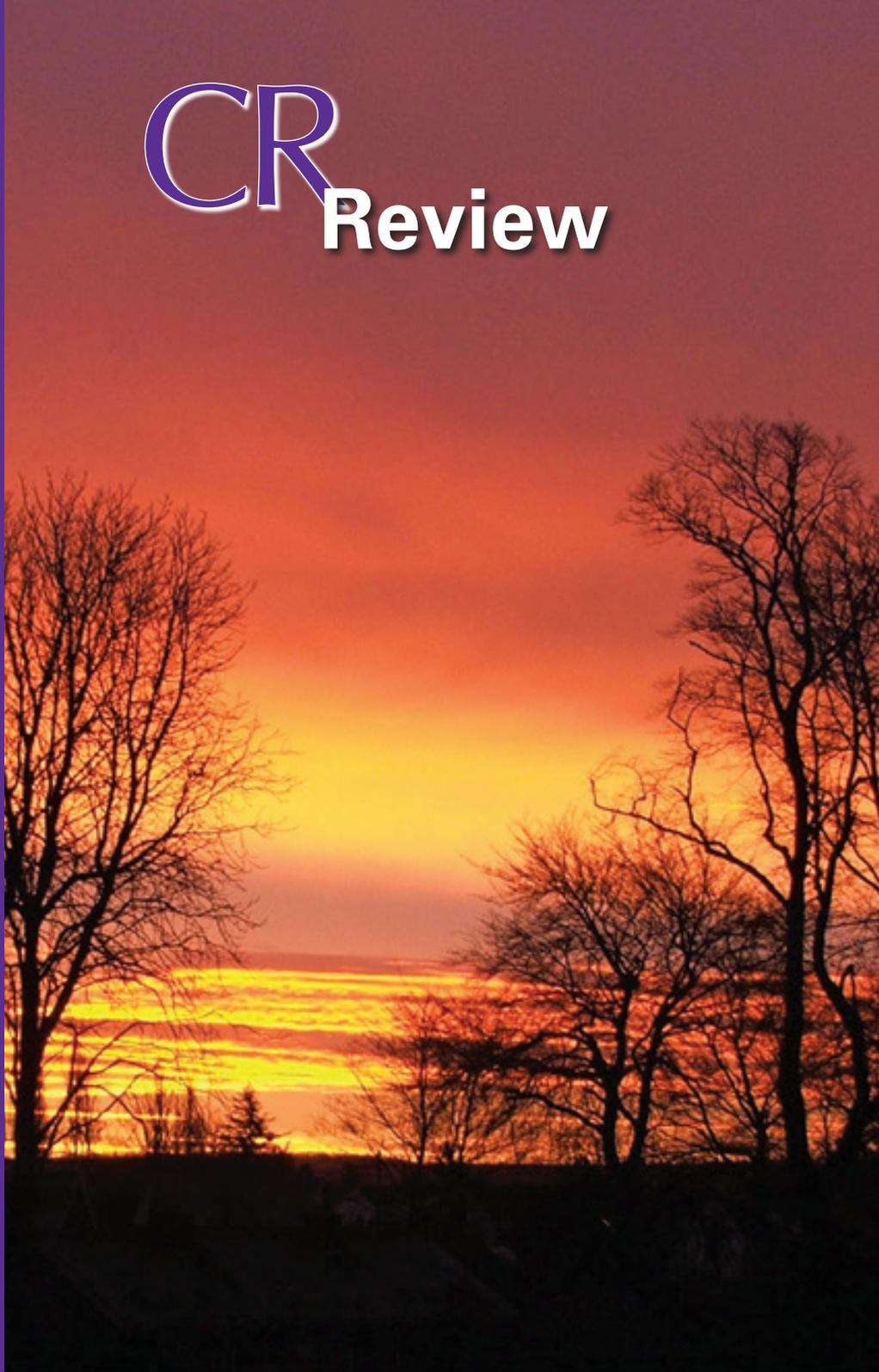


CR Review

NUMBER 452

EPIPHANY 2016

QUARTERLY REVIEW OF THE
COMMUNITY OF THE RESURRECTION



Picture Prayer Meditation



It has been very difficult to choose one artwork from my time as Artist in Residence at CR as all the works I made were inter-related. I was really pleased how they resonated together and told a bigger picture than their individual images could. The theme of ordinary time has many layers: questions around what constitutes ordinariness and what is extraordinary, the idea of seamless spirituality which transforms the mundane and makes it as holy as those times and places we consider sacred, the concept of mindfulness and the ‘sacrament of the present moment’ and how this affects our attitudes to and our understandings of the world we live in.

Eventually I have chosen this picture, which is a photograph of a piece I exhibited outside in the fourth week of my residency. It is one of a set of five prints, which I placed in the quiet garden. We had a silent retreat in for that week and I wanted to give the retreatants something. This was also the first time the brethren could see something concrete from the artist's studio. I did suspect that they wondered what I was up to. Printmaking is not like painting, in that it takes a long process to gain final results!

The 5 prints depict the symbols that annotate the psalters so that the brethren know how to sing the psalms. Not only are the symbols elegant, they also have deeper significance in their meanings. Through talking with Fr Oswin I discovered that they are relational, so that one symbol can affect how or when other symbols are to be read/sung. The symbol in this picture is the one that denotes an inflection, enabling the sense of the line to be read as a whole with the music. Effectively it allows the chanter the briefest of moments to gather breath for the remainder of the line - a pause, which I think is very appropriate to the theme of ordinary time: that it is often when we stop in our tracks, that we discover the divine in the everyday. I like the fact that this pause is also a cross, where all creation paused and waited for the divine miracle of Christ's victory over death.

What I also like about this image is its close connection with the natural world, which was an ongoing theme behind all my work at CR. As someone who has a deep concern for our environment, I became increasingly aware in my stillness of our place within God's creation. The paper I used is Mulberry tissue, which felt apt, as there are some Mulberry trees in the grounds of the community. I also chose the paper because of its semi-transparency and was particularly pleased how one could see through the image to the trees of the garden behind. The print process is collagraph, which is made by creating a collage onto card or metal, and then printing from this. These particular pieces were made using found natural objects such as leaves and seedpods sourced from the gardens and printed with white onto white (the light in the photo makes it look green). These were the first prints I made at West Yorkshire Print Workshop in the centre of Mirfield, and the technician questioned my use of paper and doubted any success. So the piece also denotes a triumph over uncertainty and yet another time I have pushed a technique to its limits. I showed them on mirrors at the final exhibition but had trouble with the unnatural night-time light and had to add black card behind the paper so that the symbols would show. A traditional last minute exhibition panic! So I think this piece encapsulates some of the story of my residency: the practical challenges, my journey of thought, feelings, spirit, and my interactions with those I lived with and met.

Shaeron Caton-Rose
Artist-in-residence 2015

CR

Epiphany 2016

Number 452

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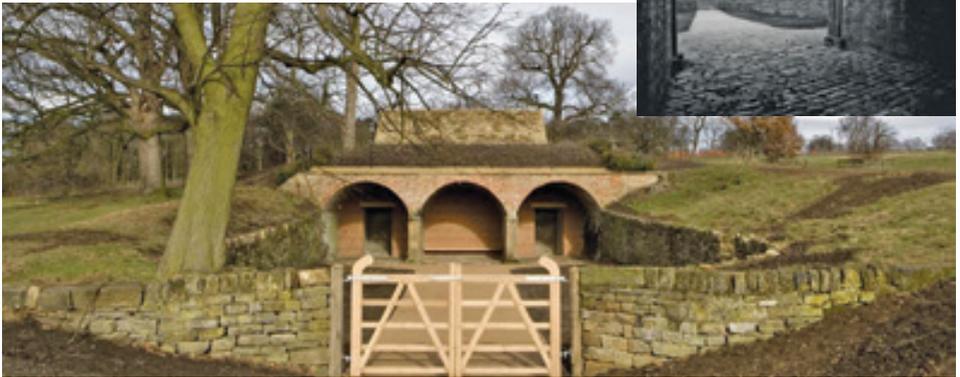
An extract from The Walter Tapper Lecture 2015

‘The worshipping space as the vestibule of heaven’

(In this lecture Fr Christopher Irvine makes the case that church buildings are not only shelters for Christians to meet but also a celebration of God.)

The theologian Miroslav Wolf, in *Constructing the Ineffable*, describes the modernist project as the banishment of the sacred, and wonders if the construction of sacred space is possible under the conditions of late-modernity. But this view is rather pessimistic, and perhaps an artist can come to our assistance and moderate our point of view. The artist I have in mind in the contemporary American artist, James Turrell. He is fascinated by the effects of light breaking in from above and beyond us. Many of his installations are designed to make us stop and to look, and in looking to see the shifting patterns

The exterior and the interior of James Turrell's permanent sky-space installation, 'deer shelter' at the Yorkshire Sculpture Park, that was opened at the end of April, 2006



and density of light. Here, indeed, is a contemporary artist who is open to how the sacred may reveal itself: “My desire is to set up a situation to which I can take you and let you see. I am interested in light because of my interest in our spiritual nature...My art deals with light itself, not as the bearer of revelation, but as revelation itself.”



If we are to see the light when we take shelter and enclose ourselves, we need, Turrell has said, windows of transcendence.

Interior views from the Deershelter

Turrell's fascination with light certainly matches that of the builders of the Romanesque churches with their clerestory windows, and even of Abbot Suger who installed the jewel-like stained glass in the Abbey of St. Denis, Paris. The royal Abbey Church St. Denis, was rebuilt by Suger between the years 1140 and 1144, and this innovative project is often credited as being the first example of French Gothic church architecture. The great achievement of this style of architecture was not only the increased elevation of the building, but also the enlarged windows and the production of stained glass, to produce what has been described as chambers of light.

Suger distinguished between different kinds of light. There was *lux*, natural light, and there was *lumen*, the light that shone from the figures and symbols depicted in the jewel-like glass, and this in turn could produce *illumination* when it was perceived by worshippers bathed in the gemlike light. The stained glass windows not only brought the biblical figures, types and mysteries of faith alive, but also conveyed their inner meaning to the viewer.



Windows of St. Denys, Paris (left), and a detail of Canterbury Jesse (right).

To look at the windows in St. Denis, in the Cathedral at Chartres, or at Canterbury was not so much to see what was depicted there, but to be illuminated by the typological meaning of the mysteries and the saints whose names were sounded in the scripture readings, and echoed in the chant and prayers of those who offered their prayer and praise in the space below. Here then was a highly sophisticated art of light, and one, though rooted in the scriptural references to light, was understood in the most complex of metaphysical terms.

Since the Romans constructed the Pantheon in Rome, architects have seen architecture as the art of capturing and playing of light on solid surfaces, as was strongly argued by Le Corbusier. Light can certainly bring an enclosed space alive. And although the ways in which light features and functions vary in the

different historical styles and idioms of sacred architecture, it can articulate its shape and reveal the form of architectural space. Shafts of light from high clerestory windows cut into dark Romanesque churches, and the insertion of large windows in Perpendicular churches during the high middle ages flooded the nave with a clear light. The late 18th and 19th centuries saw the return of dim religious light in the interiors of neo-Gothic churches, especially those with their high-pitched roofs and Victorian glass. But in more recent times, light has



Interior of the Chapel of Light

become an increasing feature in the design and building of modern churches. This reference to transcendence is to be welcomed, but, as Edwin Heathcote warns, the use of light in a building can become something of a cliché. One notable exception to this is the so-called Chapel of Light designed by the Japanese architect Tadao Ando. This chapel was built in 1989 in Ibaraki, Osaka Province, in Japan.

Ando deployed a minimalist Japanese aesthetic and effectively plays with the light. The cross-shaped aperture in the east wall allows the cross to shine through the wall and to cast a reflection of the sign on the ceiling. (We might recall, incidentally, that the original use of the sign of the cross in the apse of a church represented the appearance and presence of Christ.)

The symbolic charge of light within the enclosed space of a church building is not without a religious resonance, and as Richard Kieckhefer argues, whatever the degree of luminosity or kaleidoscope of colour within the enclosed space of a church building, the play of light on its floors and walls has a significance beyond the architectural. Indeed, the shifting patterns and intensity of direct and diffused light may well conspire to signal the breaking-in of transcendence, and be an invitation to the worshipper to approach the One 'who dwells in unapproachable light' in the mystery of worship.

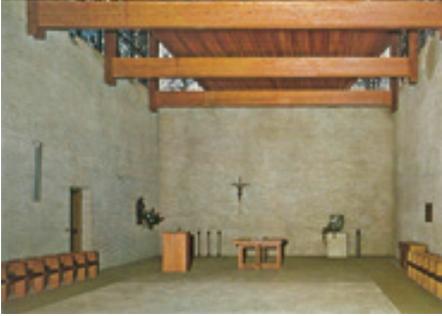
To illustrate this point, one can look at the interior of the Abbey Church of St. Sixtus of Westvleteren, in Belgium, which was designed by the renowned Flemish architect bOb van Reeth. The project began in 2005 and was completed in 2012.

The chapel is austere and simple and, apart from the image of Our Lady, lacks all coloured decoration. In this regard this contemporary building is



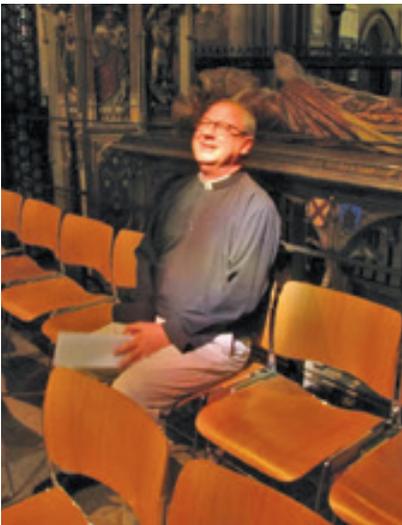
Exterior of the monastery building

entirely consonant with the reforming Cistercian spirit, and its emphasis upon the cultivation of the interior life of monks. The first impression of the chapel is of a large empty space, and given the expansive width of the building, and its tall bare brick walls, one might be forgiven for thinking that it is more like a warehouse than a sacred space.



Interior of the Chapel and the effect of light

And yet, a band of patterned glazing, above the suspended wooded frame of the ceiling allows the constantly shifting direct sun and diffused skylight to play on the brick walls and floor of the building through the hours of the day from dawn to dusk. The constantly shifting pattern of light in the chapel makes it a most appropriate space for the marking of time, the celebration of the regular monastic hours of prayer. In this sacred space it is as though every changing moment of time is taken up into eternity, through the regular monastic hours of prayer punctuating the movement from night to day and through the day into the silence of the night. So through the celebration of the liturgy of the hours, the chapel becomes a kaleidoscope of the turning world; as James Turrell would say, the colour is in the light, and the monastic art of light is no less than the dissolving of the finite into infinity, and the wrapping of time into eternity.



Canon Christopher Irvine

Canterbury Cathedral and former Principal of the College of the Resurrection, Mirfield.

A Summer Placement: in Johannesburg and Harare

As I grew up I heard, as we all did, about the struggles and also the miracle of South Africa and this was part of why I was keen to go. I learned a great deal when I was there about the journey that continues to try and build the 'Rainbow Nation'; mostly from listening to all that I could from the people I met.

One of my most privileged but sombre mornings was being shown around the site of the Sharpeville massacre by a survivor, Mr Bullwan, who spoke to me honestly of his hatred for the 'white man'. I heard from young white professionals about the difficulty of finding work within the quota systems; I heard the frustrations of black teachers still having to point out to colleagues where prejudices were shaping the work place and education. I heard from people caught in the middle of difficult economic decisions, trying to free situations from the additional burden of race relations; political activists holding on to a vision whilst dealing with disappointing political leadership; young people mortified that asylum seekers had been treated badly in their country, and others wondering how South Africa's fragile economy could support refugees. I visited an immaculate small holding, where the water pressure was falling away and there was no money for a more powerful pump; and I spent one glorious evening hunting around a neighbourhood by candle light for a gas oven to cook a cake in when the power was down. I prayed over a man who believed himself to be possessed and listened to a girl think through the way Jesus could speak both out of and into the traditional spirituality practised by her family.

And then there were the ordinary everywhere things that are so rich: I sat listening to stories of people's marriages and teenagers coming to terms with their sexuality; a daughter-in-law who was difficult, and such a fun day in a car with a woman priest and two women lay ministers taking communion and prayers to nine different households. The issues I heard about were many and complex. It was all totally fascinating. Also inspiring. I met a robustness and a determination and a great joy. The churches are growing in the Townships and the local priests who took me out for different days showed me sites where they are planning to build new ones. Feeling personally daunted by the number of churches we are blessed with in the UK, I wondered if this was wise, but they just laughed and wished they could have our buildings.

People I spoke to in different congregations really enjoyed coming to church. It wasn't something they felt primarily that they should do or that they would do as long as it finished by 11:30 promptly. They came ready to stay for as long as it took, wanting to sing more, and pray more and expecting a long, long sermon. (I did my best but, C of E trained, struggled a bit.) Most of the services I attended were between two and three hours long. I felt ashamed of what I perceived

from there to be a meanness in what we sometimes offer in our worship here. I particularly loved all the different languages that were spoken/sung in a single service and the way that the shape of the liturgy guided me through.

St Martin's School, where I was based, also gave me great hope. It was small and punched way above its weight. The children were sparky, kind and clever and ethnically very diverse. It was founded by the Community of the Resurrection and, although different from Mirfield, felt oddly the same - something in the architecture, or the atmosphere, or the trees. I missed my monks often, but had the feeling they were ahead of me, around the corner. I think I was in a place where there had been a great deal of prayer, and it lingers.

My two best moments I think were 'taking comfort to' and being so welcomed by a bereaved family deep in Soweto at night, under a massive moon; and standing high up with the view in the wind and sun by Trevor Huddleston's grave overlooking Sophiatown. I also am totally indebted to Father Thabo, the chaplain at the school, whose model of priesthood was very moving, and Sister Ntswake and Sister Maureen with whom I lived, who were so kind and with whom I had such fun.

Not everything was perfect. I went to a rather grim orphanage one day. It was big and, I think, doing its best. But there in particular I confronted the deep unfairness of life and the way we play around the edges of it. There was a great deal of poverty that I saw and that is wrong, terribly wrong; but in the lives of children who do not have the focused love of parents, who are always one among many instead of 'the special one', that is devastating.

Strangely I did not feel the same in the Orphanage I visited in Zimbabwe, the Arthur Shearley Cripps Home. And perhaps the difference was that there the work was overseen by nuns: Sr Dorothy and Sr Anna. There was a small holding and animals and a very different atmosphere. I cannot say that only the 'religious' get these things right (and we know to our shame often they do not) but it seemed to me that in this instance they had. It just felt better. Perhaps again, 'prayed in'.

Zimbabwe. What can I say? I was only there for a short while, but I wept coming away. Remembering now, there was something about the brightness of the green against the red of the soil. I was made very welcome by the Gwese family. Father Paul was doing brilliant things in and around his church and



Red and Green in Zimbabwe, Father Paul's Garden (and neighbour's glorious tree).

I was lucky to be there for a confirmation of, I think, about thirty people. Would not that be amazing in a parish here! After the sense of things being loaded by questions of racial inequality in South Africa there was something clear in the air in Zimbabwe – where simply I did not see other white people. One, frankly very effective, way of dealing with the problem.



WomCon, (Women's conference 2015) St Luke's Greendale

Father Nicolas had warned me 'not to get into a fuss' over cultural differences in the way women were treated in Zimbabwe. So I was much surprised to find during the weekend a group of women were running, for I think the fourth time, a Women's Conference (started by Father Paul). They had over a thousand attendees and it sent a powerful message of solidarity and creativity.

Certainly it was needed. It was conference season and I was also able to go to a gathering of all clergy in the Diocese for a conference on the Environment and Global Warming. The effects of climate change on Zimbabwe are already significant and likely to grow worse. It was so apparent that the problem had been caused by those of us in the Northern Hemisphere and that we were, as usual, not the ones to suffer the consequences that I hardly knew where to look. And I think, from what was explained to me of how small scale farming works there, it will be women who will bear the brunt of decreasing rainfall and increasing temperatures. We also had a presentation from an organisation that worked with survivors of (largely domestic) violence. One in three women are raped in Harare before they are 18. I was taken aback by some resistance to tackle this head-on through the churches; there was a concern that the good things within a patriarchal society could be lost if things were rushed. Others agreed later that this sounded something like a White defence of Apartheid. It was all very interesting to me.

Apart from the orphanage, one of the most powerful things I saw in Harare was a 6 o'clock service on a Saturday morning. This was called 'Morning Prayers' and was very well attended. It was an hour, mostly in silence and structured around a sort of extended confession. As in Johannesburg, I was deeply humbled by the strength and depth of faith I met there. But in Zimbabwe particularly I felt the presence of the praying church in the middle of life. I had read quite a bit about the country (its economy and its politics) before I went and I wished I could have stayed longer and seen more. It is very beautiful and managing

such difficult times. I was glad that the Community and the College in Mirfield support the Tariro project and that, as more of us know more of Zimbabwe, we can enhance that link with regular prayer and giving.

It was good to be on my own travelling with God, and whilst I was away I faced some of my own ‘demons’. I got the chance to attend a weekend ‘Healing Memories’ workshop run by Father Michael Lapsley and, amidst life stories that had been shaped by indescribable injustice and often violence, I had to share my own story of privilege and peace. Strangely, the guilt I had felt for as long as I could remember fell away and instead I felt accepted and at home. I am extremely grateful for the opportunity, the welcome and the generosity. If you can, Go!

Kate Plant

Ordinand at the College of the Resurrection



Labyrinth, St Benedict's, Johannesburg – where I stayed – wasn't I lucky?



Top left – Father Thabo, my host in Johannesburg. Top right – Trevor Huddleston's memorial. Bottom left – Cross at Sophiatown. Bottom right – Arthur Shearley Cripps Orphanage (the pump is extremely hard work!).



A Spirituality For *Laudato Si'*

‘Praise be to you my Lord’ is how this wonderful encyclical from Pope Francis begins. That sets the tone for what might be seen as a spirituality for environmental care.

Pope Francis maps out all the areas which give us concern: climate change, and the contribution human beings and their carbon emissions may be making to it; degradation of the environment through constant exploitation of it, through waste, through human carelessness; the responsibility we all have to care for the world and also for the poorest people in the world who suffer first from this degradation. Francis also puts his finger on what must be one of the main causes of this, the unbridled consumerism of the world economies, which assume that the only model is ever increasing growth and ignores the fact that resources are by their nature not infinite.

It is a very convincing argument he presents. Some may question whether humanity is as much to blame for climate change as is thought. What cannot be argued is that humanity is destroying the world we live in. Even if we ignore climate change (and even the governments of the world are not doing that) we are still making a mess of the world, and the demands of a consumer society make this steadily worse.

The trouble is, What happens next? How do we as ordinary, powerless Christians respond to this? The more seriously we take the problems the more helpless we can feel in front of them. Even the world leaders with huge resources behind them struggle to make a difference. How can we? This is where I believe we need to remember some of the core facts of Christian spirituality. Without them nothing much will change. With them there is every hope that things really will change.

1. The first is that God is in everything. If we look we can find him everywhere. That means that everything we do can be influenced and changed by God, if we let it. We are not on our own in all this. God is there too. That should give us hope.
2. We can only do small things. That too is fine. The spirituality of the Gospels is not complicated. Anyone can understand the teaching of the sermon on the mount or the parables of Jesus. Anyone can understand the example of Jesus, by which he taught. Acting on this teaching, following this example is another matter and requires a life-time of following Jesus. Christianity is always about doing little things – loving our neighbour for instance, not hating our enemies. When we do it it leads us on a journey and the journey becomes richer and richer. So too with the problems of our damaged world. We do the little things we **can** do; if millions of Christians can do the little things we **can** do that will add up to big change, and that is before God gets involved, which in fact he is from the start, blessing these small things.

3. We do not need to be too dramatic. For instance, it is very clear that eating meat puts a strain on the environment. Animals, especially cattle, consume a great deal of water, food, land and because the Americans eat so much meat, vast amounts of land in South America are cleared to provide it. Many people become vegetarian as a protest against that. I do not want to do that. But if I ate less meat I would take some strain off the land. If we ate less meat we would be more careful about the meat we bought. We may buy it for special occasions, for Sunday roasts, for one or two treats during the week. We would then not fill our shopping trollies with cheap meat that ends up in the freezer and gets thrown away. We would buy good meat and make sure we enjoyed it. We would probably not buy cheap chicken that has been produced in factory conditions. The meat we do eat would be better. Fewer acres of land would be needed to produce it. Factory chickens may become a thing of the past.
4. According to Francis we throw away a third of the food we produce either before or after cooking it. This is criminal in a world where so many people are hungry, so many millions are even starving. If food were more carefully produced, sold at proper prices and properly distributed we could eliminate world hunger. No doubt I oversimplify, but the start of this process is to make sure we do not waste any food, by careless buying, careless cooking or careless eating. And 'care-less' does mean 'not caring' about the poor whom God specially loves.
5. So too with the consumerism at the heart of our world's destruction. It is impossible at this point to know what system could replace consumerism. We are not required to produce such a system before we start rewinding the spiral. Do we buy rubbish, so encouraging people to make it? Do we need to give presents at birthdays and Christmas – presents which are added to a pile of unwanted clothes or books? If we don't need to buy so much we will not need to earn so much. If we do not need expensive holidays we do not need the salaries that fund them. Nowhere in the Gospel does Christ ask us to be miserable or physically wretched. He asks us simply to care for our neighbour, especially the ones like the one the Good Samaritan found on the roadside. If we start from there and keep going everything else follows.
6. The key point in this spirituality that Francis keeps emphasising is that God has made us and has given us extraordinary gifts. God has helped us discover all sorts of amazing things about the world. There is much more we need to know if we are to act responsibly in caring for the world. God does not despise humanity. He honours and delights in us. He has given us all we need to put right the mess we have created. All we need is to start doing it – NOW!

Nicolas Stebbing CR

Ordinary Time

An Artist's Residency Exhibition at the Community of the Resurrection



The title of the show 'Ordinary Time' started as an umbrella term both to encapsulate something I was beginning to think about and also to give me freedom to respond to the experience of this residency. But it took on a life of its own and informed everything that you will see in this exhibition.

Recently a friend mentioned to me the work 'Abandonment to Divine Providence' by Jean Pierre de Caussade. In it he uses the phrase 'the sacrament of the present moment' which sums up perfectly what I have been considering: that when we stop in our tracks, the ordinary becomes the extraordinary. That our attitude ceases to be one of the consumer and plunderer, taking what we can from the world around us, and becomes one of connection/community and prayer/wonder. We start listening and looking, even when sometimes it is uncomfortable to do so.

Being still enough to draw raindrops on grass meant that I saw a greater spotted woodpecker about her business, that butterflies and insects visited me, that the natural world around me eased back into its harmonic activity with me as a small element of its bigger picture. Listening to and looking at the wider world makes me keenly aware of the havoc we are inflicting on our natural environment. I realise that we are all part of a finely tuned web of connection.

The experience of being here has been the privilege of living with those who are living out this counter-culture life, where prayer is a priority, where possessions and possession is of no meaning, where relationship through

community is vital. As part of my residency here I wanted to make some artwork that represents this unique community and I lighted on the idea of making a set of prints of praying hands. Obviously this is not a new idea, and I am well aware of the reference to Durer's 'Praying Hands', an image that is ubiquitous with Christian bookshops everywhere and yet one we almost do not see because we have been so overexposed to it, rather like the Mona Lisa. For this artwork I asked the brethren if each of them would sit with me for half an hour whilst I drew their hands in the position that they usually assume for prayer. It was an honour to sit with each brother. The hands and their gestures are as individual as each person and yet they are all united in the act of prayer.

There were various print processes in the exhibition – collagraph, silkscreen and monoprint, but for the prints of hands I used drypoint. For drypoint, the image is transferred onto a metal plate by hand drawing and then using a fine



needle the image is scratched into the plate. To print, first the paper has to be soaked in water to make it more pliable and then blotted off so that it is just the right level of dampness. Ink is applied to the plate and then rubbed in and off the plate. Finally the plate is placed on the press with the paper and hopefully a successful artwork achieved! It is usual to make at least one, maybe more proofs – trial runs before producing a final image. I think I have printed Fr. Thomas's hands (first print) about 6 times now for one image. It is a lengthy and exacting process, like all printmaking. Many things can go wrong along the way, some under one's control and some not, and it takes time, patience and effort to create a good result. Although I trained in printmaking, I have not worked in this area for a long time and I had forgotten how much hard work it is.

When talking about this with Canon Barbara Clarke, the Community's Associate, she commented that there were parallels with the print process and the spiritual - or religious - life. That there is a striving for perfection, and yet an acceptance that one can never quite achieve it. Just as those who are not printmakers will not see the faults in my work but those who are will, it may seem that the religious community is idyllic to those who do not live in it every day! There is a need to be well prepared. There is effort involved to achieve beauty. It is not instant; it takes time, patience, effort and discipline. Someone asked me why on earth I was bothering to transfer perfectly good drawings into print so costing me a great amount of (at times) frustration, lots of hard physical work, and immense patience. To an outsider it may also seem a ludicrous use of time to pray, an alien concept to give up personal possessions, and just too uncomfortable to live with a group of people so intimately. But perhaps there is something of significance that is being worked out here, that can offer a different way to see the world and live in it.

Shaeron Caton-Rose



Tariro Success



Shurugwi Children

Everyone loves success stories. In Tariro we have had some really good ones this year. Let me share some with you:

At the end of year our primary school children wrote exams to see how well they might perform in Secondary School. It is a brutal system but we have to work with it. To our delight five of our children did well enough to gain places in really good mission schools. They will go in as boarders which is what they want. The western world on the whole is not in favour of boarding school, except for Harry Potter and his wizard friends, and those kids who have no alternative. Our children want to be boarders so that they can get away from the endless chores and labour of home, and be in an environment where they can study well, and of course play sport. So Munyaradzi and Nyasha will be going to St Augustine's; Munashe and Rejoice will be at St Matthias Tsonzo; and Memory from Shurugwi will be at Daramombe Mission.



Munyaradzi

Four other children from Shurugwi, Lucky, Lucia, Gift and Florence were rather more average in their results. This produced a problem for us. Tariro is quite strapped for funds. Educating these kids will cost about £1,000 each a year. Is it right to spend money on them when we could find cleverer children who will not go on at school because they do not have the money?

We decided we would. These youngsters are ours and just as parents will stay with their own children even when they do not perform so well, we must do with ours.

We also need to remember that school is not all about doing brilliantly. Those who have been at Secondary School do better in life because they have learned more even if they did not pass well; they have learned to work with other youngsters and made friendships that will underpin their future lives. Then, too, school is a place of safety. They will manage their teenage years better if they stay in school. They will be less likely simply to be peasant drudges for the rest of their lives. They will be less likely to get pregnant young, or get HIV young, or drift off to the towns to join the large crowds of destitute unemployed.

Yet paying their fees is not enough. We also need to make a plan to support each one of these children. We already make sure they are properly fed. We need to keep checking on their home situations and encourage what relations they have to help them study. We have found a couple of older boys who will help them with their work while we pay for their own A level studies.

Then there has been a third kind of success. Some of our youngsters do really badly in school and come out with nothing. Learnmore was one such. She is a really nice girl and wants to do well but ended up with just one O level. So we found her a place in a vocational school preparing for the hotel industry. Lo and behold, Learnmore passed all her subjects, probably the first time in her life

she has done well. Now she has a placement in a really good hotel in Mutare and I saw her on her first day of work, in her uniform looking so proud of herself I almost wept.

Eunice is another such. She has very little secondary schooling and struggles to talk English. But she has done a training in producing non-precious jewellery which is really beautiful. I brought some back with me this time and it was eminently saleable.



Eunice

The bottom line of all this is money. If you can send us any amount of money it will be welcome. If you would like to support one of our successful kids –

£500 will keep one at a boarding school for a term;

£300 will pay a term's fees for one of our day scholars.

£70 will pay for a primary school child for a term.

And £30 a month pays for the groceries we give each child to make sure they are fed and clean.

If these amounts are more than you can afford on your own, why not ask a friend to share a donation with you? Or ask your parish if they could give one collection to Tariro (we can send you publicity material). Or maybe you could put on a coffee morning or even, if you live in the right environment, a dinner party – and just bully your guests into giving £100 each. There are all kinds of ways of raising money for Tariro and most people who do it find it is actually rather fun. And the money, which was doing nothing is now translated as money should be into a child who was hungry and is now well fed; who was empty of hope and now sees a future opening out in front; even some who had little idea about the God we Anglicans worship and have now become faithful, practising and enthusiastic Christians. Money can do lots of good when it is properly used.

Nicolas Stebbing CR

Companions CR

RIP

Beryl Howson
Margaret Munns
Irene Ogden
Robert Simpson
John Yates

New Companions

Cynthia Lewis
John Lewis
Iain Whitlam

5th UK Oblates National Retreat



It was Fr Nicolas CR who suggested that I might like to go on this Retreat for Benedictine Oblates, which was held at the start of September at Douai Abbey in Berkshire.

The Community of the Resurrection takes inspiration from the Rule of St Benedict. However, it is different to some, although by no means all, Religious Communities in requiring its Oblates to be male, single and celibate. In reality, it is CR's Companions who have more in common with Benedictine Oblates elsewhere. Thus it was I found myself driving through the lush countryside that Friday afternoon towards the little settlement of Upper Woolhampton.

Rounding a corner, suddenly there loomed above me the enormous bulk of the Abbey church, a remarkable building, half old - dating from 1933 - and half modern, it having finally been completed in 1993. Inside the cavernous - almost cathedral like - space, the eye was drawn beyond the central altar to the monks' stalls at the far end, silently waiting for the next Office to begin.

First, however, it was time for some Benedictine hospitality as the 21 participants gathered in the refectory over afternoon tea and introduced themselves. Many were Oblates of Roman Catholic Communities bearing those



evocative names such as Ampleforth, Prinknash (which I discovered is pronounced “Prinnij”), Pluscarden, Ealing and Douai itself. However, there were a sprinkling of Anglicans and even a Benedictine Oblate from the Celtic Orthodox church!

The programme we were given for our stay had the times in it printed five minutes in advance of the true starting times, to ensure that nobody was late in reaching the appointed places! Thus, by 5.55pm we were seated adjacent to the monks in those stalls, ready to commence the Office of Vespers which, to my pleasure and concern (yes, it is possible to experience those two emotions simultaneously) was conducted entirely in Latin! I am no Latin scholar but managed tolerably well and it actually felt as if the words we were speaking were alive with colour. *In saecula saeculorum* seems to pack much more of a punch than ‘for ever and ever’.

Immediately after the Office half an hour was set aside for individual *Lectio Divina*. In fact, this Benedictine practice of scriptural reading, meditation and prayer was to punctuate our time at the Abbey, being carried out in the group before any of the days’ workshop sessions commenced and repeated on an individual basis after Vespers.

The aim of the Retreat was “to discuss how we live as Benedictine Oblates in the world of 2015” and the sessions were designed to consider different aspects of St Benedict’s well known, well loved and well used Rule. At each session, under the gentle guidance of Fr Gervase Holdaway, Oblate Director at Douai Abbey, appropriate sections of the Rule were read and discussed, for example from Chapter 7 on humility, from Chapter 34 on receiving in equal measure what is necessary, from



Chapter 48 on daily labour etc. Fr Gervase helpfully provided notes highlighting certain key phrases followed by his own brief thoughts, such as

“The Oblate should be a model for contemporary society. Repair what is broken, recycle what is unneeded. To throw away what can be useful to someone else is contrary to St Benedict’s teaching”.

These were guideposts for the group discussions which followed but the real ingenuity of the material we were contemplating was to dovetail it, as Fr Gervase had done, with appropriate extracts from Pope Francis’ second encyclical *Laudato Si’*. I had managed to obtain a hard copy of this highly readable document when it was first published in June and it was inspired thinking to juxtapose the Pope’s carefully weighed words in this document on care for our common home with the ancient text of Benedict.

Not only did this reinforce the relevance of Benedict’s Rule in today’s world, it helped us to discern wider areas of our lives, conduct and attitudes to which the Rule can be applied. It was humbling to be part of a group witnessing God working through these old and new texts and shaping our discussions, our prayers and our resolve.

Later, we considered “Seeking and finding God today and every day” and were reminded that although particular monasteries have come and gone over the centuries, the Benedictine Order will very probably endure. Why? Because God continues to exist. As Fr Gervase highlighted: “The Benedictine’s job is to praise God. We will never be unemployed because our prayer is the work to which nothing else is preferred”.

For the closing sessions the group looked more closely at some of the key tenets of Benedict’s instructions such as hospitality, stability and sharing. I believe everyone present encountered fresh ideas and ways of enhancing and deepening their Oblatures, aided enormously by getting to know each other in our mutual sharing of meals, prayers, studies, discussions, even silences and, importantly, the four daily Douai Offices (not all of them in Latin!). My personal thanks go to Fr Nicolas for suggesting I attend and I would commend this annual event to others. The 6th UK Oblates National Retreat will be held at Mount St Bernard Abbey between 17 and 20 October 2016.

One other thing has to be said. The commonality of everyone in the group having a robust association with a Religious Community, practising a daily Rule of Life and endeavouring to live lives centred on Christ transcended any denominational differences. Religious Communities have long proven that they are head and shoulders above others when it comes to ecumenism and it was refreshing to see this mantle also being embraced by their Oblates.

Kevin Sims, CR Companion

For further information: www.benedictine-oblates.net

CR COMPANIONS' REGIONAL FESTIVAL

At Southwark Cathedral on Saturday 17th September 2016

with

The Rev'd. Iain McKillop, Priest and Artist



TRUSTING THE UNSEEN

*Using our creative imagination to develop
our relationship with God*

There will be two illustrated lectures: one in the morning and one in the afternoon, and a Eucharist in the Cathedral at noon. Those who attended Fr. Iain's lecture day at Mirfield on Fra Angelico last July will know that we are in for a treat.

Full booking details and the programme will appear in the next issue of the CR Review.

Please put this date in your diaries!

All are welcome

For further information please contact Vanessa Dixon:

vanessa.m.dixon@btinternet.com

01689 851767

**IS IT A BIRD? IS IT A PLANE?
IS IT A FLYING BISHOP?
NO IT ISN'T EVEN SUPERMAN!**



It is Fr Dennis CR modelling a beautiful set of vestments (cope, mitre, chasuble, stole and accessories) donated by a retired bishop

for

The Auction

at Mirfield on April 9th 2016 at 2.00pm

These are among more than 200 items to be auctioned.

Viewing from 10.30am – 4.00pm on 8th and 10.30am – 1.30pm on 9th April.

Please tell your friends and please put it in your diary.

We have something for everyone – antique furniture, fine clothing, church furnishings, hobbies, jewellery, silverware ...

We are still looking for further items to auction (and time is catching up on us) so if you have anything that you would like to donate, please contact Fr John CR at jgribben@mirfield.org.uk



SEEKING GOD IN WORSHIP AND PRAYER

10.30am Talk

12 noon Festival Mass

Afternoon Activities:

Stations of Salvation Pilgrimage

Talk

Prayer before the Blessed Sacrament

Confessions

Prayer of Healing and Anointing

Book Stall and Plant Stall

Treasure Hunt for young and old

Benediction

5.00pm Solemn Evensong

Refreshments available throughout the day



CR

9th JULY 2016

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/festival2016>

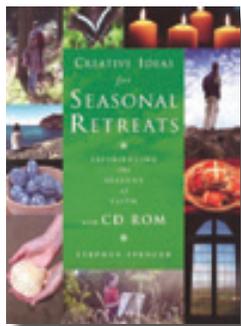
or contact the Festival Organiser directly:

email: enquiries@mirfield.org.uk

tel: 01924 483346

Book Reviews

Creative Ideas for Seasonal Retreats by *Stephen Spencer*.
Canterbury Press £24.99



Even as we have lost our understanding of seasonality in the Supermarket, with fruit & vegetables available all year round, we are rediscovering it in the Church. Rather than seeing this as another example of the Church being out of step with society, we should rejoice in this rediscovery of the unfolding of the Christian year. In the days of the Prayer Book there was little in the liturgy, and not much in the church building, to tell us if we were in Advent or Eastertide, whereas now most churches have a range of seasonal worship booklets (albeit some rather more successful than others) for use as the year progresses, along with other visual pointers to the season being celebrated.

So why not extend this seasonality to Retreat conducting as Stephen Spencer, the Vice-Principal of the Yorkshire Ministry Course, does in this book? It is aimed primarily at Retreat Conductors to give them guidelines and themes for conducting Retreats suitable to each major season of the Church's Year.

There are two Retreats offered for most seasons, and I will highlight a few here. 'New beginnings' starts the book off in Advent, while in Epiphany there is a Retreat that creates an extended Eucharist. The increasingly ubiquitous Enneagram puts in an appearance in Lent, while the Passiontide Retreat, which could sit nicely alongside a liturgical Holy Week experience, has a daily 'station' that encourages us to look outwards towards the world that Jesus died to save, while the liturgy itself would focus on the events of this great week. In Eastertide Stephen helps us to see how our faith might grow as we walk alongside those two disciples who encountered Jesus on the road to Emmaus.

In a Retreat context it would of course be impossible (except over a period of several years) to experience the whole of this book, but Stephen does suggest that with a little adaptation the book could form the basis of a year-long parish course. Extending this further the basic ideas in the book might also be used as a personal study course or to inform a series of private quiet days though at the cost of losing the corporate aspect of a Retreat.

The idea of what a Retreat is has broadened considerably in recent years as we have learned that there are different ways of growing closer to God, but it might



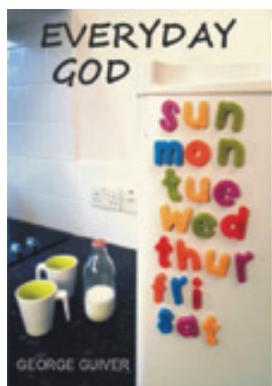
be worth pointing out that if you are looking for a traditional silent preached retreat you are not going to find it here. A Retreat based on this book is likely to be a fairly 'active' one, some requiring advance preparation and / or follow up, some requiring creative activity during the retreat itself, and not always suited to silence throughout, though there is no reason why some of that could not be incorporated.

As a bonus the book comes with a free CD which includes the entire text as a PDF which should be readable on all computers.

Bruce Carlin

Everyday God by *George Guiver*

Mirfield Publications, £7.50, eBook £5.99



This small book by George Guiver has been reprinted to coincide with the planned cinema advertisement on prayer, which at the time of writing is mired in controversy.

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

As the title suggests it puts God firmly in the everyday of our lives, but is not trite or sentimental about it. It uses the analogy of personal relationships between people, some of which begin casually but become deeper as life circumstances change. The book is easy to read and readily approachable for anyone taking their first steps in prayer. But although the book may be simple, it is not simplistic, though down to earth it is not stuck on the ground.

Whilst acknowledging in early chapters the importance of the prayer Jesus himself taught us, Guiver ends up (perhaps unsurprisingly as a liturgist) by using the Eucharistic Prayer itself as a model for what prayer should be about.

I certainly wish I had known about this book when in parish ministry as I can easily see that I would have wanted to give it to adult enquirers and Confirmation candidates, and can strongly recommend it for that purpose, or for anyone on the fringes of church, or simply sceptical about the whole idea of prayer. Come to that, it will benefit anyone who is interested in deepening their own personal prayer life.

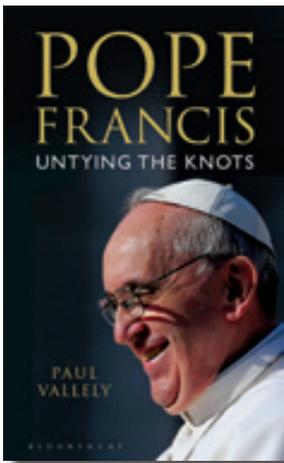
It deserves a wide readership and as such it is appropriate that it is also the first Mirfield Publications book to be offered as an eBook.

Bruce Carlin

NOTE. The printed book is published at £7.50, but can be bought from the Mirfield Monastery Shop in person or online for the special price of £6 post free at least until Easter. The eBook can be obtained from either the Amazon Kindle or Apple iBooks stores.

Pope Francis: Untying the Knots. *Paul Valley.*

Bloomsbury. 2015. £16.99. ISBN 978-1-4729-1596-2



Within months of Pope Francis' election Paul Valley produced a fascinating biography of him. This edition is a much expanded version (an extra nine chapters) of that and brings the story up to the present months. I found the 450 pages an enthralling read.

As before, Valley places considerable stress on Francis' 'conversion experience' in Cordoba; after his time as Jesuit Provincial and Seminary Principal where he was notoriously conservative and authoritarian he appears to have a profound change in his life, emerging as a supporter of liberation theology (or at least of its exponents) and with a far greater openness to new ideas. It is hard to exaggerate the importance and extent of this change in Bergoglio and it is interesting

for those familiar with Jesuit ways to see how much it reflects his own Ignatian experience.

At the same time Valley subtitles the book "The Struggle for the Soul of Catholicism" and gives much attention to the way Francis is trying to change the whole culture of the Vatican and its hierarchy. Symbolic of this has been the radical reform of the so called Vatican Bank to bring it into line with modern financial processes. Emblematic too of Francis has been the way he encourages dialogue. The Synod of Bishops is no longer simply a rubber stamp of Vatican views, but is expected to debate and disagree so that the truth can emerge. For this reason Francis appears untroubled by trenchant opposition to his views. He recognises that some conservative figures, Cardinal Muller and Cardinal Pell, for instance, are able and faithful servants of the Church and wants their



gifts to be used; but he sets the priorities on people rather than ideas. He wants a Vatican that will be a servant of the Church, not its ruler. So his Council of Cardinals is drawn almost entirely from outside the Vatican and from beyond Europe. Time alone will tell whether Francis can change the culture that has been set for more than 500 years!

In many ways Francis is like Pope John. He has gift for making the right gesture, saying the simple things that catch people's attention and showing that the Church is primarily about love, about Jesus, about caring for the poor and the weak, about forgiving sinners and proclaiming the Joy of the Gospel (as one encyclical was called). Yet he is not sentimental or naïve. Like John he is a cunning Italian operator. He has had more than 20 years as a hands-on bishop in a large and complicated diocese. He knows how to administrate and he is well able to deal with the obstructive people in the Vatican curia. Many, even Cardinals and bishops, he has sacked or moved. Others he has outflanked.

He has not dealt with everything that needs reforming. He wants a deep, theological understanding of the place of women in the Church but has yet to show what this means. Some think he is moving too slowly on the care of those sexually abused and the punishment of their abusers. What he does seem to have done is to change the culture of the Church, to change the culture of secrecy and make it clear that proper dialogue and honest disagreement are not to be feared but are ways of discerning the movement of the Spirit.

It is nice to know he is enjoying being Pope. He is happier and smiles more often than he ever did in Buenos Aires. From the moment of his election he has been confident that God is with him. Read this book: you will find it fascinating. But also read *Evangelii Gaudium* and *Laudato Si'*, his two great encyclicals and hear him speak for himself!

Nicolas Stebbing CR

Other Books by Pope Francis:

Laudato si': On care for our common good.

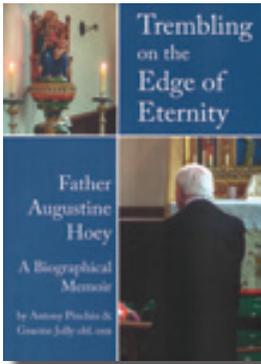
St Pauls Publications. Isbn 9780854399154

Evangelii Gaudium: The joy of the Gospel.

St Pauls Publications. Isbn 9781921963391

Available from www.stpauls.org.uk.

Trembling on the Edge of Eternity - Father Augustine Hoey – A Biographical Memoir. *Antony Pinchin and Graeme Jolly.* St Michael's Abbey Press Farnborough. 2015. £9.95. Isbn 9780907077688.



This is one of those books which are a must for anyone who knows the subject. For me it is a treble pleasure as I know both the co-authors as well. It would be a good read in any case and a useful side-view on modern Church history. I first met Father Augustine around about 1970. I was visiting the Royal Foundation of St Katherine as guest of Fr Simon Holden CR. At that time Augustine was Master of the Royal Foundation. I was from the back streets of Belfast, my education was poor and I found myself tongue-tied in the face of such grandeur and culture.

At lunch Augustine sat beside me and he treated me like a prince. His charm and kindness worked magic on me and I went back to the YMCA where I was staying that weekend feeling really good.

Charm is often a very dubious talent but Augustine had used it for no other reason than to help someone to feel welcome. This is the man of the book. His talents, charming, dramatic and sometimes extravagant, were not to exalt a selfish ego. He used them to help others to be truly themselves but that again was secondary – he used them in the service of the Kingdom.

The bonus of the book for those who know the subject is that it is history that you can recall – ‘I remember that mission’, ‘so-and- so told me about that’, ‘I was in church when it happened’ - and so a whole era of memories unfolds before you. We follow the story of a vocation and we get insights into 100 years of English Church history, theological training, a monastic community, crisis and division.

The book has some of the skill of *Walsingham Way* and *Merrily on High* in that it combines humour and gossip with personal experience to produce an enjoyable and readable biography that many will find moving and useful. It is a best seller in the Bookshop at Mirfield. It is beautifully produced and well-illustrated by a very fine gallery at the end and small iconic pictures throughout the pages.

We see a man of great devotion, someone for whom the life of prayer is as normal as three square meals a day. We see someone who is different without being strange. He is someone who walks with crowds and keeps his virtue



Fr. Augustine peaching on a parish mission.

and talks to kings nor loses the common touch. He was theatrical without being a fraud. In mission his methods were ‘over the top’ but the purpose was always to give God the glory.

‘And is it true...?’ There are so many events that carry a hint of the supernatural about them that of someone else we would have to say ‘but that I can’t believe’ and yet when we read them here they seem so integrated with the person that it is difficult to doubt them.

I have always regretted Augustine’s departure from the Community of the Resurrection. Even now when I read the Mirfield section of the book I find it difficult to believe that much of what bound us in a common love and common task has gone from us.

I am completing this review on Fr Augustine’s 100th birthday. I hope that his celebrations have been blessed and joyful. He remains an inspiration to those who have found the ‘catholic’ to be their best hope of salvation. May he go on trembling on the edge for a long time to come. If you haven’t seen what is humorous in the title ask someone who knows him.



Fr Augustine Hoey when he was a brother of CR.

John Gribben CR

Brief Notices

At Home in God: *Gerard W. Hughes.* Way Books.
£8.00 Isbn 978 0 9047 17 46 4

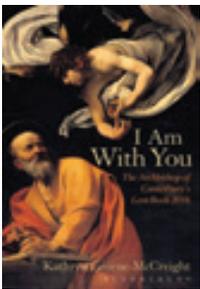


Anyone who is a fan of Gerry Hughes' many writings will want to buy this little book, published posthumously. It consists of 10 essays published by Gerry in *The Way* journal before he became famous as a writer. Many of his most familiar ideas appear here – his concern for an open Catholic Church that took the laity seriously; the new ways of giving Ignatian retreats; the cause of peace and justice which occupied much of the latter part of his life; and matters of formation. It is clearly part of that exciting period soon after the Vatican Council as the Church tried to respond adequately to the new spirit around. Gerry's writing is clear and concise. The book is worth buying for the photo of the author on the cover. Publishing it was a fitting way of remembering a great Jesuit who tried to be like the Master he served and cared most for those outside the structures of power.

Nicolas Stebbing CR

I Am With You. The Archbishop of Canterbury's Lent Book 2016.

Kathleen Greene-McCreight. Bloomsbury Continuum. 2015. £9.99.
Isbn 9781472914238



The writer examines the biblical portrayal of God's presence among us as light in darkness. She weaves Scripture readings into a framework, like the seven hours of prayer, and seven days of Creation.

God interacts and addresses us in light, drawing us into relationship with Himself. The Resurrection on Easter morning brings the Light that illumines our darkness, refining our dross in its flames, and draws us into the presence of God, that "Light in which we see light."

As the Archbishop says "This is a meditation for Lent on God's presence, light and darkness, all set in the context of the Offices of the Benedictine day ... For devotional use in Lent, I'd recommend that the (eight) chapters are taken a week at a time ... It is about the lived experience of the presence of God in all circumstances and all times, including everything that life can throw at us."

The Mary Magdalene Screens



Br Roy France CR and the artist Mark Cazalet inspecting work during the production of the St Mary Magdalene glass screens, now erected in the Chapel of Reconciliation at Mirfield. More on these screens in a future issue of 'CR'.





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

Making a Regular Gift

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

Gifts of Shares and Securities

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

Leaving a Legacy

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

Plans for the Future

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

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

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

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