical scholarship without breaking away from the continuity of the tradition. But meanwhile the pace of cultural change begins to accelerate in the 20th century, and the language of the King James Bible seems to be pulling further and further away from the language of the people. In the 1960s we begin to get the first of a new generation of Bibles setting out consciously to break away from the tradition, to call themselves *new* rather than *revised* Bibles, aiming not merely to bring the Bible text into line with the most radical critical scholarship but to *sound* unlike any English Bible before: the *New English Bible* (1961/1970), the *Jerusalem Bible* (1966), the *Good News Bible* (though sometimes we have to ask what are the actual gains in comprehensibility — it's amazing how dated some of those 60s translations sound now). In the 1980s and 1990s the *New International Version* (1978) and the *New Revised Standard Version* (1990) attempted to turn back the tide, but the genie was out of the bottle: new Bible translations continue to appear (it seems) almost every decade. The contemporary Bible scene conveys a picture of fragmentation, with the emphasis on instant comprehension — and amazingly inventive packaging!

There have been enormous gains in this process, no question — but also enormous losses. Above all, what strikes me is the loss of a common language — the Bible as a shared store of meditation and memory, the Bible as yours and my 'spiritual biography'. So what's the alternative? Turn back the clock and go back to King James? I don't think that's the answer: rather, we need to go back to the *principles* that undergirded the King James Bible, and made it so influential in the development of English language and culture. Today we have better resources than ever before (both print and digital) for studying the Bible — though the choice may vary depending on who or what the translation is for: private study; reading in church; working with young people. But I believe we still have to find a way to hold together (for our generation) those three core commitments: using the best of critical scholarship; keeping in touch with the continuities of tradition; and most fundamentally, aiming 'to deliver God's book unto God's people in a tongue which they understand'.

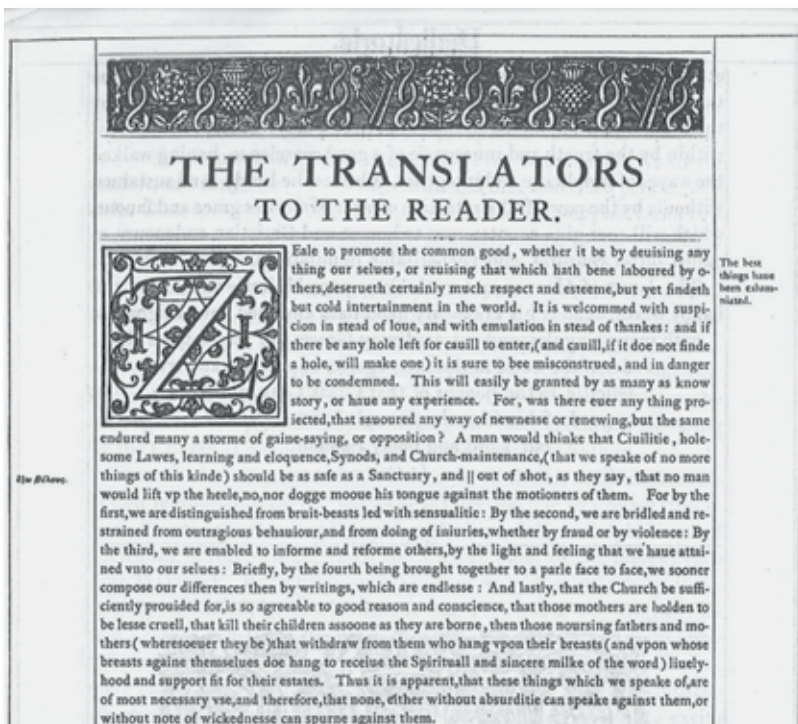
One last thought. Will the English Bible still be a best-seller in 400 years' time? That depends on you and me: because the real key

to publishing success is the people who buy it, and read it — and make it part of their lives.

Prayer: Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou has given us in our Saviour Jesus Christ. AMEN

*From the Book of Common Prayer,
Collect for the Second Sunday in Advent.*

Revd Canon Professor Loveday Alexander
Canon-Theologian at Chester and Emeritus
professor of Biblical Studies, University of Sheffield.



Benedictine Spirituality (Part II)

(See CRQ Review St John 2011 for Part 1)

How are we to practise Benedictine spirituality in ordinary daily life? We must accept that prayer is not a matter of mood. Only to pray when we feel like it is to get consolation, not conversion. *To pray only when it feels good is to court total emptiness when we most need to be filled. Benedictine prayer is not designed to take people out of the world to find God. Benedictine prayer is designed to enable people to realise God is in the world around them.* (Joan Chittister OSB) In daily life there will always be something more pressing to do than to pray. When that attitude takes over, we soon discover that without prayer the energy for the rest of life runs down. When we think we are too tired and too busy to pray, we should remind ourselves that we are too tired and busy not to pray.

Abbot Christopher Jamison writes: *no matter how hard we work, being too busy is not inevitable. Silence and contemplation is not just for monks and nuns, they are natural parts of life. To keep hold of this truth and practise it we need the support of other people and sensible advice. We need to learn to listen*

But **how are we** to pray in the midst of a busy life ? *Pray as you can, not as you can't* (Don John Chapman). Don't aim too high. Set an achievable goal. We find that when we give God the top priority, he helps us to sort our other priorities out. I need to set aside and keep time for prayer: before breakfast, after children go to school, in the car on the way to work, on the bus coming home, at night before going to bed. But set aside that time for prayer and keep to it.

Benedictine prayer is **communal** and it is scriptural: **within community - with** and **in** community, **for** community and **as** community. Commitment is to a pilgrim people whose insights grow with time and whose needs are common to all. Prayer must be scriptural, not simply personal, and in converse with the Word of God daily – not simply attended to at times of emotional spasm – until, little by little the Gospel begins to work in me. Reflection on the Scripture is basic to growth in prayer and personal growth. Prayer is a process of coming to be something new, and never

simply a series of exercises. Understanding is essential – formulas are not enough.

Prayer changes us; it is not only words. Changes in attitudes and behaviour are the direct outcome of prayer.

Anything else amounts to something more like therapeutic massage than confrontation with God. A sense of community is both foundational for and the culmination of prayer. I pray to become a better human being, not to become better at praying. Joan Chittister writes: *Benedictine spirituality is about caring for the people you live with and loving the people you don't, and loving God more than yourself.* Meister Eckhart (1290-1328 - not a monk) said: *If the only prayer you said in your whole life is **thank you**, that would suffice.*

How does God speak to us ? Those who pray regularly seldom if ever hear God speaking to them in the way that is recorded in the Old Testament (and how often does the Father speak directly to Jesus, or anyone else in the New Testament?) Indeed if we reach a strong conviction that the Lord is telling us to do or say something, we need to proceed very gently, because we may be mistaken. We need to “test the spirits”. One test is: is the message going to result in good for someone other than myself? Or it is just an ego-trip?

So God may well be silent in our prayer time. He may speak to us in the scripture readings of the office for the day. It may seem to be a coincidence. We can never prove anything about God. He is beyond our understanding. But another way we may find Him speaking to us, when we have got into the habit of being silent in His presence, is in the events of the day, and what people say to us. Our hearts burn within us. We find ourselves being in the right time at the right place, for someone else.

You can get as close as possible to the Benedictine way of life by becoming an Oblate of a monastery or convent. But don't pick the first community you visit unless you get that immediate feeling that you have come home in some way. Becoming an Oblate is the start of a journey, not the end of it. By becoming an oblate, or just a regular guest/retreatant, you are plugged into the regular life and spirituality of the monastery or convent.

We need to pray in community, so plug into the nearest most accessible community. Suitable monastic communities are few and far between. The nearest, most accessible Body of Christ is the local church. All clergy are under obligation to say the daily office.

Too often, like the rest of us, they find it impossible. But if they are encouraged, supported ... ? Start by saying the office in church, and undertake to do so if the priest has to be elsewhere. It certainly should not all depend on him or her, any more than on any other one individual Christian. Saying the office in church itself forms a community of prayer, an extension of the grand Sunday act of worship of the whole community. If no church is accessible, why not gather regularly in someone's home, like the first Christians did? Arrange for regular meetings for *Lectio Divina*?

Our fathers and mothers in the faith, the Jewish people, have preserved a strong sense of community. Here is what Judith Halevi (in **Forms of Prayer**, Reform Judaism, 2008) writes:

Community prayer is preferable for many reasons. Firstly the community does not pray for what is hurtful to an individual. The individual sometimes prays for the hurt of other individuals, and these pray for something that hurts him. A prayer, however, can only be heard if its object is profitable to the world and in no ways hurtful.

Another saying recorded in the same book: *If we are accustomed to attend synagogue and one day do not go, the Blessed Holy One makes enquiry about us.*

Lectio Divina: is a way into Benedictine life of prayer. The Bible, the Word of God, becomes a means of union with God. We become people who are able to listen for the still small voice of God “*faint murmuring sound*” (1 Kings 19:12)

If we are constantly speaking or if we are surrounded with noise, we cannot hear gentle sounds. The practice of *lectio divina* therefore requires that we first quiet down in order to hear God's word to us. Christians have always seen a scriptural invitation to *lectio divina* in the example of the Virgin Mary “*pondering in her heart*” what she saw and heard of Christ (Luke 23:19)

No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary.

At intervals the Lord invites us to cease from speaking so that we can simply rest in his embrace.

Antony Grant CR

St George's, Baghdad.

I have recently spent a week with Canon Andrew White (from UK ordained in C of E) in his parish of St George's, Baghdad. It was a remarkable and unforgettable experience. The main thing I will take away from my time with Canon Andrew and the church in Baghdad is that St George's is a place where the Glory of God and the Love of Christ shines brighter than I have ever witnessed before. Despite all the suffering and terror that occurs on a daily basis in Baghdad, St George's is a place where the veil between heaven and earth is very thin.

From the moment I arrived at Baghdad International Airport I knew this was going to be a very unique experience. When Canon Andrew travels anywhere in Iraq he requires a large armed police escort and this was the first thing I experienced when he collected me at the airport; one police van in front of us, one behind us. The security at the church was also very strict with armed police on duty 24 hours a day, checking every passing car for any explosive device. A sad necessity as over the years St George's, like all churches in Iraq, has been badly damaged by car bomb attacks and continues to be the target of further attacks. There was even an armed Iraqi police officer posted outside my bedroom at night while I slept.

On one of my first days in Baghdad I accompanied Canon Andrew to a local children's home managed by nuns from Mother Teresa's Community. The sisters take in abandoned and orphaned children who are severely disabled due to the recent wars in Iraq and also the chemical weapons inflicted on the Iraqi people in the 1990s. My first instinct when I looked at all these wonderful children who were the innocent victims of war was a feeling of great sadness. My heart went out to these little ones who had been so badly injured and disabled due to human war. However, as I started to talk and play with the children I soon realised they were incredibly happy. I was inspired by the sisters who show so much love and care that the little ones do not lack anything. I assisted a young blind girl with learning difficulties with her lunch which was a very moving experience. The sisters show an amazing degree of humility and faith by refusing to actively fundraise for their remarkable ministry. They trust that God will provide them with the funds needed to



Blown up building

sustain their work. Canon Andrew and St George's play their part in God's work at the children's home by donating funds so that the sisters can continue their ministry to the abandoned children of Iraq.

Canon Andrew works tirelessly on inter-faith relations and it was a privilege for me to join him at meetings with senior Iraqi Muslim clerics during my time in Baghdad. The importance of these meetings cannot be underestimated as the result of such meetings over the years has seen a large reduction in the violence and killings of Christians in Iraq.

Canon Andrew's ministry includes the spiritual care of staff at the US Embassy where there is a morning and an evening service on a Saturday. I was given the honour of preaching at the evening service to a congregation which included senior American politicians and military officers.

One of the highlights of my stay in Baghdad was to be a part of the Sunday service at the church. Being a Christian in Iraq is a very dangerous thing. By making the journey to and from church on a Sunday you are putting a large target on your back for terrorists wishing to commit murder, yet despite all of the risks the people flock to St George's week in, week out. The church was full to capacity by the time the service started with over 600 people inside St George's, not including the many others standing outside and the vast number of children in the Sunday school classrooms. The congregation was 100% Iraqi, Christians from the Assyrian, Chaldean and Orthodox Churches who all come to the Anglican Church every week without fail because they have heard about and experienced the Glory of God and the Love of Christ at St George's in a way they have never experienced in a church before.

Nothing more clearly highlights the Glory of God and the



Canon Andrew watched on by Guard

Love of Christ at St George's than the clinic that has been built within the church grounds. The clinic deals with 100 patients a day and contains a number of doctors, a dentist, a pharmacy and a laboratory. The clinic is the only place in the whole of Iraq where people can receive all the medical care they need free of charge. If they need major surgery the clinic will pay for it. All the costs are

paid for by the funds Canon Andrew has to try and raise each and every month to keep this service running, approximately £27,000 a week. The clinic is for all people; it turns nobody away. The staff at the clinic are a mixture of faiths including Christian, both Sunni and Shia Muslim and also Jewish. In a country where a person's faith creates such barriers, St George's Clinic is a wonderful example of



During the service

people of all faiths coming together and working for the common good of Iraq.

I met so many people who have suffered so much and continue to suffer while I was in Baghdad. I met a father who had witnessed his two young sons murdered in front of him, he still carries a photo of his sons after they had been killed. I will never forget that photograph. However, despite all the pain, the suffering, the despair, the car bombs and gunfire which



After the service

occurs on a daily basis in Baghdad, the people keep on going with smiles on their faces as they can feel and experience God's love at St George's in such a powerful and unique way.

St George's offers complete mission and ministry. It provides food, medical care, worship and witnesses to God's love for all people. The fact that Canon Andrew White built this entire church and mission up from nothing in just a few years is incredible and inspirational. St George's reminds all of us that the Church of Christ is called on to be the physical hands and feet of Jesus and to witness his love for all people. Nowhere does this better than the Anglican church in Baghdad.

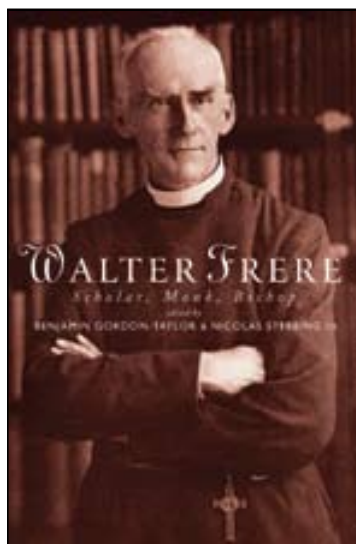
Ben Bradshaw,

Exeter Ordinand at the College of the Resurrection, Mirfield.

PS Tara, my wife, was obviously very worried while I was in Baghdad but she has a lot of faith, and trusted that I would return home safely. She knows and can sense my ministry is going to be based in difficult and challenging environments and so could understand why I felt it was important to experience what is going on with the Anglican church in Baghdad. It was more difficult for my non-churchgoing family.

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Thoughts on Tottenham and the Riot



When the news of the rioting in Tottenham hit us I was deeply confused and sad, Tottenham was a part of London with which I had quite a lot to do, I knew clergy and people and had worshipped with them. Then too riots affected other places, notably Hackney and Croydon, and then it got worse. In Tottenham two of the churches were in Interregna: two Vicars had moved on leaving curates in charge, and it was these young men that I first felt for. Disasters, especially those on our own door-steps, bear heavily on the clergy of the Established Church. Still, we are not only expected but welcomed. Whether it be toiling and supporting in Kings Cross after Bomb or spending 3 hours in Tesco's as I did after 9/11, (I hasten to add that the Vicar was coping lots of people in the church), it is matter of being available. We can rely on the people of the parishes to get organised with comfort and practicalities, but the priestly task is something different. How do we comfort people who have had their precious livelihood destroyed or their home? Or their errant but beloved child is now in custody - what is happening? We are not expected to give one sentence answers, just to be there and share not just our bewilderment but our faith.

It might well be said that time in the withdrawn life of a theological College, at least as it is popularly supposed, is no foundation for dealing with metropolitan disasters. But is this so? Possibly we might have some idea of how to sort out the theological conundrum of evil but, more importantly, some foundations will have been laid and they are the discipline of daily prayer and worship. On

some occasions much of this has to go by the board, but its very absence enables us to go on giving comfort just by being around, clearly distinguished by our dress that we are neither police nor fire-fighters nor spectators but pastors looking after frightened and hurt sheep. Long ago I was working with the then Northern Ordination Course when, in the course on inter-faith matters, we visited a small Hindu temple in Ashton-under-Lyne and were shown round by the aged caretaker. When it was time for us to leave he said, “I understand that some of you are already ministers of religion and the others preparing for this, and I have a prayer for you, May you be worthy of the people God lends you.”

That is how we must react to violence and tragedy, whether on a huge scale or smaller scale which nevertheless may be overwhelming for people who are possibly literally crying out for help. Our formation is all that we have, sharing the Lord who makes himself known to us. So it is an honour and privilege to be sought out for help, even when our minds are full of question-marks and we are as frightened as anybody else! At least that will stop us being glib, and then, when time permits, to share the problems of all those whom we have encountered with the One who has lent them to us.

Aidan Mayoss CR



Nothing for the Journey

At 5pm on 23 July I reached the final destination of my walk, Buckfast Abbey in South Devon. 13 days had passed since I started from the College at Mirfield and 322 miles had been walked!

Without doubt it was the most difficult physical challenge I had ever undertaken but at the same time it was a wonderfully unique and spiritually edifying experience. I set off with no money or food and the liberating freedom that gave me took my prayer life to a level I had never previously experienced. Every day I had just two very simple objectives; to walk and to pray. I had never been in a position previously where I could devote so much of the day to prayer and I believe the rewards of such an experience will be beneficial for the rest of my life.

Of course there were many difficulties and worries as I went along on my journey. There were days on my trip which were incredibly hot and also days when I had to walk up some very steep hills; when these two factors combined together it made the walk extremely difficult. On one day I had to walk an exhausting 33 miles, a length I had never before undertaken. It was only due to the amount of people praying for me that I was able to continue on the difficult days of the walk. The tempter will always try to get to us when we are really struggling and that is what happened to me during one particular gruelling day. I had stopped to have a five minute break and that little voice in my head soon appeared trying to persuade me to give up, trying to make me think I could not walk any further. 'It was too hot, the road was too steep, and the only option would be to abandon the walk'. It was at this point where the prayers of so many people came into effect and I was given a huge burst of energy and was able to complete the journey.

I must thank the many kind people who provided me with food and shelter at each stage of the journey. Malcolm, an excellent CR Companion who kindly sought me out and found a room for me on my first night away. Revd Carl Edwards who was the first person I called on out of the blue asking for assistance who was very supportive and generous. Fr Andrew Greany in Worcester and the CSC Sisters in Bristol who both offered wonderful hospitality to

a stranger on a pilgrimage. Ann, Michael, Rosalind, Mick, Marion, David, Chris, Owain, Dan, Skye, Esther and the brothers of Buckfast who kindly let me stay and recover at the Abbey. Finally thank you to everyone who supported me with prayers and donations. As I write I have raised over £5000 towards the refugees in Zimbabwe and the disabled residents at Mutemwa also in Zimbabwe. Thank you so much.

Ben Bradshaw

Exeter ordinand at the College of the Resurrection, Mirfield.



Ben and the CSC Sisters in Bristol

On 11th July Ben set off to walk from Mirfield to Buckfast Abbey in Devon, to raise money for refugees and disabled at camps in Zimbabwe. He wrote: "I'll be completely dependent on God and the kindness of strangers and won't know where my next meal will come from or where I'll sleep." The inspiration for the walk was a visit to the refugee camp in Tongogara and disabled residents of Mutemwa settlement in Zimbabwe last year. (See CRQ Review St John 2011 for more information.) Anyone who would like to contribute to these projects can still give - see: www.justgiving.com/Ben/Bradshaw, or send a cheque payable to CR Zimbabwe Account, Ben Bradshaw, College of the Resurrection, Stocks Bank Road, Mirfield, West Yorkshire, WF14 0BW

An Anglican in Finland

I am writing this at Mirfield; but in a couple of days, I fly home to Finland, where I have lived for nearly four decades. I love Finland; I love the respect for silence; the sense of safety, and social solidarity. And I love the climate – the marvellous warm ‘white nights’ of high summer, and the crisp cold of winter when the snow comes and the river freezes. For one thing, it rains much less in Finland than in Britain, so the warm and the cold are both dry. But what does it mean to live in Finland as a (catholic) Anglican from Yorkshire?

Finland (like all the Nordic countries) is a nominally Lutheran, but very secularized society. Around 85% of Finns are registered members of the state Lutheran church; maybe 4% belong to the Finnish Orthodox Church; and then there are revivalist movements and Free Churches, many of them Charismatic; Islam and Buddhism among the immigrant community, who also make up the bulk of the Roman Catholics; and of course New Religious Movements, like anywhere in the West. But active religious commitment is clearly a minority eccentricity.

The Anglican Chaplaincy [*ie* parish] is part of the Diocese in Europe, and has its main base in Helsinki, but also has congregations in several other towns – Tampere, Vaasa, Kuopio, and Oulu – which distance-wise is rather like a parish in London with congregations in Birmingham, Manchester, and Edinburgh. Readers may assume that the Anglican chaplaincies in Europe are primarily for Anglo expats – and that is, of course, how they first came into existence; but Anglicanism is a worldwide branch of Christianity, and many of our Anglican members come from other continents: from Africa and India and the Middle East, for example. In fact, currently around half the registered Anglicans in Finland are from South Sudan (and preferentially worship in Arabic).

Many other internationals, and a surprising number of Lutheran Finns, first come to us simply because we worship in English; but some of them, at least, then experience and come to value the sense of living liturgy. The Finnish Lutheran worship style is broadly similar to middle-to-low Anglicanism, and often tends to be rather stiff. Interestingly, their (small) high church wing is more

influenced by the Finnish Orthodox than by Western Catholicism. Like many other Lutheran and Anglican churches worldwide, it has fully accepted women into ordained ministry – the new Bishop of Helsinki is a woman – and is also grappling with other difficult issues of gender. So in many ways, for many Anglicans it is a ‘familiar’ kind of church. For Anglos, it is a startlingly well-funded church, since it receives tax income from its registered members. My main discomfort with it is that it tends to be very official and institutionalised: well established, well resourced, with union benefits and ‘ordinary’ working hours for its employees – these are good things! – but often rather like another branch of the welfare state.

My wife and I live in Turku (about 2 hours away from Helsinki), and we worship with the local English-language ‘Turku Cathedral International Congregation’. Actually this is primarily maintained by the local Lutheran parishes, with a Lutheran pastor (under her other hat, one of the local university chaplains), but collaborates with the Anglican Chaplaincy under the ecumenical 1992 Porvoo Agreement, which established full intercommunion between

the British and Irish Anglicans and the Nordic and Baltic Lutherans (not unlike the close collaboration between Anglicans/Episcopalians and Lutherans in the US and Canada).

Our Congregation is very international, very mobile, and very ecumenical – several of the core active members are Anglican, but we have also had people from Lutheran, Reformed, Baptist and other Evangelical churches, Presbyterians, Quakers, Roman and Greek Catholics. We use



Turku congregation (nationalities far side to near): communicants come originally from (far side to near): Kerala, India, Finland, England, South Carolina, Tanzania, Zambia (the white hands!), Kenya, Kenya

either the American Lutheran liturgy or *Common Worship*, which are very similar. So although it is clear that English – the most widely known international language – is what brings many to us initially (Finnish is a notoriously difficult language for foreigners to learn), what they find is a strongly liturgical and participatory understanding of Christian worship.

As a catholic Anglican, then, I have many advantages, despite the distance from Helsinki. I can attend Mass every week (though rarely on weekday festivals) and play an active role in our local congregation. My wife has been doing Godly Play – a liturgically-oriented Montessori approach to children's worship – with our Junior Church. Once a year we usually have a silent retreat. We have just started a Taizé Mass once a month. We worship in a massive and magnificent 700-year old Cathedral. For several years, we sang Evensong there (I recently saw Evensong described as the 'jewel in the crown' of Anglican worship), thus reaffirming that the Cathedral is a church, not merely a museum for tourists. A couple of years ago we hosted the Synod for the Anglican regional Deanery (which covers eight countries), where Fr John CR was the invited speaker and preached at Deanery Evensong in the Cathedral.

Alongside all this, I am also very dependent on resources available on the internet, such as *Thinking Anglicans* and *Anglicans Online* (and occasionally *Ship of Fools*). Since I became a CR



Sudanese congregation



Turku Cathedral in the winter



The Nave

Companion, I can check the Companions webpage for CR news, and I read many congenial (and some uncongenial) blogs. And like many Companions, I am also strengthened by observing a daily Office (something almost completely unknown in European Lutheran traditions), and by visits to Mirfield – usually brief, but deeply refreshing.

Living for over half my life outside the English-speaking world, and with somewhat stretched links to Anglican institutions, has taught me the joy of living ecumenism, and given me a second citizenship; but it has also strengthened my awareness and enjoyment of my Yorkshireness and of my catholic Anglican identity. With two passports, and as a member of two churches, I am not an expat, but a dual citizen, with two loved homes.

Keith Battarbee Companion CR



Clergy (l to r): Fr Mika Pajunen, Honorary Assistant Chaplain; Fr Rupert Moreton, Chaplain; Fr Amos Manga, Honorary Assistant Chaplain; Fr Tuomas Mäkipää, Assistant Curate.

Companions and Friends

A joyful Michaelmas time to you all! We do not think very much about angels these days; indeed we sometimes doubt whether they really exist. That is a pity as angels have an important part to play in the story of redemption – Gabriel announcing the birth of Jesus to Mary, and Michael with his angels defeating the rebellious hosts of heaven in the book of Revelation. In times when life is difficult and when forces of darkness can seem to be not just figments of paranoid imaginations we can turn to the angels for the protection and encouragement that God wants us to have.

That protection and encouragement is needed in Zimbabwe where the renegade bishop Kunonga has won control of church property to which he has no right. His people are vandalising churches, and are expelling true Anglican clergy from rectories. They are also trying to gain control of key missions. In all this the Anglicans remain joyful and faithful but it is tough finding money for new rectories, church buildings and legal fees to defend what they have.

Please pray for

- the bishops: Chad of Harare, Julius of Manicaland, Godfrey of Masvingo, Ishmael of Central Zimbabwe and Cleopas of Matabeleland;
- the Archbishop of Canterbury visiting Harare and Manicaland in early October;
- Shearly Cripps Children's Home and Daramombe Mission threatened with takeover;
- Tariro Youth Project continuing to give hope to young people in Zimbabwe.

Walter Frere

Walter Frere was the second Superior of CR and more formative of the Community's character and ethos than any other brother in our history. On another page is an advert for a new book written largely by Brethren and former students. Little has been written about Frere and I would strongly advise those of you with an interest in the Community's history to get this book. (See advertisement on page 15)

While on the subject of books I recently read Benedict XVI's excellent book, *Jesus of Nazareth*. Benedict is a very good biblical scholar who uses his scholarship to deepen and enhance our understanding of Jesus the Son of God. He writes simply and attractively but there is so much information and insight woven into the writing the book needs to be read slowly and thoughtfully.

New Companions

Mark Haworth (not Hawthorne as given last time!).

Alma Servant

RIP

James Diamond

Companions website details www.mirfieldcompanions.org.uk

Companions List for weekly Intercession

July 2011 version available via the Companions website or hard copy obtainable from the Companions Office. No charge, stamp appreciated.

Nicolas Stebbing CR

~ BUY A TILE ~


BUY ONE FOR £15 or FIVE FOR £75

The new floor of the church will be covered in tiles of a tasteful colour. You can help us to pay for these by buying a tile, or a number of tiles. Then each time you see the Church you can think one of those tiles is mine! They are large, 1ft. 9½ in. square:

There are 3 colours:

- A rich gold for the choir
- A colour similar to the building's Runcorn stone to run round all 4 side-aisles according to the original vision of the architects, Walter and Michael Tapper.
- A light gold for the Resurrection Chapel.

The tiles have a beautiful textured pattern. Just send a cheque payable to 'The Community of the Resurrection Church Centenary Appeal' with a note to what colour you would like yours to be, to The Appeal Manager, Community of the Resurrection, Mirfield, WF14 0BN.



Under the Hammer



Works of art to be sold at the Auction in the College of the Resurrection, Mirfield, WF14 0BW on October 22nd at 2.00pm

(Contact Fr John Gribben crjgribben@mirfield.org TN 01924 494 318)



“When we were still far off”

Painting by Yorkshire landscape artist Simon Palmer

One of several, Simon Palmer was born in South Yorkshire in 1956. He studied at Reigate Art School graduating in 1977. Since then, he has made Yorkshire his home, and the life and landscape of this county has informed almost all of his work. Over the last three decades, he has become one of Britain's leading watercolour artists, and is keenly collected in the UK and abroad.



“African Madonna”

Bronze Sculpture by Leon Underwood

This is the bronze signed study IV of VIII for ‘African Madonna’ in lignum vitae by Leon Underwood for St Peter’s school Rossettville in 1935 and now at Cape Town Cathedral. Leon Underwood, born 1890, died 1975, prolific sculptor and artist, at one time tutor of Henry Moore was influenced by African designs. In a recent auction (the Evill Collection at Sotheby’s) two of his works created very competitive bidding.



Carved Head on wooden Panel

Heirloom from the family of Fr Simon
Holden CR

Provenance unknown

Thought to be medieval church carving
for a misericorde

***An example of
early 16th century
misericorde***



Other Star items include sensational early Thompson (Mouseman) Furniture, 'Mother of God' Russian Icon in Silver case 19th Century, Baroque style Crucifix in ivory and ebony, 'Passio Christi' Eric Gill, Golden Cockerel Press, stunning photograph of Princess Margaret (autographed)

The Community of the Resurrection

presents

A Grand Competitive Wine Tasting



Featuring many varied wines; the perfect opportunity to
purchase those wines you like in time for Christmas.

***Friday 18th November 2011
7.30pm in the Great Hall***

£20 a head, with teams of 4 tasters permitted.
Contact the General Manager on 01924 483346
or email glaurie@mirfield.org.uk for further information.

Mirfield Screen installed in its new home, Saint Cyprian's Church, Sneinton, Nottingham

pictures by Revd. Andrew Waude SSC



Encouragement on the Road:

‘running with perseverance the race that is set before us’

It is a bit like the Tour de France! The Christian life is complicated, fraught with hazards that can fling you off the road at high speed at any moment, at any stage of the race. But teamwork is very important too. The winners could not reach their goal without the team and are certainly surrounded by a great cloud of witnesses.

As Companions we have a whole range of commitments and need the guidance of our spiritual director. We can become overburdened with too many competing responsibilities. On a Quiet Day at St. Mary's Abbey, West Malling, a white dove flying high over the labyrinth set me thinking about the tortuous labyrinth of our lives. Places where ‘prayer has been valid’ give us help for our journey. I love the holy wells and the ancient stones of ‘Cornubia, Land of the Saints’. The church of St. Just in Roseland, where my parents worship, is a special place.

However, a small incident which has really stayed with me happened during this year's Christian Aid Week. I have been a church representative for twenty years now, so I have to find both flag day and house-to-house collectors, and there are never anything like enough of them. This year we were especially few, but we do our best to cover those roads we are responsible for. ‘Our’ roads are in an affluent area, where many of the houses are great mansions. Over the last twenty years more and more of the residents have installed enormous security gates with entry phones, and their abodes resemble Fort Knox. This makes our task all the more daunting. I'd been out delivering envelopes for an afternoon and then collecting for three evenings already, and was walking back with Malcolm to where we'd left our car. We had had a lot of refusals and people not at home, or pretending to be not at home, and were trudging along, tired and demoralised. We were still wearing our collectors' badges and carrying our red Christian Aid bags. I was faced with having to go out again after work the next day to complete the collecting in several more roads. (Malcolm was excused because he had to go to the Diocesan Gathering!)

Suddenly we became aware of a couple walking towards us.

They were smartly dressed and looked very happy, chatting to each other and smiling as they approached us. To our surprise they stopped, and the lady said, "Can we give you some money now? Only my mother is at home and she won't hear the doorbell." She went on to say she knew how hard door-to-door collecting can be as she had done it in the past, and she put a large note in one of our Christian Aid envelopes. Then they went on their way, and we went on ours. "That was good!" I said to Malcolm. On one level there was nothing very extraordinary about this brief encounter. These 'angels' were just as human as you and me. They even gave us their address, so that we did not ring the bell. However, there was something that made me continue to reflect upon what had just occurred. The smiling couple had the air of guests on the way to a party. They were cradling bags in their arms: and what did the bags contain? Protruding from one was bread (French sticks) and from the other bottles of wine. The Christian Aid slogan 'All shall be invited to the Feast of Life' came into my mind.

The next morning I read (in 'CR Simple Offices, Saints and Seasons', page 120) Isaiah 25: 6 'On this mountain the Lord of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined.'

I had been given that little 'push' I needed to make me go on with my task. Collecting went much better that afternoon, with some generous donations received, and also a couple of people asking me about the church and when the services are. This small piece of encouragement on the road not only lifted my spirits to stagger on to the end of Christian Aid Week, but also to go on with the preparations for that wine tasting at Southwark Cathedral, for which a whole suitcase full of French sticks travelled by train to London Bridge, but that's another story..!

Vanessa Dixon, Companion CR

Book Reviews

Meister Eckhart, master of mystics. *Richard Woods OP.*
Continuum. 2011. £17.99. Isbn 978-1-4411-3442-4.

Meister Eckhart was a Dominican friar born in a Thuringian village in North-Eastern Germany about 750 years ago. He received the title *Meister* when he completed his studies in theology at the University of Paris in 1302, but he is known as a *master* of the spiritual life. This is a book of essays by Professor Woods written to supplement his book *Eckhart's Way* (DLT 1986) in the series *The Way of Christian Mystics*. Eckhart didn't really have a way other than living the ordinary Christian life. His sermons were addressed to people who were already making a serious effort to live in accordance with the ordinary obligations of committed Christians. Christ is the way.

Professor Woods describes the keystone of Eckhart's spirituality as the birth of the Word of God in the soul of the just person. Commenting on *John* 1:12ff, Eckhart wrote: "the first fruit of the Incarnation is that man may become by the grace of adoption what the Son is by nature." (1 *John* 3: 2, *Romans* 8: 29ff, *Galatians* 4: 5.) Arising from this is Eckhart's teaching on equality. Woods writes: "Perhaps the most telling and promising message we hear from his sermons is the great principle of radical equality. For Eckhart men and women are not only one in Christ, we are all equal before and in God, because of the common humanity we share with Jesus."

So God seeks to unite us with himself and with one another in his bond of love. Our part is repentance and prayer, love and obedience. Eckhart taught that "the best penance is that a man should experience a complete and perfect turning away from whatever is not entirely God and divine in himself and in all creatures and have a full, perfect and complete turning towards his beloved God in unshakeable love, so that his devotion and yearning for him are great." For Eckhart: "Prayer, like contemplation, is simply attentiveness to God. When we pray, we should attend first to God, not to our needs and wants, or even those of other people. Our destiny lies in God alone, and to God alone we should direct

all our attention, our energy, our striving.”

And yet “the true test of authentic contemplation is charitable service to those in need.” Eckhart often said to his novices: “If someone were in a rapture like St Paul, and knew a sick person needed some soup, I should think it far better you left the rapture for love and would serve the needy man in greater love.”

The essay which I found most helpful is the one on suffering and healing. God is very much present within the suffering of his creation. We will not find him by trying to insulate ourselves from it, but by finding a way through it to him. Eckhart taught that suffering is a gift, just as life is a gift, and health is a gift. Had God not willed that we suffer, we would not suffer; and therefore to pray, much less to strive, to avoid suffering is to attempt to avoid God. The only important thing is conformity with God’s will.

The essays deal with other themes and contemporary problems of the Christian life, such as the place of women in the Church, God’s love for and presence within all his creation (Wisdom 11:24-12.1) ecology and ecumenism. I thoroughly recommend you to read this.

Timothy Stanton CR

The Desert Movement. Fresh perspectives on the spirituality of the desert. *Alexander Ryrie.* Canterbury press.
2011. £16.99. Isbn 978 1 84825 094 9

The desert movement is a very remarkable feature of early church history. From the third to seventh centuries AD thousands of men and women went off into the desert to live as monks or hermits. In doing so they believed that they were doing something for the church and the world comparable with what the martyrs had done before them.

In Part 1 of this book Fr Ryrie tells us something of what was involved. A decisive break with their former way of life; renunciation of personal possessions; and hours spent in silence and solitude under the direction of a desert father or mother, or monastic Superior. They practised asceticism, restricting their food and sleep. It is amazing how little they could do with. And they worked, but they only did such work as could be combined with

prayer. Prayer was their work. They had no doubt about that. The important thing was to be with God. “Go, sit in your cell, and your cell will teach you everything” is a well known saying of Abba Moses.

Fr Ryrie tells us how widespread the movement was – and how much earlier it started than is usually thought. “There is good reason to believe that there were Christians practising asceticism, perhaps even living in monasteries, from a very early date, perhaps even from New Testament times.” Gradually there were monasteries not only in Upper and Lower Egypt, but also Judea/Palestine, Gaza, and Sinai. Pachomius was the first to compose a systematic monastic rule on the basis of this experience, but modern interest in desert fathers has usually been focused on too small a part of the movement. Fr Ryrie introduces newly discovered writings and lives, including many women, and gives them a place among the established figures of desert spirituality – Antony, Cassian, Evagrius and others.

In Part 2 Fr Ryrie tells us about the main leaders of the movement. Perhaps a quotation from John Cassian sums up what it is all about. The monks of the desert aimed to come to that state in which *“every love, every desire, every effort, every understanding, every thought of ours, everything we live, that we speak, that we breathe, will be God.”*

Timothy Stanton CR

The Church’s Healing Ministry: Practical and Pastoral Reflections. *David Atkinson.* Canterbury Press, 2011. £14.99.
Isbn 978 1 84825 077 2

David Atkinson has written a book that examines the biblical teachings on health and wholeness. The author, a retired Bishop of Thetford, directs considerable attention to the role that the sacraments have in healing. His stated desire is “to root the various aspects of health within the liturgical life of the Church,” and thus he focuses upon the Eucharist, anointing, and prayer. However, he does not look only at personal health but also he directs his attention to the wider picture when examining the impact of environmental issues and social justice upon wellness. No doubt this broad focus

upon health issues has been influenced by the author's background as a research chemist, and this is evident in his exploration of how medical science currently is affecting our understanding of health and healing.

Combining the roles of scientist and priest, Atkinson speaks out against the view that healing ought to be the domain of medical professionals whilst the Church concentrates upon lofty spiritual matters. Not surprisingly the dualistic view of the body and the soul being separate is soundly critiqued as feeding the unhelpful split between the Church and contemporary medical practice. The book's intended audience should resonate with his perspective, because Atkinson sees this book as applicable for clergy as well as for medical and care-giving professionals.

Comprising less than one-hundred pages, this short book really is an introductory text to this topic and it cannot be regarded as providing a comprehensive examination of health and wholeness. Due to the brevity of this book, one thing that could have been beneficial is the inclusion of a bibliography for directing readers onwards to other books upon this topic. Without such an aid, readers have their appetites whet by Atkinson's book yet they are left without guidance on how to expand further their literary explorations.

Dennis Berk, Nov CR

The Exuberant Church.

Listening to the Prophetic People of God. *Barbara Glasson*
Darton -Longman + Todd. 2011. £14.99. Isbn 978 0 232 52861 9

Barbara Glasson is a pastoral theologian and a Methodist minister, who is now the leader of the Touchstone Centre, a "listening community" in Bradford. *The Exuberant Church* is her second book, written just after her move from Liverpool to Bradford. In the book she draws on her extensive experience of working amongst people mostly to be found "living on the edge" whether they be lesbian, gay, transgendered, disabled, displaced or traumatised by tragedy or abuse. These are categories of people who, in many cases, the author claims, have found it difficult to be accepted as they are by many 'normal' church congregations. The author, who in her work

has gathered these ‘on the edge’ people into fellowships where they can ‘come out’ freely amongst those who are like themselves, calls their groupings ‘prophetic communities’. There may be an occasional inclusive church congregation which can be counted as a ‘prophetic community’.

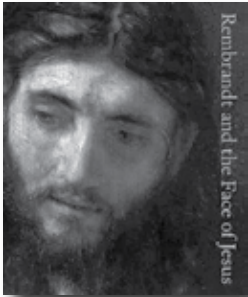
At first, I found the book difficult to get into, to pick up the threads of the theme. The author begins by telling the reader how annoyed she was by friends calling her a ‘prophet’. I was irritated by her constant use of the term “prophetic communities” which she never defines until p. 69, halfway through the book where she half apologises for the omission. First, what “prophetic communities” are not: “... clearly not all gatherings of people are prophetic; some are insular and self-contained ...” Then we get to some part of the author’s definition: “What characterises prophetic communities is that they still have a longing, an ache, a motivation that stems from their place of origin ...”.

What emerges from the author’s fuller explanation is that these communities are prophetic in that they challenge the preconceptions of people in the Church who have not endured the suffering of the outcast. Then we read that all of us in some way are outcast and how true that is! It is also a fact that when one feels oneself to be an outcast or “on the edge” and not inside a community, one can go to the extreme and criticise too severely. The author gives the impression that her criticisms apply to the whole ‘non-prophetic’ Church. Does every church exclude the disabled from office? We in my church have just given full approval to a wheelchair-bound young man to go forward for Reader training. Do we exclude those who tell us that they are openly gay? Some churches may; others do not.

The author’s style is visionary, poetic, with flashes of breath-taking brilliance. There are passages of searing honesty which make one think deeply about oneself and one’s relationship with others. It is a ‘messy’ book about a ‘messy church’. It deserves to be read, discussed and argued over both by individuals and by groups of people whether they belong to the ‘prophetic’ or ‘non prophetic’ communities of the Church.

Kathleen Kinder

Review Article



Book: Rembrandt and the Face of Jesus

Price: £45

Pub: Yale University Press 2011

Edited: Lloyd Dewitt et al.

ISBN: 978-0300169577

Exploring a radical new image of Jesus?

Rembrandt studies have in the recent past focussed on many aspects of this artist's work but the religious side of Rembrandt has usually been left in the domain of the more light-weight coffee-table type books, or such publications have remained within the umbrellas of theology or spirituality. Here we find a serious art historical work dealing with Rembrandt's use of the image of Jesus; it is a substantial addition to Rembrandt studies and accompanies an ambitious exhibition that is travelling between the Louvre, Paris, and several US museums during 2011-2012. It is a very welcome addition to the canon.

Looking at the life of Jesus in the work of Rembrandt is an obvious and very rewarding exercise. This is partly because of the sheer quantity of works made by this artist which explore the life, death and resurrection of Jesus (it is possible to cover most of the events in the story of Jesus, some many times over). It is also because of the unmatched quality of Rembrandt's work; his sensitivity to the subtlety and depth of these stories. In Rembrandt we are faced with arguably the greatest Christian painter of all.

The book/exhibition sets out from the start to confront us with the hypothesis that with the creation of seven small oil sketches of Jesus Rembrandt "overturned the entire history of Christian art". It is a bold claim and one that is worth further investigation; the book sets out to do this from several different angles, each written by a different author. The first part focuses on perception and belief in Rembrandt's work; how Christ is depicted and how this affects

our view of him. Next we get a scientific ‘technical survey’ of these small head studies of Jesus in which questions such as authenticity and the original appearance of the paintings are looked at. Another section is called Rembrandt’s Jesus, in which we consider historical approaches and meanings of the image of Jesus in Rembrandt and some of his contemporaries.

The editor, Lloyd Dewitt, examines the hypothesis of Rembrandt’s ‘radical new image of Jesus’ – how by working from life, from Jewish models, Rembrandt changed our usual view of Jesus from a stylised ‘type’ or received understanding of his image, into a real human person; a Jewish young man, who can be encountered on a one-to-one basis in these intimate and focussed works. Rembrandt’s new naturalism emphasised a rather more human Christ, one stripped of halo and other iconography, a real person not a distant figure or idea. Several further chapters and topics complete this fascinating study: the influence of Orientalism in Biblical images featuring Christ; another chapter examines the use of the *Tronie*, or expressive character head, in Dutch painting of the period.

Alongside the seven remarkable oil sketches of the Jewish young man posing as Jesus, the other main reference work for this new image of Jesus is Rembrandt’s famous Supper at Emmaus painting from the Louvre museum, which is examined in detail.

The archetypal images of Jesus used by artists for generations were received through Byzantine and Eastern Orthodox Icon paintings, and through a literary description of Jesus in an early text by Lentulus. These were largely abandoned by Rembrandt in what was an unusual and unexpected step to take for an artist of this time.

Rembrandt’s radical new image of Jesus is seen to be at odds even with some of his own students and with the expectations of the day. We read about artists and friends of Rembrandt complaining about the company he kept (beggars and Jews) and the negative effects they were felt to have on his art. This study shows us that Rembrandt did not immediately succeed in changing our ideas about the image of Jesus once and for all, as older prototypes of the image of Jesus were still commonly used by artists after Rembrandt’s death. But many of our understandings of Jesus today ring true with what Rembrandt was radical and daring enough to depict 350 years ago –

a Jewish Jesus, a real man to whom we can learn to relate personally and who lives in the same world we live in; a Jesus who brings light and humility into a dark world.

This book will no doubt fulfil the author's intentions and become a standard work that future studies of Jesus in the work of Rembrandt will build upon. It is lavishly illustrated, with a surprising range of closely connected artworks in drawing and etching as well as painting. Its contextualisation is very good, showing how Rembrandt's Jesus fits in with images of Jesus from his own time and before. The exploration of these small paintings from so many angles gives a very impressive and detailed analysis of what is a simple idea – to have a live model pose for the figure of Jesus. This was the new and daring step that changed the way we think about Jesus and shows Rembrandt to be ahead of his time.

Perhaps the most telling detail in the book is the story of how after Rembrandt's bankruptcy every object in his house was listed and itemised to be sold to pay off his debts, and in his own bedroom a small painting of Jesus 'from life' was noted. Years later when translations of this inventory were being made by art historians they couldn't understand how Rembrandt could paint a picture of Jesus 'from life'... so the inventory was changed in the translations in order to make sense, and the words 'from life' were removed.

Rev. Matthew Askey.



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

Oswin Gartside CR ogartside@mirfield.org.uk

Antony Grant CR agrant@mirfield.org.uk

Philip Nichols CR pnichols@mirfield.org.uk

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

Mirfield Directory:

Community (General): community@mirfield.org.uk
01924 494318 www.mirfieldcommunity.org.uk/joomla/

Guest Brother: guests@mirfield.org.uk
01924 483348 www.mirfieldcommunity.org.uk/joomla/

Appeal Fundraiser: appeal@mirfield.org.uk
01924 483308 www.mirfieldcommunity.org.uk/joomla/

Companions Office: companions@mirfield.org.uk
www.mirfieldcompanions.org.uk

College: hscott@mirfield.org.uk
01924 490441 <http://college.mirfield.org.uk>

Mirfield Centre: rsalmon@mirfield.org.uk
01924 481920 www.mirfieldcentre.org.uk

Yorkshire Ministry Course: office@ymc.org.uk
01924 481925 www.ymc.org.uk

Postal Addresses:

Community of the
Resurrection,
Stocks Bank Road, Mirfield,
WF14 0BN

College of the Resurrection /
The Mirfield Centre / YMC
Stocks Bank Road, Mirfield,
WF14 0BW

Labyrinth in the Making

An afternoon at the end of July, saw a handful of keen labourers gathered on the lawn below the college. With a few simple tools and the expertise of master labyrinth maker, Jeff Saward, one small corner was about to be transformed.



Before doing anything else, we paced the ground, assimilating everything that might have a bearing on the labyrinth and its walkers: the contours of the land ... the surrounding vegetation ... the proximity of buildings ... shadows, colour and the interplay of light ... perspectives and horizons, near and far.

This un-hurried looking helped us to decide the 'entry point', orientation and lines of symmetry of the labyrinth before marking it out. It would have a centre and seven circles and its raised turf path would have a sunken bed of bark chippings on either side. Jeff took responsibility for ensuring the correct distance between each circle, confidently leaving us to do the marking ourselves. So, with a measuring tape, a steady hand, an aerosol paint can, and the ability to walk backwards while spray-painting at ground level, we systematically painted 16 perfectly formed concentric circles.

A labyrinth has only one continuous path to the centre, although it loops and turns back on itself several times, so these circles needed modification to show where the turf had to be cut and where left. Tony Devine (the Grounds Manager), was wisely nominated to operate the turf-cutter while the rest of us cut, rolled and removed the loosened turf, our corporate labour soon settling into a rhythmic pattern, self-forgetful and satisfying - like a well-choreographed liturgy. An afternoon's work gave us a recognisable labyrinth and a couple more days of spadework brought it to completion.

It was a total joy to make and is, visually, very pleasing. But a labyrinth is much more than that - it is always an invitation to a journey - to 'arrive where we started and know the place for the first time.' I hope the Mirfield Labyrinth will become a familiar and much-used pathway for visitors and residents alike.

Barbara Clarke

(The Yorkshire Ministry Course)



Supporting the Community and College

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

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

FORMS OF BEQUEST

1. To the Community and its General works

I GIVE free of duty to the Members of the Society at Mirfield in the County of West Yorkshire known as the "Community of the Resurrection" to be applied for the general purpose of the said Community under the direction of the Chapter the sum of £.....

AND I DECLARE that the receipt of the Bursar for the time being of the Community of the Resurrection aforesaid shall be a good and sufficient discharge to my Trustees for the same.

2. To the College of the Resurrection

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

DONATIONS

1. To the Community

Cheques or Postal Orders should be made payable to the "Community of the Resurrection". Please send to: The Bursar, House of the Resurrection, Mirfield, West Yorkshire WF14 0BN.

2. To the College of the Resurrection

Cheques or Postal Orders should be made payable to the "College of the Resurrection". Please send to: The Treasurer, College of the Resurrection, Mirfield, West Yorkshire WF14 0BW.

Thank you.

The Community is a Charitable Company (No. 232670)