

CR Review

NUMBER 439

MICHAEL MASS 2012

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION





Picture Prayer Meditation

Sacred Space

Light, moment, spirit, encounter; peace. How often have we walked into a special place, a sacred space? Perhaps unknowingly, perhaps we have been in this space many, many times before; and something of us, we discover, belongs here, is most at home here, can become unencumbered – we find sanctuary. We are environmental creatures, and where we are - the space we inhabit, live, dream and pray in - helps to shape us into the persons we are becoming. It is sometimes experienced as a homecoming; recognition of finding something about ourselves that is vital and priceless, the greatest part of what we are, in this space. We find God here most clearly.

Do we take enough time to ‘be’ in one of these sacred spaces? Or are we too concerned about our jobs, about getting ‘important’ things done? There is surely nothing more important than to be close to God, close to Life - to take the time to reacquaint ourselves with ourselves - being open to God in a sacred space. This is access to the wellspring that feeds us and sustains us, heals us and grows us.

The drawing that is helping our meditation on sacred space (opposite) is by Rachelle Allen-Sherwood, artist in residence at the Community of the Resurrection for the whole of October 2012. This is from a series of drawings made in Trinity Chapel which is located at the highest point inside Canterbury Cathedral. The works focus on a lit candle that is placed in the middle of an open space. The candle stays burning 24hrs a day, 365 days a year. It marks the spot where Thomas Becket’s shrine stood.

“The space itself holds great power for me. I can feel it. The fact that it is the very same spot where millions of pilgrims focussed all their hopes, dreams, happiness and despair makes for some very powerful feelings. I also feel a great sense of connection to the past when standing there. I don’t feel this everywhere, only in certain spaces.” Rachelle Allen-Sherwood.

Matthew Askey

Artist: Rachelle Allen-Sherwood

Media: Ink on paper (pen and brush wash)

Date: 2012

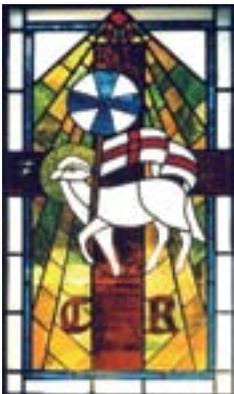
Text: Revd Matthew Askey

CR

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From the Editors: We hope you enjoy the evolving new look of the CRQ

Superior's Notes

I haven't written much in recent issues of the Quarterly, as so much information at present goes into our appeal newsletter. But you will be interested in knowing how we are and what is happening. The church, it goes without saying, is a great blessing, and already more people are using it. A diocesan ordination, an RSCM music festival, the YMC annual commendation service - but also an increasing number of requests from parishes to make a pilgrimage through the Stations of Salvation. Our novices in particular are putting a lot of imagination into the way these are done.

Prayers please for our two novices Jacob and Daniel, and for Dennis, who recently made his Simple Vows (that is for a period of 3 years). Dennis has taken over the guest department, while Jacob is masterminding a new website (up shortly) for which Daniel will be the webmaster. For a variety of reasons, there is a new interest in the Religious Life, and we are talking with about a dozen enquirers at the moment; we are even getting enquiries from teenagers, who are disappointed when they learn that they have to wait a while. But it indicates a new attitude to religious communities - for many people we seem to have become something on the horizon of what is there to be explored. We are also getting quite a number of new faces among our guests.

As an experiment some brethren are maintaining a presence once a week at the Huddersfield Methodist Mission, in the café it runs for a varied clientele, including homeless people and immigrants. Steven continues his work with Victim Support. Philip will shortly begin voluntary work as a hospital pastoral visitor, once the complex vetting process is completed.

The appeal is at a turning-point. Ordinary supporters have been amazing, breaking all expert forecasts - the tally for ordinary donations - mostly smallish sums, with the odd 5 or £10,000, plus the auction and a couple of small grants, is now approaching £900,000. That is simply amazing, and we do not know how to express our gratitude. It has brought home to the Community the sheer number of friends and sympathisers that we have, and has been a very humbling revelation.

You will know that we did not succeed in getting any major donations or grants (that is, in the hundreds of thousands, which any appeal of this size would expect), and we have been told very firmly by top experts that we have aimed too low. In the autumn, therefore, we will be launching a new branch of the appeal, aimed at wealthy potential donors, and major trusts. More information will appear in due course. There is still about a million to raise, but those who know about these things are confident it will be possible if we go about it in the right way.

And what is it for? We constantly need to return to that question. At the moment we are having to draw up various kinds of 'vision statement' for the management

of the site, but we have also done one for our selves and our life, and at the heart of it stand Christ's resurrection, our commitment to the daily offering of prayer and praise, and being a place of encouragement to the Church as we seek to co-operate in the coming of Christ's Kingdom.

I have written more than expected, and there is more to tell, but that can wait till next time.

George Guiver CR

Barbados Forty Years On



‘Well, at least you should get some decent sunshine’. The English spring, after a promising start, had turned cold and wet, and I was fortunate enough to be setting out for an island in the sun, to Barbados in fact. It was hardly surprising that there were those who thought that I had struck lucky! The Superior, in response to an invitation which he had received, had asked me to represent the Community and preach at the Commemoration Day Eucharist in mid-May at Codrington College. In his article in the Lady Day issue of the CR Quarterly earlier this year, Brother Steven gave an account of how in the 1950s the Bishops of the Province of the West Indies invited the Community to take on responsibility for Codrington College, the oldest theological college

in the Anglican Communion. The first brethren went out in 1955, and over the next 14 years the Community provided three Principals – Jonathan Graham, Anselm Genders and William Wheeldon – with other brethren assisting with the teaching and administration, and serving more generally both in Barbados, and further afield in the Caribbean, conducting parish missions, teaching weeks and giving retreats. That was a long time ago, but it seems that the memory of CR's time in the West Indies has never disappeared, and those presently responsible for Codrington College had indicated that they wished to commemorate our association with the College by placing a memorial plaque in the Chapel, and had invited the Community to send one of the brethren to be present at its unveiling and to preach.

I have to say that I was somewhat apprehensive about the trip. I had visited the brethren there in 1974 shortly before we withdrew from Barbados, but now 40 years on I had only the vaguest recollection of how it had been then. All I could be sure of was that everything would probably be very different now. I was also aware of the danger of making this an occasion for indulging in nostalgia and sentimental memories. But in the event my fears proved to be groundless.

It is certainly the case that there is an older generation in Barbados which remembers the brethren with great affection and appreciation, but I did not have the impression of people clinging to the past and romanticising it. The Church of the Province of the West Indies seems to be confident of its identity as part of the Anglican Communion. As elsewhere, the Church in the Caribbean has renewed its liturgy, and in an island which is deeply Anglican, the churches are full, and in those which I was able to visit on the one Sunday I was there, I experienced worship which was lively and vibrant, and done with a natural dignity and reverence. Music is very important for Barbadians, and I was told that people don't feel that they have been to church unless they have sung at least ten hymns in the course of the service! However it would be a mistake to think



of Barbados as an idyllic oasis of religious stability and faith, for in a country whose economy depends so heavily on tourism there are inevitably challenges to traditional standards and religious values. It was impossible in such a brief visit to assess the effects of consumerism and materialism on this small nation. What I did pick up was a certain uneasiness about the increasing ‘Americanisation’ of the culture, particularly through television.

Not only is Codrington College the oldest Anglican theological college in the world (it was founded in 1745), it is surely one of the most beautifully situated. Architecturally the buildings are simple, almost severe, in style, their restrained handsomeness set off by the green lawns around them, and by the spectacular avenue of royal palms leading to the main entrance. This is an open loggia, called



Eric Simmons with friends of CR. Dr Ian Rock (Principal) on left



Mrs Janet Goodridge, widow of +Sehon Goodridge (former Principal of Codrington, after CR, and subsequently Bishop of the Windward Islands)



Unveiling of the plaque commemorating CR at Codrington

the Belfry, joining the two wings of the main building, and through its arches is seen an unquestionably blue Atlantic ocean stretching to the far horizon.

The College continues to provide theological education and priestly formation for its students, who are sent by their Bishops from the various Dioceses of the Province. Those who are married have to leave their families at home, and probably see them only once in the course of the academic year. The College also provides non-residential courses in pastoral studies of various kinds, for which there seems to be a steady demand. The courses are validated by the University of the West Indies, which has one of its campuses in Barbados.

Commemoration Day at Codrington College marks the end of the academic year, so I did not experience life there under normal conditions. Understandably the students' minds were set on their imminent return home and on seeing their families again. But in the midst of their packing and clearing up, they were very welcoming and hospitable. The Principal, Dr Ian Rock, is clearly committed to the College and the students, and has their well-being at heart. It was very kind of him to invite the Community to send a representative for this particular occasion of commemorating CR's presence at the College more than half a century ago.

It should also be said that there continues to be in Barbados a group of Companions of CR and other friends and well-wishers, who faithfully and generously carry the memory of the Community's presence and ministry there all those years ago.

Eric Simmons CR



Class of 2012 with the Archbishop of the West Indies, Bishop Rufus Brome

Commemorations and Celebrations - 2012

2012 seems to be the year of notable events in the life of the Community of the Resurrection. 100 years ago CR had an indirect link with *R.M.S. Titanic* which took the lives of more than 1500 souls when she struck an iceberg and went down in the icy Atlantic on the morning of 15th April 1912. The loss of the *Titanic* was particularly felt by one of our brethren J. Neville Figgis CR whose corrected proofs of his new book *Civilisation at the Cross Roads* went down with the ship. Four days after the disaster, the General Chapter of the Community resolved to recite Vespers of the Dead and offer a Requiem mass the following day for those who lost their lives on the *Titanic*.



Richard Rackham CR



J. Neville Figgis CR

Another milestone in the history of CR was that of our late brother Richard Belward Rackham CR who was the first member of the Community to enter into rest on the 27th August 1912 and we commemorated the centenary of his death. Born on 27th December 1863 and professed at Radley on 1st August 1895, he was 48 when he died and was buried at Wells Cathedral in the presence of the Superior, Father Longridge and Father Bull. Father Rackham was the only CR Father to have this honour. Eighty years ago on 17th January 1932 our founder Charles Gore died at the age of 78.

Although this may seem a rather sad commentary, we know that death is

not final and resurrection life is eternal, and so while we commemorate some of our brethren who have gone before us during this milestone year we also give thanks to God for our own life in the Community of the Resurrection as we celebrate 120 years of our foundation on S. James' Day, 1892 when Charles Gore and five other brethren made their profession in the chapel of Pusey House, Oxford. A significant event which occurred on 18th May 2012 this year was the profession of our brother Dennis Berk which took place in the newly



Chapel of the Resurrection in 1912

re-ordered Community Church. During our General Chapter in July we held a mass of thanksgiving celebrated by our Visitor, the Bishop of Norwich, and sermon by the Bishop of Wakefield to celebrate the first phase of the re-ordering of the Community Church.

During this Diamond Jubilee of Queen Elizabeth two of our brethren celebrated their 60th anniversary of Profession. Br Roy France CR and Fr Timothy Stanton CR made their profession in the Community on 21st July 1952. Raymond Raynes CR was Superior at the time, and Hugh Bishop CR was their Novice Guardian. Sixty years ago when CR celebrated its own Diamond Jubilee, there were 83 brethren world-wide. At the Mother House there were 35 professed brothers and 7 novices. In the Home Province there were three branch houses, the Overseas Province in South Africa and Zimbabwe had five branch houses. Sixty years later we are a much smaller community of 22. We no longer have branch houses in the UK or overseas now where several brethren (as many as 8 in a priory) used to live. With Roy and Timothy we give thanks to God for their dedication to the Resurrection mystery in their membership of the Community during these past six decades of religious life in serving the church and in the world. With this number of the *CR Quarterly* we celebrate the centenary of the opening of the 'new' church. This consisted of the Chapel of the Resurrection and nave (where the present sanctuary and altar are situated). On the eve of Holy Cross Day, 13th September 1912 Evensong was sung for the first time. The first mass at the altar in the Chapel of the Resurrection was celebrated by the Bishop of Wakefield on 17th September 1912 using a prayer of Dedication and giving a short address. *Deo Gratias.*

Steven Haws CR
Community Archivist



A sermon for St James's Day, CR's day of foundation

Not long ago a TV programme attracted huge numbers of viewers - it showed infra-red footage of badgers at night, going in and out of their setts, looking after their young, and generally going about their lawful occasions. The badgers had no idea that millions of eyes were on them.

When I think of that I can't help thinking of ourselves. With the appeal and the refurbishment of the church we have discovered how many eyes are on us. We have been amazed at the donations, often from people we have never heard of. We have been humbled by many letters telling stories about people's indebtedness to the Community. We have been made very aware of how many people look to CR for important things for their life, and do so with gratitude.



Then there were the protests – from people horrified at what we proposed to do to the church. We had thought the church was ours, we could do with it what we wanted, and nobody would notice much – when in fact this place is a symbol and an icon for many people.

We shy away from all of this attention, and quite rightly. We know only too well that we are unworthy servants.

A few years ago a group of us visited some religious communities in Italy. We found ourselves one day in a small community, listening to their superior speak with some irritation about big community in Italy that was always grabbing the headlines – they saw themselves as a beacon on a hill, he thought. I don't know whether in fact they see themselves like that, or whether this was a little bit of irrational vinaigrette. But the last thing we would want to be is people who see themselves as a beacon on a hill. We are nobody, and we know that is what we are to be – Christ is all, and we are nothing. We are to decrease that he may increase.

It would be a sad travesty of the life if we were to start promoting ourselves and trumpeting about how marvellous the Community was. I think we have too strong a sense of how laughable that is for us to have the cheek to do it anyway.

How do we hold this need for proper humility together with the fact of being in the spotlight? For it would be foolish not to recognize that CR is a beacon for many, many people. The paradox is that we have to recognize that.

The old distinction between *office* and *person* helps us here. Even the Book of Common Prayer affirms that however awful the priest may be as a person, the priest is still a priest.

With the religious life we could say that however hopeless the members are, the life is still the life. The living tradition of the monastic life is a place where Christ makes himself known, and is bigger than the people who make it up. We ourselves look up to that life, without claiming that we embody it. The life is a beacon on a hill despite us, the brothers who are seeking to live it.

This church building is a parable of that. As architecture it is wonderful and a powerful inspiration to many, speaking as it does of the mystery of God. But at the same time it is jerry-built from end to end. At the eastern end, the right wall does not align properly with the left. In the nave, the floor was discovered to be jerry-built and had to be taken out and replaced. The walls are completely hollow and thin, which is one reason a chandelier crashed to the ground in the middle of the night. This building is both jerry-built and inspiring, and, so it seems, is the Community of the Resurrection.

We are nobody, and we can make no claims about ourselves without making nonsense of the whole business, and yet we are stewards of something mysterious and Divine. Something not of our making, but handed on through 2,000 years within a profound world-wide tradition that is a channel of grace for many seeking to follow Christ.

Many eyes are on this place, and unfortunately on us too. And even if people's eyes are aren't always directed at us, we are an important presence at the back of many people's minds. We have been made very aware of that, and have to be real about it, and take it seriously, remembering as well that Benedict warns we are also under the watching eye of God. Our responsibility is great - but the responsibility is so to walk with Christ that we take seriously our role in his will for this place and this Community, without totally forgetting we are badgers. That is the balancing act, an equilibrium that only God by his grace can hold us in. Just as with a pendulum or a pair of scales, the call is to live within God's field of gravity, if we are to be what he wills us to become in Christ for others and the Kingdom.

George Guiver, Superior CR

Anglican-Lutheran relations at Mirfield and Beyond



Mirfield recently witnessed an influx of Lutherans (and others). For five days the Community generously shared its life and hospitality with around sixty participants in the conference *Life Together: Christian Ministry in Tomorrow's World*. The event was organised by the Anglican-Lutheran Society (ALS) and was originally aimed at theological students and junior clergy with the intention of both stimulating ministers to think about how they should engage with the forces of change in the world around us and exciting a new generation about the potential of the ecumenical movement.

As it turned out the conference proved attractive to a broader range of people than we had expected including: those established in ministry, one person only just beginning to explore a vocation, and Christians from completely outside the Anglican or Lutheran traditions (Romanian Orthodox, Free Church and Roman Catholic). We also found ourselves joined by a group of academic theologians who met alongside us to consider the complementary theme *Being Human in Tomorrow's World* – exploring future directions in Christian Anthropology. Participants came from an axis which stretched from Greenland to South Africa (where Mirfield's reputation proved a draw) and many countries in-between.

The context was set out for us in the opening session when Monica Schofield (an expert on Global sustainability involved in high level consultation between governments and industry) communicated insights set out in the World Business Council for Sustainable Development document *Vision 2050*. The best guess of those in a position to read the signs of the times is that, given current rates of reproduction and consumption, the Earth will by 2050 have a population of c. 9 billion and need the natural resources of 2.5 Earths to meet the likely level of consumer demand. Someone ordained now in his/her 20s can expect still to be

ministering then, but in a world perhaps even more unlike the present than our own time differs from the 1970s. Development specialists increasingly talk not just in terms of the search for cleaner/less wasteful technologies but about a necessary transformation in social values. The answer lies not primarily in developing more efficient machines but in *changing human beings*, promoting a greater modesty of expectation about living standards and reviving a sense of interdependence, rather than independence, in urbanised living. Monica's conviction was that this was the way the church (at its best) already lives in the light of the Gospel's demands and her challenge to those at the conference was to find language that will communicate the imperative of so living to those without faith-literacy.

During the succeeding days other speakers offered insights into how in the recent past they had led Christian communities experiencing rapid change in the field of theological education (Christina Baxter at St. John's Nottingham) and in a socio-political/cultural setting (+Tamas Fabiny reflecting on Hungary pre- and post-communism). Connecting us with our title (taken from one of Dietrich Bonhoeffer's most celebrated works) +Martin Lindt from Sweden talked to us about the theologian's discovery of strength in the midst of upheaval. This he grounded in Bonhoeffer's appreciation of the Church as both a world-wide fellowship transcending racial classification (glimpsed first on pilgrimage to Rome) and as a place of intimate encounter (at Mirfield, Kelham and Finkenwalde) in which, under grace, Christians could discern and uncover the image and likeness of their Lord in themselves and each other through mutual consolation, correction and silence.

Archbishop Michael Jackson (Dublin) did a skilled job relating the insights from the academic and pastoral strands of the conference (which met sometimes together and sometimes in parallel). Margaret Barker left many speechless with her Bible studies. These linked together the imagery of creation, temple, ritual practice and human transformation in the Old and New Testaments in a way that left little room to doubt that the concern for the natural world to which Monica had called us in the opening session was in fact something integral to the heart of the church's priestly vocation-in-Christ. It was a lot to take in, and we were fortunate to have time in small groups, with chaplains (Thomas CR, +Walter Jagucki and the Revd. Ysmena Pentelow) and especially in worship to let the ideas be reflected upon. An afternoon exploring the grounds at Bolton Abbey not





Looking up in Bolton Abbey

only provided a welcome change of activity but also more scope (in addition to meals and coffee breaks) for the forming of ecumenical friendships and community of the sort which the organisers hope will sustain those attending in the years of service ahead.

The conference was not an official gathering of ecumenists. The ALS is an organisation which functions in parallel to the official dialogues between the Lutheran World Federation and the churches of the Anglican Communion. Its mission is to make our convergence in Faith and Order tangible in the ordinary life of our churches through friendship, study, and worship. Nonetheless aspects of the

Mirfield conference experience beg questions for the future 'official' direction of Anglican-Lutheran relations. A significant proportion of those attending *Life Together* came from Central/Eastern European Lutheran minority churches and their participation was enthusiastic. At present the Church of England has no official relationship (and very few personal contacts) with the Lutheran Churches of this region and they are barely on our radar. Perhaps this should change? Also prominent, both in numbers and quality of contribution to the discussion, were Anglican and Lutheran students from South Africa and Tanzania. To date, there are no formal unity agreements between Anglicans and Lutherans anywhere on the African continent, although relations are friendly and a remarkable degree of sacramental sharing takes place informally. In the last session a Tanzanian priest spoke about how hearing of the Porvoo Agreement (and meeting some of those involved in it) had sparked a desire to see similar agreements concluded back in his home country. Might Africa be the site of the next breakthrough?

Whatever the answers to the two questions in the last paragraph, it is clear that Anglicans and Lutherans face life in tomorrow's world better together than apart.

Rev. Alexander Faludy

(St. Mary's Howdon, and a former student of the College of the Resurrection)



The Young Jesus

Young visitors to our Church have a problem: how *can* they themselves identify with Jesus? What he was like as a young lad, as a young man? How can they see him joining in their own joys and sorrows, as adults can? Teenagers want to know Jesus' favourite sport. What soccer team did he back? What sort of ice cream did he go for? How did he get on at school? Did he have many friends? Were Joseph and Mary strict parents? Did he have to be in punctually by 10pm each night? Did they let him watch TV? When did he start reading and writing? (Admittedly he couldn't have a mobile, let alone a computer!) There is no chance any of these questions will ever be answered, till we see him face to face and can ask him.

From the Bible we learn all about baby Jesus even from before the day of his birth. After the Wise Men leave we see Joseph and Mary with Jesus fleeing to Egypt, where they live as a refugees, asylum seekers, until it is safe for them to return, and to settle in Nazareth. As with all Jewish boys, Jesus is circumcised, and then as his parents' firstborn, Jesus is presented in the Temple.

The story continues, because every year, Joseph, Mary and Jesus go up to Jerusalem to keep the feast of the Passover, and when Jesus is twelve, he stays behind there, so entranced is he with the teaching and discussion of Holy Scripture in the Temple. (We notice what he *is not* entranced by, the magnificence of the building, the singing, ritual, sacrifices). This is the equivalent of the Bar-Mitzvah so popular for Jewish boys today, the Bat-Mitzvah for girls. The nearest thing for Christian boys and girls is a post-Confirmation party.

After his parents find Jesus again in the Temple, and reproach him for giving them the slip, he says, "Didn't you know I must be in my Father's house?" "About



my Father's business" is another translation. Mostly people lived and worked in their father's house in those days, so house, business, affairs, are all held together. Mary and Joseph are taken aback. Obviously he has a mind of his own, as teenagers have. To be about his Father's business is indeed what Jesus gives his life to, and for, and it will take his

whole life to complete it.

But from then on we are told absolutely nothing about Jesus, till his public ministry begins with his baptism by John in the river Jordan, when Jesus is 30 years old.

But we can guess – what is wrong with that? Jesus as boy and man continues to study every week, perhaps every day, in the Synagogue-worship centre and school combined. The study there is the Hebrew Bible, though everyone spoke the Aramaic language. Jesus could speak, read and write both languages, and no doubt picked up more than a bit of the Canaanite, Greek and Latin of non-Jewish neighbours. This multi-lingual literacy didn't single Jesus out as a member of an educated elite, but was the common heritage of all Jews for thousands of years.

Every day, except the Sabbath which begins when candles are lit the evening before, Jesus works with Joseph in the family carpenters' business, maybe with one or two other relatives, men and boys. They have saws, chisels, files, planes, lathes spinning round and operated by the feet. Customers come to the shop to discuss their needs with Joseph, who takes Jesus to work with him in the houses and shops of customers. Why were they living in Nazareth, away from the family town of Bethlehem? Because there was more work in the more fertile Galilee, working not only for Jews, but for Greeks and other foreigners who have settled there.

They live on top of the shop. It is highly skilled work; in fact the Greek New Testament word for carpenter is related to the word technology we use today. Before the industrial revolution every single thing had to be made by hand. You could not just go to the hardware shop and buy the tools, let alone the machines, you needed. And wood was not just something that was delivered by the lorry load from a factory. It was in very short supply in dry, arid Palestine. Every scrap was used because burning wood was the only way to cook – no oil, no coal, let alone electricity! When a tree was cut down, they loaded up their donkey with tools, and went off to dig up the stump and roots, massive, hard and valuable for making yokes for donkeys and cows, to pull carts and ploughs. This is probably the most skilled work that Jesus does, because if the yoke does not fit properly, it hurts the animal's neck and shoulders, so that it will not pull properly and will get sores.

Living like that, Jesus learns to respect skill and knowledge, and to respect people, animals, even birds. Not a sparrow falls to the ground without God knowing about it – Jesus sees them and knows that. Jesus's hard, sweaty, highly skilled work, in the little shop, cheek by jowl with father and relatives, listening, joining in, answering back to their talk and their stories, is more than school. Working alongside them he learns how to relate to people, equals, younger, older. How they notice most what you do, not just what you say, what sort of person you are. Bossiness, showing off, gets you nowhere in the long run. He sees what sort

of knowledge makes a real difference, and what does not. Knowing how to quote chapter and verse, when to quote regulations, is necessary, but what helps people change thoughts and ways is something different – it means speaking to the heart, to the loving compassionate hearts that we all at our best share with God.

Being a teenager is the time when people work out what they want to do in life, what really grabs them. So it is for Jesus. Boys dream of being famous sportsmen, of going out and fighting for their country, of making a name for themselves in the world. The biggest thing anyone wants to do when Jesus is a teenager is to restore the independent kingdom of Judah, of Israel. And Jesus is descended from the ancient kings who ruled before the destructions and exiles of his people. His name Jesus=Jeshua=Joshua=Saviour. Is he called to be the Saviour? Of his own people? Of the world? Like Joshua, lead them into a new and eternal promised land, of which the present is just a foretaste, a preparation, for what is to come at the last day? Suppose he is called to be a new sort of king, the king the prophets talked about?

We do not know when it begins to dawn on Jesus that he is not called by God the Father, his father, to lead armies, but to change lives – to change lives not just in tiny Israel/Palestine, but throughout the world, and not just in his own time, but for time and eternity. How he is to do that he has to work out, and continues to work at until his own death and after. Prayer and study of the Bible helped Jesus to work out what he must do in life.

Antony Grant CR





Dedication and blessing of the rose garden and plaque which took place after our monthly Mass on 13th July, 2012. This garden is at the entrance to St. Peter's Lodge, Rosettenville, Johannesburg, and gives a lot of people great pleasure when the roses are all out in flower.

Clockwise from top left: Plaque remembering the work C.R. did in South Africa 1902-2006; The Rev. Mrs. Sharron Nurick, our chaplain, blessing the plaque with Francina holding the bowl of water; One of the, as yet, un-pruned roses; The Staff and some of the Cell members afterwards, reading left to right, Rev. Sharron, Dorcas, Francina, Deborah, Mary (also known as Marilyn) Mistry, Stephanie Ray, Margaret, Lucy (now retired), Jacob the gardener with a rakish angle to his hat, and The Rev. Mr. Ivan Nurick (Sharron's husband)



Photographs all taken by Rosemary Pyne-Mercier.



Unpacking My Suitcases



A few weeks after the Mass in which I took the vows of first profession this past May, a friend who was visiting Mirfield asked, “How does it feel now that you are professed?” In response I replied, “I feel like I’ve finally settled in here and can unpack my suitcases.” Although my formation and discernment is ongoing, yet it is satisfying to have completed the novitiate’s two years. According to CR’s Constitutions a novice is free to leave or to be dismissed from the Community at any time, so whilst in the novitiate there always is a feeling of being a temporary visitor.

Prior to entering CR I had done a couple of coach tours of Europe. They were the typical sort of itineraries favoured by Americans who want to see all the major sights on the Continent in a fortnight. This is done by touring at a whirlwind pace and spending every day in a different hotel, in a different city, in a different country. For that fortnight I lived out of a suitcase, never staying anywhere long enough to unpack and utilise the cupboards

provided in the hotel room. As a novice I had a similar sense of never having unpacked completely and committed myself fully.

In contrast after my first profession I have had a greatly increased sense of stability, and this has enabled me to feel more settled and at home here amongst these brethren to whom I have made a formal commitment. In her book *The Monastery of the Heart*, Joan Chittister says, “Stability of the heart – commitment to the life of the soul, faithfulness to the community, perseverance in the search for God – is the mooring that holds us fast when the night of the soul is at its deepest dark.” Not only did I make a commitment to the other brethren of CR, but in that liturgy of first profession they also committed themselves to me. This mutuality of our common life helps to sustain me in my search to know and love God more fully as I walk upon this spiritual journey in the company of my brothers. Although we began as strangers, our shared vocation binds us together within the will of God.

Chittister writes, “The search for God is a very intimate enterprise. It is at the core of every longing in the human heart. It is the search for ultimate love, for total belonging, for the meaningful life.” Those words express why I came to CR nearly three years ago, and my pursuit to enter deeply into the love found in the intimacy of communion with God remains the reason for my being here. But what surprised me about the religious life is how my journey to God has led me to see God in the brothers who are walking on this vocational pathway with me. Love is not met in the abstract. It is not esoteric or aloof and impersonal. Instead I am meeting Love – encountering God – in the brethren of CR with whom I share my daily life. Although the first profession vows are only for three years, my suitcases now are unpacked and I hope to stay put right here, held by the Holy One whom I am meeting and also by these brothers of mine in whom I see Jesus.

Dennis Berk CR

Organ Extravaganza!

Concert of Popular Masterworks played on the new Harrison & Harrison Organ in the Church of the Community of the Resurrection, Stocksbank Road, Mirfield, WF14 0BN.

by **Simon Lumby**

on Friday 5th October at 7.30pm

Tickets - **£7.50**

(includes interval refreshments)

Music includes:

Passacaglia and Fugue in C minor - **Bach**

Postlude in D - **Smart**

Carillon de Westminster - **Vierne** Organ Sonata no 1 - **Harwood**

To book, email ahannah@mirfield.org.uk or telephone 01924 483308
(tickets also available on the door, subject to availability)



The Community of the Resurrection and The Mirfield Liturgical Institute
present



Building Sacraments



The Inaugural Walter Tapper Lecture
to be held on

Friday 26th October 2012 at 10.30 am

(followed by optional Midday Office and Eucharist)

The Guest Lecturer will be

Rt Revd Stephen Platten, Bishop of Wakefield

The lecture will take place in the newly reordered
Church of the Resurrection, Mirfield

This is a FREE event (refreshments available, donations welcome)

For more information please contact:

Revd Dr Ben Gordon-Taylor 01924 481909 or Fr George Guiver 01924 483301

“An Appetite for Apples”

Are you interested in apples? If you are, then come and share a weekend from **2nd to 4th November** picking, processing, and preserving apples. There will also be some informative talks about this fine fruit that oftentimes is overshadowed by the more exotic imports from the tropics. Get a new perspective on the apple – learning about the origins of our domestic apples, their evolution and journey along the ‘Silk Roads,’ and their introduction to Britain by the Romans. Naturally an important component of this weekend event will involve eating apples! There is no charge for sharing this weekend with the brethren of the Community, although any donation towards your accommodation and meals is appreciated.



Contact the Guest Brothers (guests@mirfield.org.uk) and then come to Mirfield with an appetite for apples.



Companions and Friends



When the Superior asked me if I would like to become chaplain to the Companions I said that I would be delighted and honoured provided that I could begin in effect after the Auction (which I suppose you have heard about) on November 10th. So apart from saying to you that I truly value the Companions and what they do for the Community and the Church I don't have any notes to pass on. Of course the Auction has meant that I am already very much in contact with you through my monthly bulletins. I welcome letters and comments and I need your prayers.

John Gribben CR

CCR Pilgrimage to Walsingham 2012

with Jacob nov. CR



photographs by Michael Scargill and Shirley Bull

The Big Day is

Grand Auction 10th

The Greatest Show on Earth will be held at the
(Viewing 9th Nov 10am–5pm,
The last one was great – this one

There is still time to contribute items and so help the Appeal.

Contact Fr John Gribben CR for details: jgribben@mirfield.org.uk 01924 483339



Royal Doulton
(Lunchtime)

General Booth 1st ed.



Ivory cross on stand



19th century music cover



Drawing Near ...

November at 2pm

College of the Resurrection, Mirfield, WF14 0BW
10th Nov 10am–1.30pm)
will be fantastic – Don't miss it!!



Toy cars

Chalice & Paten



Set of five fine art prints

Silk cigarette cards



Finding God

Actually we do not find God. He finds us. St Augustine has God telling us, "You would not seek me if you had not already found me." But Christian life does seem to involve a lot of looking for God, wondering where he is hiding now, asking why he does not show himself more clearly and generally feeling a bit isolated, lost or neglected. There can be many reasons for this. Life may simply be so busy that God has got lost in the busyness. We ourselves have stopped given time to prayer, to reading scripture, to silence and space and so we must not be surprised if we seem to have lost God too. Simply going on retreat can be the answer; even quite a short time 'away from it all' can work wonders in reconnecting us to a God who has been there all the time. Unfortunately most of us find that even just a few days after the retreat has ended we are back where we were. The demands of our life have taken over and God has been pushed into the background. What we need are tools for the journey; tools for the spiritual life that will help us keep that awareness of God at the front of our lives, no matter how busy life gets.

500 years ago a remarkable Spaniard (well, Basque, really) called Ignatius put together a set of Spiritual Exercises that have proved remarkably well suited to the very different age we live in. These Exercises are the foundation of the great Jesuit Order and many other Communities that flourish today. They have also proved to be easily adaptable to the lives of Christian people of all kinds – lay people, priests, Catholics, Anglicans, Protestants and all sorts of others.

The full Exercises take 30 days to complete in a silent retreat or several months as a retreat in daily life. However, parts of the Ignatian spirituality can be easily delivered in a couple of short sessions. These are the basic tools that help people to keep their eye on God during all the distractions of daily living. *Would you like to learn about these?*

Here at Mirfield we are offering a weekend retreat based around Ignatius' teaching, from **26th – 28th October**. If you come you can enjoy the beauty of our newly renovated church, the good food our kitchen now produces, and learn some well tried ways of keeping your Christian life on track. It may also prove to be a 'taster weekend' for further ventures into the Spirituality of St Ignatius.

If you are interested contact the Guest Brother (guests@mirfield.org.uk)

Nicolas Stebbing CR



Rest and Refreshment on a Retreat

Are the pressures of life in the 21st century weighing heavily upon you? Do your spiritual batteries feel like they need to be recharged? Perhaps it is time for you to consider booking into one of CR's retreats as a way of providing some care for your soul. This autumn and winter we have a number of retreats that offer opportunities for rest and refreshment. For more information about arrival and departure times and costs, or if you are interested in attending any of the following retreats, please contact the Guest Brother by e-mail (guests@mirfield.org.uk) or by post, kindly enclosing a stamped addressed envelope if you want confirmation sent of your booking.

- | | |
|---------------------------|---|
| 7 – 13 October 2012 | Individually Guided Retreat,
with Fr. Oswin Gartside CR and Maggie Jackson SIGN Yorkshire. |
| 26 – 28 October 2012 | Praying with Ignatius,
with Fr. Nicolas Stebbing CR. |
| 2 – 4 November 2012 | Apple Picking Retreat,
with Linda Blenkinship and Adele Hannah. |
| 12 – 16 November 2012 | Preached Retreat for Clergy,
with Fr. Aidan Mayooss CR. |
| 7 – 10 December 2012 | Advent Retreat for Companions,
with Fr. Crispin Harrison CR. |
| 18 – 20 January 2013 | Called to Wholeness: A First-timers Retreat,
with Fr. Dennis Berk CR and Br. Daniel Nissen nCR. |
| 28 Jan. – 1 February 2013 | Clergy Pre-Lent Retreat,
with Fr. Thomas Seville. |
| 22 – 25 February 2013 | How Is Lent Going?,
with Fr. Nicolas Stebbing CR and Br. Daniel Nissen nCR. |
| 19 – 22 April 2013 | Christ Is Risen!,
with Fr. John Gribben CR. |
| 3 – 6 May 2013 | The Enneagram: A Companions Retreat,
with Fr. Stephen Spencer. |
| 10 – 13 May 2013 | Dreaming of Home,
with Fr. Michael Mitton. |

Book Reviews

Bede's Ecclesiastical History, Introduction and Selection

Rowan Williams and Benedicta Ward SLG. Bloomsbury. 169 pp. Hbk. £16.99

Bloomsbury, famed for being J K Rowling's publishers, is not renowned for their theological list but I think that this book could be significant. Many of us who are accustomed to having a non-biblical reading in the daily office will be familiar with quite a lot of Bede; medieval Latinists have to translate him unseen; in Durham is his tomb and pilgrimages are still popular to Iona and Lindisfarne and to some of the other holy places with which he was familiar. Three recent Archbishops have written about these friends of Bede:- Michael Ramsey, Basil Hume and Rowan Williams, but my guess is that Bede is known more for his writings than for his own not insignificant life.

So the book begins with Rowan's masterly introduction, of which I am not going to attempt to paraphrase or even give you a taste! Bede is set in his period: the *History* was completed in 731; Augustine arrived in Canterbury in 597, the year when Columba died, and all sorts of happenings, most significant, some terribly bloodthirsty, are the mileposts of the journey.

There was, you see, a vacuum after the Romans departed, no central government, no one to maintain the roads and society splintering into small nationalist groups. The Church however was there, monks and nuns were there and the slow process of rehabilitation begun but the vulnerability of these islands remained and this was recorded by this monk of Wearmouth. Like most, if not all history, it was written not just to record past events and significant people, both good and bad, but for a purpose and Rowan in limpid prose explains all this and whets the appetite for Sister Benedicta's translation.

It has awakened in me a desire to know more; after all I have a personal interest in Aidan and know quite a lot about him, but here we have the context. The historicity of the archbishop's comments and the accuracy of Sister Benedicta's translation need no commendation. We have here a fine book, not to ornament an already overloaded bookshelf, but as a resource for sermons and indeed to lead us to prayer, for there are many parallels between the seventh century CE and our own times, indeed between all times, and what shines out through this book is the holiness, of Bede and of the people he writes about, and without whom Christianity in these islands would have been very different, and probably much less interesting.

Aidan Mayoss CR

**In the Grip of Light. The Dark and Bright Journey
of Christian Contemplation.** *Paul Murray OP.* Bloomsbury, 2012. £10.99.
Isbn 978 1 4411 4550 5

This book on contemplative prayer consists of an introduction and 3 lectures delivered to very different people, all engaged in the same journey. It is a journey to our Father who is in heaven in company with our Lord who is already there.

Some people, St Paul and Pascal for example, are given special spiritual experiences of God and of his love, which set them on fire with love for him. They cannot describe their experiences and do not like talking about them. Others get such experiences when they have reached rock-bottom, like the penitent thief on the Cross, or St John of the Cross in prison in Toledo. Others are given just enough light of the knowledge of God and his love to get them going. There is nothing we can do to get such experiences, and it is a mistake to try. The initiative is always with him. Our Lord does the contemplating. He contemplates the Father. He also contemplates us. He stands at the door and knocks (*Rev 3:20*). He longs to come in, to unite us with himself and with one another in his kingdom. Contemplative prayer as I understand it is our response to some glimpse we have been given of God's love for us. It consists in giving him our whole attention. Paul Murray says: "The grace and practice of contemplation is, first and last, a turning of one's whole mind and heart to God" (p. 34).

The light he brings comes and goes. When the light goes on we are left with desire for him – not merely for his gifts but for himself. But we are also concerned about the needs of our neighbours. The fruit of contemplative prayer is action, courageous action – action especially to spread the Gospel.

Timothy Stanton CR

Take the Plunge: Living Baptism and Confirmation.

Timothy Radcliffe OP

Continuum, 2012. Isbn 9781441118486 PB 312pp. £9.99

This book is written in the belief that "Christianity will only be strong if all the baptised people of God are strengthened, their vocation recognised and their creativity released."

Timothy Radcliffe contributes to this aim with this book on the rites of Christian initiation. He traces the course of the services during which the sacraments of Holy Baptism and Confirmation are administered, explaining the meaning of each part, its historical background and relevance today. Like a good preacher he uses anecdotes and illustrations on every page, which charm, amuse

and move us. This is a book for everyone, not just clergy and academics.

The contemporary Roman Catholic services are followed but a few elements are not found in other denominations, such as the litany of the saints. Now that Anglican bishops bless the holy oils before Easter, more clergy are using the oil of Baptism and the oil of Chrism. A few invite relations and godparents to make the sign of the cross on the forehead of those being baptised. Some begin the service at the entrance, then move to the font and finally lead the newly baptised to the altar with lighted candles and joyful singing. Such practices can help to bring out the meaning of what is being done but the really important need is to help people understand what Baptism means. Timothy Radcliffe's book achieves this.

His chapter on the prayer of exorcism, which comes near the beginning of the service, is particularly helpful. This prayer does not suggest that the candidates are possessed by evil spirits but asks God to protect and support them in the fight against the forces of evil. This leads to a good discussion of war and fighting in the Bible and the spiritual combat in the Christian life.

Baptism incorporates us into the death and resurrection of Jesus Christ. In his chapter entitled 'Taking the Plunge', Radcliffe has many good things about experiencing death but it is disappointing that there is so little about resurrection. Although he discusses why it is appropriate to baptise infants he leaves aside the vexed questions of the time when children should receive Holy Communion for the first time and when confirmation should be administered.

Crispin Harrison CR

Vocation. Singing the Lord's Song. *Stephen Platten.* SPCK. Pbk. 112 pages, 2007. Isbn 978 0 281 05962 1. *Mirfield Shop price: £3.75 plus p & p.*

The Bishop of Wakefield writes in his introduction:

There is a feeling of living in exile. It is not, of course, a geographical exile, but instead something of a cultural exile. Often it does feel that witnessing to, living or indeed speaking about the Christian faith is foreign to many within European culture. It does feel as if we are "singing the Lord's song in a strange land."

Bishop Stephen dedicates his book to Brother Edward and the Society of St Francis, who more than anyone else lived out for him the vocation of God's Church in Christ Jesus. Then he explores the role and nature of Christian calling – of vocation – to lead, to pray, to support and sustain, and simply to 'be'. He provides immense help to those thinking of offering themselves for the ordained priesthood, the diaconate, the religious life, reader ministry, or some other formal service within God's Church. And it can be useful in helping people who are thinking about ordination to underpin their thinking with some theology.

Using popular songs as a jumping-off point, he examines whom we are called to be, and considers the gospel we are called to live. He expounds his passionate belief that the world is enriched when seen as God's creation and the focus of his redeeming care.

Most chapters, there are just 7 plus a 'coda', start with a song:

1. *Moons and Junes and Ferris wheels.*
2. *I can't remember if I cried.*
3. *Imagine there's no heaven.*
4. *Times of joy and times of sorrow.*
7. *There is no life – no life without its hunger.*

And many more songs and poems are used too.

This is a book for discussion groups and vocations events. **Special offer** for the benefit of the Mirfield Appeal:

£2.00 a copy for orders of 5 or more plus p & p. £1.00 a copy for 10 or more plus p&p from: theshop@mirfield.org.uk

Monastic Wisdom Booklets

(1) Being Good (19 pages); **(2) How We Treat One Another** (27 pages).

Amos Schmidt OSB. Translated Richard Parker & George Guiver.

Mirfield Publications. 2009, 2010.

£3.50 each plus p&p from Mirfield. Isbn 0 902834 28 2.

There is not only an immense industry producing books (not always by monks and nuns) applying monastic wisdom to the everyday life of 'ordinary people', but also a growing appreciation of monastic wisdom in such unexpected quarters as Fresh Expressions and the New Monasticism. The pocket size of these booklets, ideal for reading in the train or the bus, or in discussion groups, is because the publishers, CR, specifically intend them for anyone seeking insight into their own life from the monastic tradition.

The lay-out of the booklets derives from the fact that they were originally written by a monk, for other monks and nuns, and the response so far suggests that the way forward will be to issue the whole series as an e-book. If you are interested in the projected e-book of the complete series, or in the booklets themselves, please let us know, by post or by e-mail: theshop@mirfield.org.uk.

There is a growing understanding that worship together and life in community - like and with Jesus with his own disciples - are essential for Christians, because without them we cannot be changed into the contemplatives-in-action that Christians are all called to be, brothers and sisters of Jesus. Put more simply, we need to spend time with one another and with God in prayer and liturgy. This

is exactly what nuns and monks do. And we have to do the same in whatever ways are possible for us in our churches, making them into real Christian communities, centres of prayer, worship, hospitality, and mission, in these ways like monasteries and convents.

Brother Amos Schmidt OSB is a senior member of the Benedictine Abbey of St Matthias, Trier and on the Huysburg. His brothers and CR have annual exchange visits, and this is why we can so strongly commend these booklets, fruits both of long personal experience and deep study in the millennia-strong, world-wide, monastic tradition - a tradition in which the Church of England itself has its roots.

Antony Grant CR

Faith in the Public Square. *Rowan Williams.*

Bloomsbury. 2012. Hardback, 340 pages. £20. Isbn 978 1408 18758 6.

This short notice doesn't preclude a fuller review later on. The Archbishop needs no commendation, but Timothy Radcliffe OP writes:

Rowan Williams, the finest theologian in Britain, offers in these essays the most penetrating analysis of the moral, cultural and economic crisis of our times, and of the role of faith in the public arena. It should be read by politicians, economists and artists as well as theologians, and by anyone who cares for our society and planet.

The 340 pages contain 26 papers given between 2002 and 2012, in Rome, Brussels, New Delhi, New York, Singapore. Geneva, Georgetown DC, as well as in this country.



The Mirfield Centre

The Mirfield Centre's Autumn events continue on Saturday 20th October with 'Learning to Walk', exploring through art our life-long discipleship with God. Led by Revd. Matthew Askey and Revd. Iain McKillop

For details about this and all our events from September 2012 through to July 2013, please go to: www.mirfieldcentre.org.uk or email centre@mirfield.org.uk

Alternatively contact Rachael Salmon in the office on 01924 481920 if you would like to have a paper brochure or brochures posted to you.



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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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.

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www.beamreachuk.co.uk