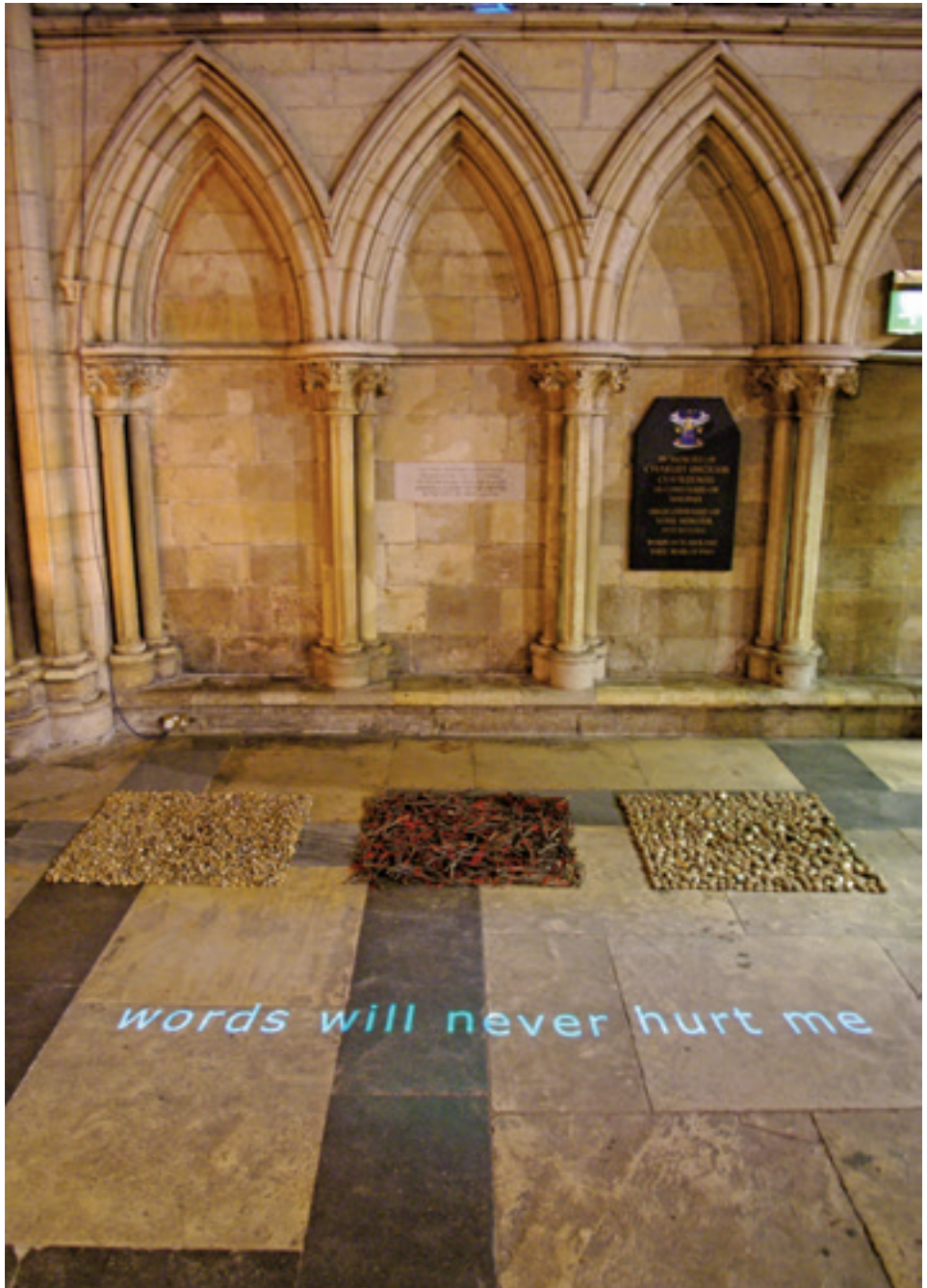




CR Review

Picture Prayer Meditation



Some Messiah you are!

Save yourself!

Save us!

Have you no fear of God?

We deserve this, but not him.

He did nothing to deserve this.

Jesus, remember me

When you come into your kingdom

I tell you the truth

Today you will be with me

In paradise

The picture shows a piece called 'Sticks and Stones' which I made to show at York Minster as part of their 'Minster Nights' events. It was Easter weekend 2010 and I took inspiration from the story of the crucifixion. I chose flint stones to stand for the hardened attitudes of one criminal, and soft sandstone pebbles for the more open attitude of the second criminal. Each sandstone pebble has a dash of gold leaf depicting the hope of resurrection. For Christ I used sticks each wrapped with a red ribbon. Visitors were encouraged to take home a stick or stone.

I recently showed this piece again as part of Greenbelt Festival where it was placed outside. It was therefore impossible to project the text using technological means and so the curator had the text printed onto a wooden board. This now sits over the lintel in our hallway at home. Every time we walk into the house, 'words will never hurt us' greets us. It is an ironical text in a way, as a friend pointed out; it is often words that truly do hurt us in unseen but profound ways. My original intention for the piece was to highlight not only the physical cost of Christ's passion but his psychological agony; and to open up a way for viewers to feel an empathetic connection between their own, often painful journeys and that of their redeemer.

But I have also reflected, since having these words in our house, that there is a determination in this text, which speaks of God's calling on our lives to be who we truly are. Not to be above criticism or to be unwilling to learn from others. But to ignore the unhelpful and damaging comment, to refuse the cutting remark, the bullying, the manipulation, or the attempt to control. To listen instead to our inner voice and the voice of our Creator, (or those who seek, like us, to do the same with integrity), and to find strength to follow our Saviour.

Shaeron Caton-Rose

We are very pleased that Shaeron will be artist-in-residence at CR for 2015, September-October.

Among other accomplishments she has for a number of years taught on art and spirituality to ordinands of the Yorkshire Ministry Course. See Shaeron's web-site: <http://www.shaeron.com/>

CR

St John the Baptist 2015

Number 450

Picture Prayer Meditation	2	<i>Shaeron Caton-Rose</i>
From the Superior CR	5	<i>George Guiver CR</i>
Teaching with Tariro	6	<i>Andrew Ellis</i>
Fifty years' challenge in Southern and Central Africa: Part two	9	<i>The Rt Revd John Osmer</i>
Josephine Butler and Human Trafficking	12	<i>Nicolas Stebbing CR</i>
Faith in the City and Elsewhere	15	<i>Elaine Dando</i>
Holy Week at Mirfield 2015 photos	18	<i>Robert Hammond</i>
The Living Wage	19	<i>Ben Bradshaw</i>
Poverty for an Oblate	20	<i>Nicolas Stebbing CR</i>
The Lincoln Cursillo Group Reunion Retreat at Mirfield	22	<i>Margaret Parker</i>
Companions Walsingham Pilgrimage	24	<i>John Gribben CR</i>
Salt Losing its Savour	29	<i>Clifford Jones</i>
Book Reviews	30	



Quarterly Review of the Community of the Resurrection is the Community Journal, printed and published four times a year: Epiphany (January 6th); Lady Day (March 25th); John the Baptist (June 24th); and Michaelmass (September 29th), for which the annual subscriptions rates (postage and packing inclusive) are as follows:

UK (Inland)	£15.00
OVERSEAS (Surface Mail)	£17.50 (GBP) or US\$28.50
OVERSEAS (AirMail)	£20.50 (GBP) or US\$33.00

All orders please write to:

The Editors CRQ, House of the Resurrection, Stocks Bank Road, Mirfield, West Yorkshire. WF14 0BN.

From the Superior CR

It is quite a while since I have written anything – so much of our news now goes out through electronic newsletters that there is a danger of being repetitive. However, not everyone receives those and so here is a catch-up. The Community keeps well, and our infirmary department has little to do at the moment. Nowadays we receive many enquiries about membership of the Community, and by the end of the year are likely to have a small group of novices. Numbers of people coming here are continuing to rocket – there is a fantastic sense of being in the midst of something really happening. The steady income to our church appeal fund has now enabled us at last to commission two major works for the church. At the time of writing we wait expectantly for delivery of the engraved glass screens by Mark Cazalet which will turn the Reconciliation Chapel into a much-needed place for counselling and confessions. I think they will also make it a beautiful small chapel for prayer. The sculptor Nicolas Mynheer is working too on the remaining parts of the Resurrection Chapel altar – two panels depicting the women at the tomb and the miraculous draught of fishes, and, round the back, the empty tomb complete with rolled-away stone. In an age when people do not find it straightforward to believe in the Resurrection, this will be a powerful means of taking people experientially and prayerfully into the heart of it.

This year, as usual, many brothers spent Holy Week preaching in parishes across the country and appreciated the faith and hospitality with which they were met. If any parish would welcome a brother to preach for Holy Week in 2016, please let me know.

On the feast of *Corpus Christi* (4th June) we launched the Society of the Resurrection, a new association similar to our Oblates, but without the vow of celibacy, and open to both men and women. About a dozen are taking part in a trial run for a period of two years, after which we will review and finalise it. This exciting new departure starts full of life and enthusiasm, and we shall see how it settles down.

As we read with dismay the daily news of crowds of the poor and oppressed seeking freedom and a life worth living, and the mindless violence and conflict stirred up by many leaders acting with their moral eyes shut, we pray that God will be able to use the religious communities to help the Church be strong in the things that matter, so that Christians in their turn can be a force for change in society – and not any old change on secular foundations, but the transformation the Gospel brings.

George Guiver CR

Teaching with Tariro

I first met Fr. Nicolas CR on a visit to Mirfield to enquire about vocations to the religious life. At dinner-time one evening Fr. Nicolas was making conversation with me and he found out I had a background in maths. He asked me there and then if I would like to accompany him on a trip to Zimbabwe, explaining about Tariro, and mentioning that some maths tuition with the Tariro children was badly needed. We had only been speaking about 5 minutes! I went away and thought about it and eventually wrote back and said I would like to go. Some brief plans were made via email and flights were booked, and that was that. I couldn't quite believe how easily it had all been arranged - that it could be as straightforward as that!

So on Easter Tuesday, I was on a flight to Harare with Nicolas. It was quite a long journey, via Amsterdam and Nairobi, arriving in Harare at about 1 a.m., where we were met by Fr. Nicolas's assistant, Edwin Komayi. Edwin is a very mild-mannered, unassuming gentleman who quietly gets things done. His abilities range from being able to fix broken down cars to helping Fr. Nicolas deal with tricky political situations in the diocese of Manicaland.

St. Augustine's is in the eastern highlands of Zimbabwe, near the border with Mozambique. It is an incredibly beautiful place - rolling grasslands gently rise up to small mountains, called koppies, which are topped with dramatic granite boulders.

At St. Augustine's we were staying with the Sisters of the Holy Name (CZR) who have a little convent tucked away behind the mission church. It is a very homely place and the sisters were a welcoming, good-humoured bunch, who seemed to enjoy looking after us, and were amused at my attempts to speak Shona (I was getting a little instruction from Fr. Nicolas, who is practically fluent).



*Countryside near
St. Augustine's*



With Sister Anne-Marie

After spending a day or two travelling about, picking up Tariro children from various towns and refugee camps, I settled down to do some teaching. While I was doing this Fr. Nicolas and Edwin were mainly engaged in tackling the situation between all the parties concerned with the running of the children's home: the CZR sisters, the diocese of Manicaland, and the local government social welfare department. Fr. Nicolas also did some English teaching and Edwin was involved with supervising the building of some new cottages at the children's home.

I got to spend a lot of time with the children, teaching. The set-up was that in the morning we would have Mass, then breakfast, and then around 8.30 a.m. the children would make their way over to the cottage where we were staying and have some maths tuition. The age ranges were from around 11 to about 16. It was immensely enjoyable. The children were very hard-working, but they were also warm, welcoming, and full of spirit. So they were great fun to hang out with. Usually around 10.30 a.m. I would be feeling in need of a rest, and I would ask the children if they wanted to stop, but they all would say "No!" and keep on going with their maths. (What other children would do that!?). So we would keep going to lunch-time, when we would eat sadza, chicken, and cabbage with the CZR sisters. Sadza is a type of cornmeal stodge, with the consistency of mashed potato, which is the staple food in Zimbabwe.

After lunch we would only do a little bit of maths and then we would head out in to the countryside to go for a walk or play games. One day we went down



At the waterfall with the children

to the waterfall, another time to the caves, once we did some athletics, and so on. Then we would get back to the cottage and read or play cards until the evening, which could get a bit raucous on occasion.

So in a way, I had the feel of being a school-master in a nineteenth century novel! The children coming to the make-shift schoolhouse for tuition in the morning and then exploring the countryside together in the afternoon. It was a thoroughly enjoyable and rewarding time. One of the most rewarding moments when I succeeded in getting Liberty to add fractions correctly and another when I managed to get little Nyasha to understand the concept of negative numbers. You know when you are demonstrating something to a child and you see the penny drop in front of your eyes? It is a great experience.

So if you ever get the chance to go, I would thoroughly recommend it. It is a beautiful country and I had a very rewarding and fun experience teaching and spending time with such a warm-spirited group of children.



Fr. Nicolas inspects the maths class

I will finish with one amusing incident that happened. After we had been there about five days, as we were travelling Fr. Nicolas asked if he could have a break and if I would drive. So I got in the car and started driving along, and I had been driving for only about 10 minutes when I got pulled over at a police road block. The police officer strode over to the car, so I lowered the window and said hello. He looked pretty stern and said something I didn't understand. So I looked rather anxiously toward Fr. Nicolas, who explained to the policeman, in Shona, that I was English. So the policeman turned to me and said, "Can you speak any Shona? I want you to speak 5 words of Shona." Fortunately, as we were 5 days into the trip, and thanks to Fr. Nicolas, I had in fact picked up a tiny amount of Shona. So I said, "Mwangwanani, masikati, manheru, tiripo, ndaguta". Which means, "Good morning, good afternoon, good evening, I'm fine, I'm full up". So the police officer burst out laughing and with a broad smile on his face said I could go!

Andrew Ellis

Fifty years' challenge in Southern and Central Africa: Part two

In Part One I described my debt to the Community of the Resurrection as an ordinand from New Zealand at the College, and especially to Archbishop Trevor Huddleston CR who had a formative influence on my vocation as a priest in Southern Africa. I was a rural parish priest for fifteen years in two parishes from 1965 to 1980 in the mountains of the small kingdom of Lesotho, surrounded by South Africa. I described my ministry to young South African exiles from 1976 onwards, in support of the African National Congress. This resulted in an attack on my life by a parcel bomb by South African security agents in 1998. I moved to rural ministry in Botswana where I served for eight years as parish priest; in 1988 I was under threat by a South African death squad, and moved to Lusaka in Zambia, central Africa. For four years I was chaplain in the Interfaith Chaplaincy of the ANC with 3000 cadres in Lusaka as the new Government-in-waiting of South Africa.



Throughout my ministry in Southern and Central Africa I was a diocesan priest, paid by the diocese where I worked, and not a missionary of the United Society for the Propagation of the Gospel, though I valued a close association with the mission agency. This reinforced my strong sense of commitment to the local church. It also led to my discovery that the stipends paid to priests in the Church of the Province of Southern Africa reflected the apartheid division in South Africa. Clergy in so-called “white South Africa”, home to the mines, business and commercial farms, received stipends three times higher than those in the impoverished Bantustans, or in Lesotho. Being a prohibited immigrant I was unable to attend Provincial Synod in South Africa, but I sent a Memo signed by myself and Canon Vincent Phoofole, a Synod member, asking for greater parity, especially that all Southern African priests should get a ‘living wage’. The Synod set up a commission which led to the Province developing a common fund to increase stipends where necessary to an agreed basic level.

When ANC cadres returned to South Africa after 1991 I remained in Zambia to assist the Zambian church, begun in 1910, as the church had few senior priests. As Lusaka Diocesan Training Chaplain I often visited the remote rural region of subsistence maize farmers of Eastern Zambia, part of the diocese



largely neglected. I held training sessions for the clergy and church leaders under the trees, and the Mothers' Union worker and youth leader accompanying me also gave lessons. In 1995 the region of seven parishes with about eighty congregations became a new diocese, and I was asked by the people there to be their first bishop. I was the only person nominated, the election

finished in about fifteen minutes, and it seemed God's will that I should accept.

The new diocese had six elderly priests who had been former catechists on the Zimbabwean mines, and two deacons. There was no bishop's house or office, and an old Toyota Hillux sold to us cheaply that had to be pushed to start. We made good progress, with eventually nine priests trained at the Seminary, and six evangelists, dedicated youth and Mothers Union workers, active church councils and yearly diocesan synods. We established boreholes for clean water and maize hammer mills at all church centres for the local communities, and congregational HIV projects. When I handed over to my successor in 2002 there were eleven parishes, with an average of nine congregations each, and a largely self-supporting diocese.

As a retired bishop I spent five years as Rector of St John's Seminary Kitwe training twelve ordinands for a three year in-house diploma course. Today I am assistant bishop of Lusaka, and assistant priest at the Lusaka Cathedral of the Holy Cross, with a ministry to refugees, especially those from Rwanda. Observers see strong parallels between apartheid South Africa and Rwanda today. A minority Tutsi Government rules over a majority Hutu population with denial of basic human rights. This was shown last year for UK viewers by the important BBC documentary "Rwanda the Untold story". The Rwandan Government wants all Hutu exiles to return home, to keep them under control. We have had to make strong advocacy, especially through the churches, to enable them to remain in Zambia, in particular because of their loss of international protection under the UNHCR since



June 2013. Our small advocacy group is warned of possible attacks on us by Rwandan Government agents. Fortunately the Zambian Government like other Governments in the region recognises Rwandan refugees' continued need for protection "for their well founded fear of persecution." With donor support it has offered to give

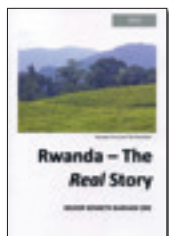


4000 former Rwandan refugees local integration mostly as subsistence farmers and also as professionals and small shop owners in urban areas.

With the help of family and friends I have been involved for twenty years with refugee tertiary education, especially in the medical and education fields. Today seventeen Rwandan refugee students are being sponsored, seven at diploma and ten at degree level. Sadly they no longer qualify for UNHCR support. It is a joy being invited to graduation parties where I have been able to help many of the graduates in their studies. At Rwandan refugee church events I am welcomed as their "father". I was eighty in February this year, and live in rented accommodation with two Rwandan refugee university students; it is a privilege to have been in Zambia for twenty-seven years, an oasis of peace in a former turbulent region.

In 2010 I was given the Companion of Merit of New Zealand by the Queen, equivalent to the CBE, for "service to the Anglican Church". In 2012 the New Zealand Anglican Church paid my airfare to Wellington for a retrospect of New Zealand's opposition to apartheid. I received along with ten others the ANC Centennial Award, "to mark an exceptional contribution to the international campaign against apartheid". In 2013 the South African Broadcasting Service broadcast a 45 minute documentary on my life, in which I was glad to pay tribute to Archbishop Trevor Huddleston CR. His example and friendship were an especial blessing from God in the past years.

The Rt Revd John Osmers
Assistant Bishop of Lusaka



We are grateful to Bishop John for his articles and mindful of the importance of the work of care for refugees. Understanding of the current situation in Rwanda and the accuracy of the recent BBC documentary on the origins of the genocide remain highly contested among outside observers and between the Rwandan government and refugees in Zambia and elsewhere. The CRQ Review hopes to carry an article with an alternative viewpoint in a future issue. See also *Rwanda - The Real Story*, by Bishop Kenneth Barham OBE available for £3.00 through Mirfield Publications – Editors

Josephine Butler and Human Trafficking



I confess I am ashamed! I have known for years the name of Josephine Butler and had some vague idea she worked with prostitutes in the 19th Century. That much was true. I had no idea, until I recently read Jane Jordan's biography of her just what an amazing woman she was, how hard she fought her cause, and how strong and vicious (the word is not too strong!) the opposition she met.

Josephine was a middle class woman of good background married to a headmaster in Liverpool. It is hard for us to understand how confined women's lives were then. Many (like Benjamin Jowett) who acknowledged that the cause of helping prostitutes was a good one

thought it utterly wrong that gently-born women should get their hands sullied with it. Josephine ignored them. When she met prostitutes and saw them as women, usually abused, often seduced and then forced into prostitution to survive, despised, maltreated and yet used by the very men who despised them, her heart went out to them and she began to rescue them and help them in any way she could. Her husband, though a priest and headmaster, supported her completely.

Then she came to realise how horrible was the operation of the Contagious Diseases law. By this law any woman in a military town, suspected of being a prostitute could be forced to undergo an examination to see if she was diseased. If she refused to be examined she was locked up. If she was diseased she was locked up. It was also a fact that she may not even be a prostitute, just a working class woman walking with her boy-friend, or standing idly in the street. If a policeman thought she might be a prostitute that was enough. And the examination was a brutal, intrusive one, with instruments which amounted to a surgical rape. It is not known how many women lost their virginity in such a way.

Josephine's merit is that she saw how at every level this law was unjust. It treated all working class women as possible prostitutes and therefore deserving

such treatment. It treated prostitutes as if they were not human and deserved no respect and no rights. It criminalised innocent women and made the situation of vulnerable women even worse. And yet it did not penalise the men. It was so wrong for a woman to have extra-marital sex that one such act (even if raped) was enough to make her scum in the eyes of society; but it was perfectly alright for men to use such women. Men have these needs which must be satisfied regardless of the effect on women. Josephine and her ladies (and men!) fought this law against amazing and revolting prejudice. They took the battle to the continent and found the situation in France, Italy and Switzerland was, if anything, worse. The laws were even more punitive and the male attitudes more fixed.

Josephine was driven to this not just by her compassion for the women but by her Christian faith. She was a deeply passionate Christian and well deserves her place in our church's lectionary. The hostility she met with makes one ashamed to be a man, or to be part of a church which itself did so little to help and so much to hinder; a church whose preaching of a gospel of sexual morality and respectability made it so much easier for women who fell below that standard to be treated so badly, but not the men!

The Contagious Diseases law is a thing of the past. Sadly, the abuse of women for sexual purposes is not. Last year the Roman Catholic and Anglican Churches declared war on human trafficking. This, of course, includes all kinds of trafficking: of women for sex; of children for sex; of men, women and children for labour. There are thought to be 29 million such people around the world, or maybe more. For our churches to succeed in this struggle all of us need to be involved. As with all struggles, however big the figures, it comes down to individuals. We as individuals need to do something, and we need to



do something for individuals who are suffering. If we can change one person's life for the better, it is worth it.

What can we little people do?

- Get informed. There is lots of information on the internet. Many societies exist to work with trafficked people. There are books on the subject. Ask questions and find out what is going on.
- Offer help. Safe houses are needed. Women who are rescued need accommodation and counselling.
- Offer help to the helpers. Working in this field is very exhausting emotionally and physically. Any help to the helpers is welcomed.
- Write to your MP. This often seems a futile activity, but in fact politicians do listen to the voters – not necessarily because they agree with them, but they do need our votes. Find out which laws, or police practices, need to be changed and pester the government until it happens.



Religious communities in UK could do a great work here. In the 19th Century many women's communities ran homes and institutions for Rescued women. We may not approve entirely of their methods but they saved hundreds of lives. Is this an area in which religious communities today could make a real contribution? Some are already doing this. What more could we do?

Nicolas Stebbing CR



Faith in the City and Elsewhere

Around 2005, a history seminar was held at Senate House in the University of London. The aim of this seminar was to bring together members of the original *Faith in the City* commission and to examine that report "twenty years on". There were some very moving testimonies, both from people on the commission who were, by then, frail and elderly, but also from the living and the dead, through those who spoke for them. One particular reminiscence that I remember, was from a man who said that the commission members were expected to stay with people in the deprived areas that were under their scrutiny.

He said the reality of poverty did not really come home to him until he stayed with a single mother in a high rise flat in a poor part of the North East. It was not until he slept in a bedroom with water running down the walls which made his bedclothes damp that he really understood what it was like, for that woman and her family, to be poor. This seminar was held before the collapse of the banks and the austerity measures imposed on the poorest in our society, so we were inclined to think, at the time, that such poverty could be a thing of the past. However, it appears that poverty and its consequences are very much our imminent concern as we live with the results of a general election.

When we read that about 60% of our MPs are millionaires, we wonder how the lives of those who live below the breadline will ever improve. How can those MPs understand such poverty? Likewise, when our Church begins to lose touch with the spiritual needs of the people, both in the pews and in our disaffected population, by concentrating on creating leaders with business acumen and leadership skills, I am worried. Such a move could easily lead to the laity being regarded as mere fodder for the maintenance its buildings and structures, both as fund raisers and unpaid help. With an outlook of management and maintenance the Church of England cannot help becoming spiritually impoverished.

What is needed is a new liberation theology for our Church. Pope Francis has coaxed heat into the dying embers of the thought of Gutierrez, Boff, et al., by blowing the Spirit's life of bias to the poor into the Catholic Church, once more. However, although the leaders of our Church of England have spoken out vociferously against rising deprivation in this country, they appear to be contemplating training the kind of priest and bishop to revive a financially and numerically poorer Church. Instead, they should be providing more opportunities for training those who have a charism and commitment to poor people and a prayerful life of poverty of spirit.

The Community of the Resurrection found its charism within the Oxford Movement which had, no less than the liberation movement, a powerful impetus to live the life of ministering to and empowering the underdogs in society, albeit

under a more moderate, English sounding name! I wonder if the time has come to re-examine the call to found basic ecclesial communities which can learn to resist the current tide of beating down those who are already struggling in our society.

One of the first lessons I learned while studying at the College of the Resurrection, from our tutor in Pastoral Theology, Margaret Selby, was to become acquainted with the geography and sociology of an area in which one was to serve. This also helped us to understand the context in which a famous priest exercised his ministry in one particular area. She provided the example of Darnall Parish in Sheffield. We learned how Alan Ecclestone, when he had been Vicar there, had encouraged the people in his parish to become confident in making decisions for themselves through public meetings and education. The success he had at the time in helping the local people to make representation to those in power is legendary.



Alan Ecclestone

Yet we know that Ecclestone had many forerunners and compatriots among Mirfield men, (and hopefully in the future, women) who have given dedicated service to help liberate people chained by poverty, deprivation and injustice. The inspiration that comes from living alongside a community vowed into a life of poverty, chastity and obedience, if those vows are lived out fully within their complicated and challenging implications, cannot be overestimated. The commitment is caught. Mirfield has, in my opinion, succeeded in forming many priests who are not over-obsessed by an external prissiness of Anglo-Catholicism but are caught up by Love to live lives serving Christ in others.



Holy Trinity Church, Darnall, where Ecclestone was rector and Trams in Darnall



It occurs to me that a revival of base communities, within this country, might pave the way for a vital injection of life into the spiritual hope of the nation. I do not mean 'fresh expressions' or church plants, but communities which naturally come together at the point of encounter. This requires a thorough knowledge of the places which are not usually high on a Vicar's agenda but should be the point of departure for every curate. Many of us were given a list of elderly and housebound people to visit when we first began our diaconate. However, that is often where their importance remains: for the training of green curates. Vicars invariably become too busy with administration to attend to such people frequently. Yet, those "jewels of the parish" are but one port of call in a wide range of homes and institutions which could be the nursery beds of the gospel in each community. We need inspiration and imagination, not mission plans and spread sheets!

How can the good news be disseminated in the many places of hopelessness in society today? We learn that the Oxford Movement was given momentum by the publication of tracts which were widely distributed. I am not sure that today's Twitter-sphere can fabricate the same response as it is so often a place of distrust and hate. However, it can precipitate thinking in different directions and engender sufficient corporate dissent to be an impetus for new forms of ministry.

Au fond, it is in the hanging about, feeling useless and out of one's depth, that the making of simple loving contact with others yields new beginnings of hope. I think that comes through in reading the Gospels. The foundation stones of creating community are: finding something good to do together, listening to each other properly and sharing responsibility. Community like this can eventually result in enabling ordinary people to become theologians and evangelists - of the *being* good news variety! The transformation and the means is God's work. God will open the doors, not us. It cannot be planned on a computer (although it may be discovered there!) but is engendered in the face to face encounters of every day.

Our increasing poverty might be just the thing the Church needs. Vicars have to spend far too much time attending meetings, shoring up buildings and helping the congregation to feel secure. Let us stop talking about liberation and enjoy the living of it by interacting with those who have first-hand experiences of what it is to know their need of God.

Elaine Dando

Former Student of the College of the Resurrection



Holy Week at Mirfield 2015

Photos with thanks to Robert Hammond



The Living Wage

The Archbishop of York recently spoke out about the urgent need for businesses in the UK to start paying a living wage.

Currently the minimum wage is just £6.50 an hour (£6.70 from October), yet the Living Wage Foundation calculates that because of the cost of living in 2015, employees should be paid at the very least £7.85 an hour (£9.15 in London).

Millions of people in this country are currently living in poverty and the worst part of this modern day scandal is that these people living in poverty are not unemployed or lazy as popular myth would like to have us believe; these people living in poverty are in full-time employment, the problem is that they are only paid the minimum wage rather than the living wage.

Before I started training for ordained ministry I worked in a minimum wage job, at a Leonard Cheshire Home in Devon. Like all staff in the care industry, the work is incredibly hard but also vitally important; our whole society would collapse without care workers!

Yet, because I was on the minimum wage life was extremely hard, I could only just afford to pay the bills; things we so often take for granted, the most simple of pleasures such as buying a new pair of shoes, going on a day trip or having a meal out were impossible for me. I could not afford a computer or even to subscribe to the Internet, all this despite the fact that I was employed in a full-time job, but it was a job that only paid the minimum wage. The idea of taking a holiday was beyond crazy; I could not even afford to make a trip north to Manchester to visit my family as the travel costs alone would cost half of my week's wages. Every day was a struggle; I remember more than once having literally just 6p to my name the day before payday.

This is still the daily reality for millions of full time employed people in the UK today and we must come together to say that we will no longer allow this to happen.

Of course some very small businesses and charities cannot afford to pay the living wage, but they are in the minority; many big businesses could easily afford to pay; they simply chose not to do so. It was recently announced that there would be a new TV deal for Premier League Football Clubs worth £5 billion. Yet currently only 1 out of the 20 premier league clubs pays the living wage, despite the fact most premier league football players are on anything



between £20,000 and £300,000 a week.

It would take a football club catering assistant or cleaner a ridiculous 13 years to earn what a top player gets paid in 7 days! That level of disparity is simply obscene.

Do not think it is just football clubs who do this; the vast majority of our supermarkets and major high street shops also do not pay the living wage despite the vast profits that they continue to make and the six figure salaries that are paid to their senior managers.

As Christians we have a responsibility to stand up for the poor and we have a responsibility to speak out against injustice because we know and constantly read in the Bible that God is deeply concerned for the poor and demands that we should break down the causes of poverty.

'Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and needy; deliver them from the hand of the wicked'.

Psalm 82:3-4.

'The righteous care about justice for the poor, but the wicked have no such concern'.

Proverbs 29:7.

Praised be Christ,

Ben Bradshaw,
Oblate of CR

CR is currently reviewing together with our staff our policy regarding wage levels, including considering the effect on staff of instituting a living wage as minimum - Editors

Poverty for an Oblate

The Oblates of CR make solemn promises that express their commitment to the religious life. One of these is poverty. Poverty is a problem in religious life. For one thing poverty has two different meanings: poverty is bad because it stunts life, enslaves people, prevents them living full and free lives and allows them to be exploited. That is certainly true and attempts nice comfortable people make to romanticise poverty do not touch reality. Yet for Christians poverty is also good because it sets us free, it imitates Christ, it enables us to put first the Kingdom of God. Jesus himself spoke of how hard it is for rich people to enter the Kingdom of Heaven. Thousands and thousands of Christians have given themselves to eradicating poverty in the communities where they work. Thousands and thousands of Christians have embraced a radical poverty for the sake of the Kingdom.

Then of course poverty is relative. Some people think we in CR live very poor lives because we do not each have our own car; we do not receive salaries; we do not have wife, family, home; nor do we have the kind of disposable income that makes it easy for us to do things like go out for dinner or buy a smartphone. Others think we live rich lives because we have good food, well heated buildings and security. And most of us find that even in areas where we do go without things we once thought were necessary, we very soon get used to it. If lack of something does not bother you, are you poor?

How does this affect oblates? Well, CR has never embraced a radical poverty such as some Franciscans do. Some CR brethren have pursued a kind of individual poverty to the point of eccentricity and all of us do try to keep life as simple as possible. Our food is good because it is well cooked, but the ingredients are not expensive; no truffles or oysters, or even good steaks! We have holidays and days off; we buy books and occasional luxuries. Being single makes it easier to holiday quite cheaply in foreign parts.

So oblates really make their own choices in line with the kind of life we lead. Some are retired and have the same kind of life that other retired people have, balancing a reduced income against the need for a fulfilling life. Life is not all work and a commitment to poverty or simplicity should not leave one with a pinched or ground-down existence. It is fine to spend money going out to the theatre or taking a friend out for a meal. It is essential to have holidays and breaks, to buy books or to pursue interests that enrich one's life.

In the end poverty really means thinking constantly about what we do and seeing whether it seems to be in accordance with Christ. One should not be anxiously totting up the pennies and feeling guilty about spending too many! Rather one should be asking, where is Christ in these choices? Is he still at the centre of my life? Am I still free to follow him wherever he calls? Poverty is not in the end about pounds and pennies. It is the call to freedom in Christ.

Yet there is one other important aspect. A choice to be poor, in any sense of that word, puts us alongside the poor. We may not be poor as they are. We must care about them and make political choices that we believe will help them out of poverty. We must give to them even in a small way; no matter how little we have, they have less. We must care about the injustices of a society which condemns so many to poverty and we must care about the victims of poverty – those trafficked for sex, enslaved for others' greed, or simply stuck in a trap they cannot escape. God is on their side. If we want to be with God we must be clearly on their side too.

Nicolas Stebbing CR

The Lincoln Cursillo Group Reunion Retreat at Mirfield

At one of our reunion meetings Paul suggested we might like to go on a retreat – we all said “Yes please!” “Perhaps we’d see if we could go to Mirfield.” “Yes please!” “Maybe we’d ask Peter Godden if he would come back and lead it for us.” “Yes please!” So that was that.

Seven of us met up with Peter at the House of the Resurrection one Sunday in time for tea on an afternoon in April and from that moment on our lives slowed down to the tranquil pace of life in a monastery. Our time alternated between the church for the daily offices, the refectory for bodily sustenance and quiet thought – oh yes, and the room set aside for us where Peter talked with us about the prayers which meant a lot to him. No-one rushed and, after observing silence from Compline until after Peter’s talk next morning, no-one wanted to talk much either!

I woke early the first morning and as I lay in bed I felt the silence lying deeply over the whole building. As I revelled in it a blackbird outside the window burst into song. My first thought was “No-one told him to be quiet”, then on opening the curtains and seeing the dew on the ground, I suddenly felt that the hymn *Morning Has Broken* had a far deeper significance than the rather twee children’s song that I’d always regarded it as being. This incident set for me the tenor of the rest of our stay.

All walked slowly and thoughtfully through the long silent corridors to the church at the other end of the building. The unhurried plain chant of the psalms, observing long pauses between and within each verse, gave time for it to sink in. (When I got home the daily prayer in our church seemed to go at break-neck speed in contrast!) The buffet-style breakfast which followed was also in silence (what a relief from the polite “Did you sleep well?” sort of conversation usual in these circumstances!). There are no words to convey the inner calm the absence of noise induced. I had taken ‘something to do’ with me but never touched it!

The House is set on a fairly steep hillside in a large garden with a woodland walk leading to the quarry, a Calvary garden next to the monks’ cemetery, an apple orchard and an ample number of benches on which to sit and let the love of God embrace us. The sun shone, the birds sang, bees buzzed among the flowers and squirrels played in the treetops; plenty of God’s creation to lead our thoughts to our Heavenly Father. Then, when our senses were sated, it was time for church again and the next Office.

I could have stayed there forever! But, alas, all good things come to an end. After our third night, one last Morning Prayer, breakfast and Peter’s talk, it was time to return to Lincolnshire and face daily life again.

Thank you Paul for arranging it all. Thank you Peter for your wise and spiritual guidance. Thank you to the monks for your hospitality and warm welcome. Thank you God for this spiritual experience.

ULTREYA!!!

Margaret Parker

What is Cursillo?

Cursillo (pronounced 'kur see-yo') is a movement of the Church providing a method by which Christians are empowered to grow through prayer, study and action and enabled to share God's love with everyone.

In Lincoln our present and previous two Bishops have all been very enthusiastic about supporting Cursillo in the Diocese. Bishop John Saxbee said "Cursillo is to Christians what weight-watchers is to health and well being! It creates an environment in which who we are can be celebrated and we can be helped to become the people God would have us be."

The support of others who have made the journey before us is at the heart of the Cursillo experience and it is always encouraging to see lives changed in such a positive way. Cursillo is now well-established as a uniquely valuable way for clergy (including Bishops) and lay people to refresh their relationship with God by means which are as enjoyable as they are enriching.

A Cursillo Course is for three days, during which those attending live and work together, listening to a series of talks given by different people, both lay and ordained. The talks lead to lively discussion in small groups. Learning, praying, sharing, singing, lots of laughing and living together is the basis for discovering what it means to say 'We are the body of Christ'. No specific response expected; just to be open to what happens! 'Let go and let God'.

Pat and I went on a Cursillo weekend in 1992. We were sent to this by our parish priest and told to go with an open mind. We had little idea of what this involved. We found it a very useful tool on our Christian journey, which we have used in the many changes that have taken place in our lives since that date.

If we have lit a spark of interest (no matter what your age), please feel free to have an informal chat with me, with no commitment. We can then put you in touch with someone in your Diocese.



Paul Mabbott CR Companion

contact:- pmabbecc@lineone.net or Tel. No. 01522 688737

Companions CR pilgrimage to the Shrine of Our Lady of Walsingham, May 2015

Fifteen of us arrived from different locations, some driving, some being driven and some by public transport. Several had fairly traumatic journeys and all of us were tired. A session in the Norton Café revived us and put us back into good humour. The sun came out and we had good weather for most of the weekend and bad weather only when it did not matter.

I think that we all had a great time socially – the Norton Café and the Bull providing background and atmosphere for same. The shrine accommodation was full and this meant that we had ample opportunity to mingle with other groups renewing old acquaintances and making new friends. I had the joy of encountering one of my old students – Fr James McCluskey and the shock of discovering that he is now a grandfather (I think that makes me a great grand tutor).

As usual there was a lot of fun but pilgrimage is a serious business and we did a lot of praying and participated in serious and beautiful worship. Our thoughts were on Companions who through illness or incapacity could no longer go on pilgrimage and we held them all in our prayers during an intercession hour. Bill and Liz who were due to be with us were very present to our minds and we continue to pray for Bill as his operation approaches on June 10th.

We brought with us our own pains, our hopes and fears and sorrow but Walsingham is a place where ‘our commonwealth is in heaven’. We find the companionship of Mary and Joseph, the saints and angels and the champions of the faith to be very close and shadow ‘only a small and passing thing’. We also brought our joys and thanksgivings – a successful operation, new babies, problems overcome, a 10k run completed. We felt the release of a forgiving God in this place where ‘incense turns to scented smoke, the little sins of little folk.’

At the final breakfast when Michael asked for a rough guide for next year’s booking every hand went up.

John Gribben CR

Companions Notes

RIP: Betty Campion

Kathleen Syed

Opposite: pictures from the Walsingham Pilgrimage





SEEKING GOD IN WORSHIP AND PRAYER

10.30am Talk on Vocation

12 noon Festival Mass *preacher - Fr Eric CR*

Afternoon Activities:

Stations of Salvation Pilgrimage

Talk on Forgiveness - *Fr Simon CR*

Prayer before the Blessed Sacrament

Confessions

Prayer of Healing and Anointing

Book Stall and Plant Stall

Treasure Hunt for young and old

4.15pm Benediction

5.00pm Solemn Evensong

Refreshments available throughout the day

CR 11 JULY 2015 **FESTIVAL DAY**

**Let us know if you are coming! Parish groups especially welcome.
Pre-booked cooked lunches available - help us to be able to cater
on the day by booking through the website:**

<http://www.mirfieldcommunity.org.uk/festival2015>

or contact the Festival Brother directly:

email: community@mirfield.org.uk

tel: 01924 483308

Companions and Friends Study Week

Tuesday 8th- Thursday 10th September 2015
College of the Resurrection

Listening to Rabbi Jesus in Palestine

Putting ourselves at the feet of Jesus

led by Paul Taylor Companion CR



Booking is through the Guestbrothers:

Guest Brothers, House of the Resurrection, Mirfield WF14 0BN.
Tel. 01924 483346 e-mail guests@mirfield.org.uk
£110 inclusive of £20 non-returnable deposit

Bonhoeffer and Mirfield

Learning Wisdom for the Church Today

A 24 hour conference to mark the 80th anniversary of
Dietrich Bonhoeffer's visit to Mirfield in 1935

Speakers:

Bishop Martin Lind,
on "Theological Education and Ministry"

Dr Keith Clements,
on "Bonhoeffer and Mirfield"

Dr Nicki Wilkes,
on "Bonhoeffer and the Practice of
Confirmation"

Dr Jennifer Moberley
on "Worldly Ethics"



This conference will explore themes central to Bonhoeffer's life and work and their enduring significance for the Church of today

11am Wednesday 2nd - Thursday 3rd September 2015

"I'm still discovering, right up to this moment, that it is only by living completely in this world that one learns to have faith. I mean living unreservedly in life's duties, problems, successes and failures, experiences and perplexities. In so doing, we throw ourselves completely into the arms of God."

Dietrich Bonhoeffer

To book or for more details contact Beth Harper
01924 481920 or bharper@mirfield.org.uk

Salt Losing its Savour

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.”

Matthew (5:13)

On reading an article by I. Maxwell ‘A very large grain of salt’ in the December issue of *Chemistry in Australia*, I found that my mind went back to the early 70s when at the Hostel of the Resurrection Brother Dunstan Jones CR asked me and another student doing chemistry whether it is possible for salt to ‘lose its savour’. This expression occurs in *Matthew (5:13)*. It is typical of Dunstan’s enquiring mind that he asked such a question.

Neither I nor the other student was able to provide an answer. We did not of course have electronic access to information, and if we had attempted a library search (which neither of us did) it would have been difficult to know whether to go to the chemistry volumes or to the divinity volumes! I was stimulated into returning to the question on reading the article referred to.

Some of the web pages addressing the matter,

(e.g. <http://deneenwhite.com/2007/01/06/how-does-salt-lose-its-saltiness/>), offer the following plausible if pedestrian explanation. Salt for culinary purposes in those times contained ‘salts’ in the wider sense additional to the sodium chloride. When water vapour enters a pile of salt it condenses and dissolves some and, according to the theory under consideration, this effect applies more than proportionately to the sodium chloride. Depletion of the sodium chloride in this way over a sufficiently long time would cause loss of the flavour-enhancing property of the salt: in other words it would have ‘lost its savour’.

I do not know the extent to which the above hypothesis has met with acceptance, or how closely it has been examined with reference to what is known of the practices of the period having regard to the fact that salt was used to preserve food as well as to flavour it. Perhaps there are readers of this piece who have thought about this and have helpful comments to make. Otherwise the ‘loss of savour’ might remain a conundrum like the passage of a camel through the eye of a needle of which we read in the 19th Chapter of *Matthew*.



Clifford Jones

Clifford Jones is an adjunct professor at Federation University Australia.

This is a revised version of an article first published in February 2015 issue of *Chemistry in Australia*. www.chemaust.raci.org.au

Thanks are due to the editors for permission to reproduce it.

Book Reviews

Christ in All Things: William Temple and His Writings. Edited by Stephen Spencer. Canterbury Press, 2015. Isbn 978 1 84825 728 3. £30.



The Revd. Dr Stephen Spencer is the Vice Principal of the Yorkshire Ministry Course, and so is well-known and appreciated at Mirfield. He has taken on the daunting task of sifting through the prolific writings of a man who once served as Archbishop of York and then of Canterbury. Dr Spencer has succeeded in weaving a unified theme through the various extracts gathered from William Temple's 34 books, numerous journal articles, lectures, sermons, addresses and personal letters. The book's title aptly conveys this theme of how Christ impacts upon every issue of contemporary life because nothing is outside the scope of his redemptive love.

The selections that Dr Spencer has chosen consistently portray William Temple's commitment to combining the practical with the devotional. In his Oxford Mission of 1931, he called the students to prayer, the sacraments, and service both to the Church and to the world. During the course of his episcopacy, Temple encountered the destitution of the working classes in the depression of the 1930s and the horrific ravages of the Second World War. Finance, industry, science, education, ecumenism, politics and warfare all were fields to which Temple applied his profound Christian faith. As the person who coined the term 'welfare state', he articulated social teachings which influenced the development of Britain's post-war society and still remain with us as his lasting legacy.

Dr. Spencer's careful editorial choices have resulted in a book that presents the reader with a broad spectrum of Temple's works ranging from the beginning to the end of his publications from 1910 to 1944. In his first book, *The Faith and Modern Thought*, William Temple sums up what he understands as the heart of Christ's teaching: "Love, and the capacity to grow in love, is the whole secret." Yet for Temple there is no saccharine sentimentality or dreamy romanticism in Christ's love because he is fully aware of the costliness and the sacrifice that genuine loving entails. In *Mens Creatrix* he states that "discipline will at once appear to be as essential an activity of love as any indulgence can ever be."

The theological balance in William Temple's Christology is conveyed in selections from his sermons whilst a canon at Westminster Abbey, in which

he states that it is through the incarnation that God, in his love, enters into fellowship with us so that we, responding in love, may enter into fellowship with him. This book's commendable compilation of Temple's writings introduces readers to the keen insights of some of his now-forgotten texts, and through his eloquent words shines forth the light and the love of the incarnate God.

Dennis Berk CR

More Musings from Maulden. *Richard Farquharson.* St Matthew Publishing.
Isbn 978 -1-9015465-4-5. £10.



The Author once more takes us on a journey with his weekly musings.

This second book continues to look at situations that Richard finds himself involved in while roaming round his home village, and further afield, inspired by the sublime and ordinary, including looking at the English landscapes, nature, weather, Churches and Religious Communities, with thoughts turning to God and His creation along the way.

In this book, he covers more of religious life and the hidden powerhouses of prayer, with the possibility of experiencing quiet days on a retreat to become closer to God, while continuing to look at the world around him as he continues his travels.

Richard has included photographs in this book which greatly enhances the writing, drawing you in to the narrative and observations. The passages of scripture also help the words to come alive.

The Author has looked in more depth in to the world of Monasteries, Convents, and Religious Communities, allowing us to journey alongside him as he explores some largely hidden places.

Richard has had several visits to the Community of the Resurrection during his travels in the past year, to study, contemplate, becoming involved in the Auction held to raise much needed funds towards the restoration of the grade 2 listed monastic church.

While travelling to Mirfield Richard ponders on the number of churches that caught his eye on the 3-hour trip. The book points out the importance to us of understanding that we need time to stop and find God and to be assured of his presence.

The descriptions and activities described as Richard travelled around, especially in regard to the different communities and churches I found especially interesting, and am encouraged to look further into these and perhaps try a few explorations myself.

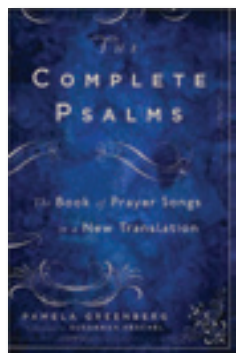
Richard's enthusiasm is infectious, and his entertaining and informative observations, together with understanding the power of God's presence everywhere, makes for a very interesting read.

Denise Hyndman

Volunteer in the Companions CR Office

The Complete Psalms: The Book of Prayer Songs in a New Translation

Pamela Greenberg - Bloomsbury Press 2010. £18.99



If you, like me have ever tried to translate the Psalms into your own words as spiritual exercises or prayer, you will recognise how hard it is. One frequently resorts to traditional phrases from former translators, despite recognising that the original Hebrew words carry far broader potential allusions. By contrast Pamela Greenberg has won awards for Hebrew literature. Her translations are fresh, emotional and spiritually resonant. They value the traditions and liturgical uses of the Psalms, while bringing their meaning alive in contemporary language. She speaks of translating Psalms as a “living liturgy”. I sometimes feel in reading them that I am encountering a completely new Psalm, full of relevance today. Take for example her opening and end of *Psalm 12*:

*Help me, God, for kindness exists no more.
The honest have vanished from among humankind.
Each person speaks emptiness to their neighbour.
Their lips are slippery, a language of half-truths.
They speak with double-edged heart.
God, strike the root of all who speak with deception,
the tongue that glorifies the self,
the ones who brag: “Our tongues make us invincible,
our tongues are weapons. Who is more godly than us?”
They insulate themselves from the suffering of the afflicted,*

*ignoring the groans of the poor...
You, God, keep watch over the righteous.
Protect them from this generation, now and forever.
They will walk exalted among the wrongful,
even when ideals have evaporated from the rest of humankind.*

Greenberg has the advantages of being a Jew, a former rabbinical scholar, respectful of Christian interpretations of Hebrew scripture, understanding the nuances of the Hebrew language and the liturgical background of the Psalms, and a poet. Added to these, as she mentions in her useful introduction, she undertook this project of translation as part of her personal prayer-life and inner searching. She calls her translations “prayer-songs”. These are not cold translations; they are the reflections of a thinking soul, as were the originals.

Any translation has disadvantages. Rarely a word sounds clumsy; occasional Americanisms bring questions to English ears. I found these useful; they challenged me to find my own alternatives. Any translation of Psalms asks us to engage with it, using another’s words to respond in personal reflection and prayer. She is sensitive in her treatment of some of the more unpalatable verses which often sound over-vindictive or self-justifying in other translations. The book is not over-burdened with footnotes and alternative readings; it is intended for prayer and poetry. But Greenberg includes a valuable brief glossary and has composed a useful website explaining word-choices and interpretations.

These psalm translations have accompanied me on my spiritual journey for several months. I recommend them particularly because they have opened my eyes to new life and nuances of meaning in the Psalms. An all-time favourite of many is Psalm 139. Greenberg’s version is unusual. Rather than flowing beautifully, it challenges as much as it comforts us, ending:

“Search me out with shovel and torchlight, God;
know my heart by means of compassion.
Understand the turbulent branching of my thoughts.
See the road that brings me sadness,
and lead me instead on the path of eternal life.”

This slightly disquieting reading seeks to be true to the Psalmist’s intent. Rather than providing ‘spiritual pap’, as some religious poetry tends towards, Greenberg’s translations make us long for truth and a deeper relationship with God as the Source of our life. They are true to the Hebrew but not clinical or

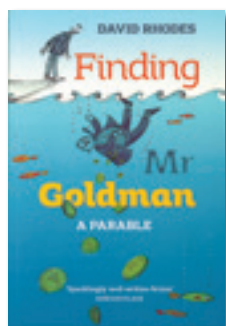
doctrinally cold. She brings alive the emotional, spiritual and contemporary relevance that has made the Psalms so resonant to believers for centuries.

Iain McKillop

Former artist-in-residence with CR

Finding Mr Goldman a Parable. *David Rhodes.* SPCK .

Paperback. Isbn 9780281073320. £10.99.



David Rhodes is a freelance writer, former journalist and recently retired parish priest. Extensive work among homeless people led to the innovative Retreats on the Streets. His latest books are designed to help us discover God's love in an unjust world, linking faith and action. David gives a voice (and respect) to those we label the poor and raises some huge questions for us all: What meaning does my life have? How can we make our planet a better place. Where is God in all this?

Finding Mr Goldman tells of the epic battle of good and evil played out in the life and sudden death of a wicked man. Had he known the hour of his death, the wealthy Harry Goldman might have arranged his day differently. Instead he finds himself plunged into a nightmare in which his life of violence and ruthless greed is laid bare before him. Accompanied by a disreputable looking but likeable tramp, who bears a striking resemblance to Jesus, Goldman sets out on a quest to save his soul. But confronted by the shattering reality of hell, he realises all is lost. It is only then that he discovers the redeeming love of God. Janet Morley writes: Fresh, witty, fabulously economic, and with some acute and wise observations, I just wanted to read on and on ... And Adrian Plass: David Rhodes pulls no punches in offering a vivid parable of false riches and ultimate redemption. This sparkingly well-written fiction entertains unerringly at the front door while the truth slips in through a side window.



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):

01924 494318

Guest Brother:

01924 483348

Appeal Fundraiser:

01924 483308

Companions Office:

The Shop / Mirfield Pubs:

01924 483345

Reception and Conferences

01924 483346

College:

01924 490441

Mirfield Centre:

01924 481920

Yorkshire Ministry Course:

01924 481925

community@mirfield.org.uk

www.mirfieldcommunity.org.uk

guests@mirfield.org.uk

www.mirfieldcommunity.org.uk

appeal@mirfield.org.uk

www.mirfieldcommunity.org.uk

companions@mirfield.org.uk

www.mirfieldcompanions.org.uk

theshop@mirfield.org.uk

www.monastery-stay.co.uk/shop/

www.monastery-stay.co.uk

glaurie@mirfield.org.uk

hscott@mirfield.org.uk

www.college.mirfield.org.uk

centre@mirfield.org.uk

www.mirfieldcentre.org.uk

office@ymc.org.uk

www.ymc.org.uk

Postal Addresses:

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

College of the Resurrection / The Mirfield
Centre / Yorkshire Ministry Course
Stocks Bank Road, Mirfield,
WF14 0BW

Supporting the Community and College

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

Making a Regular Gift

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

Gifts of Shares and Securities

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

Leaving a Legacy

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

Supporting a Particular Project

We plan to complete art commissions for the Church as well as starting work on the Quarry Theatre and looking forward to the new monastery. Please do be in touch if you would like to support a particular aspect of the Community's work.

Gift Aid forms and information about legacies/bequests and other tax effective ways of giving are available on the Community's website at www.mirfieldcommunity.org.uk/appeal or please contact

Community

Adele Hannah, The Bursary, House of the Resurrection, Mirfield WF14 0BN
01924 483308 appeal@mirfield.org.uk

College

The Bursar, College of the Resurrection, Mirfield WF14 0BW
01924 481901 aspeight@mirfield.org.uk

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

The Community is a Charitable Company (No. 232670)