

Quarr Abbey

NEWSLETTER

Issue 37
Christmas 2023

The Infant God

This year – in Ukraine, in the Holy Land, but also, alas, in many, many other places in the world – we really need Christmas.

We need the angels announcing, “Peace on earth for people of good will” – for too many hearts are filled with anger and violence. We need the vision of a loving family: father, mother, and child, each fully him or herself in relationship with the two others – for we have lost track of what it is to be human. We need the joy of the shepherds and the awe of the Wise Men, reminding us that salvation begins with this Child. We need the star in the night pointing to a refugee shelter – for peace begins with caring for the poorest of the poor.

We need the Child to waken in us a new consciousness of our identity. We were born children in weakness and need. A weak and needy child does not cease to dwell in the heart of the most grown-up man or woman. There is a truth in our childhood – truth about ourselves, about the world and about God – which must be unfolded if we wish to be fully human. Only the Child acknowledged in us can acknowledge the Child in the more vulnerable of our brethren.

The Child in the crib reminds us of who we are, of course. But, above all, He speaks of God, or rather, God speaks through

Him. And we do need the truth about God. Is He the creator of the world? Yes. The powerful master of time and history? Yes. The sublime and unfathomable purity of perfect Beauty? Yes. But also: from the Light which no eye can see has come to us a Face. We look at the Face of God when we look at this Child. We are offered, and challenged, to recognise God’s Face in the little ones who are His and our brothers and sisters.

The Infant God – the God of Christmas – is the first image of God dwelling in His creation. We see a Face: not the venerable face of a wise man; not the glorious face of a hero; not the daunting face of a giant; but the simple, gentle, and humble face of a child, of a baby who is God looking at us from below. He has to be in poverty. He has to be rejected. He has to be where no one would seek for Him. He shows us He is beyond by coming from below and by dwelling nowhere. All things are His, but He does not cling to anything. God is His, and He makes Himself poor of all that is not God. He thus opens to the poor the riches of the Father.

In the days leading up to Christmas, there is no nobler task, no task more urgent, than to build a crib for the Child. The crib is this place in us where God comes with His peace. We shall build neither a palace, nor a house, but a crib: a place where He and we can be born anew and begin to see the world, and our broken and beautiful humanity with the same eyes; a place where Peace begins.

Abbot Xavier





Quarr Abbey Chronicle

In many ways the summer of 2023 was an encouraging time for the community at Quarr. On June 24, the Solemnity of St. John the Baptist, we had the joy of seeing Brother Matthew making his simple vows as a monk. In three years time, please God, he will make his solemn and perpetual vows.

In August we celebrated the anniversary of Fr. Abbot's blessing as abbot. Also in August we were able to welcome John, from Donegal in Ireland, into our novitiate as a new postulant.

Now that Br. Matthew has made simple vows as a monk, the rhythm of his monastic life has begun to change. In July he was sent for a period of some weeks of monastic experience at the abbey of St. Wandrille in Normandy. He was able to represent Quarr at the priestly ordination of Frere Henri Poujol, who is well known to us from his visit to Quarr a few years ago. Br. Matthew had been to school in France, and so his French only needed to be rediscovered, and it was not long before he was able to hold his own in recreations.

St. Wandrille is a larger community than Quarr and has canonical separation of the novitiate. This meant that Br. Matthew lived with the novices and saw relatively little of the senior members of the community. Despite the unexpected Marmite at breakfast (the gift of a visiting monk of Ampleforth) Br. Matthew was much impressed by the very French regularity of community life. He became aware at times of his somewhat eccentric English ways. But, Vive la difference!

Our annual day out was left until late this year, but it could not be set aside. Accordingly on August 30 we visited our friend Sam Twining at his home in St. Lawrence on the south of the Island. After Mass we went by monastery car and Ryde taxi to a rendezvous at St. Lawrence's

church. Only we didn't! After half an hour's wait an anxious telephone call discovered the fact of two churches dedicated to St. Lawrence in St. Lawrence. The two vehicles had delivered us to two separate destinations! Fortunately only a short walk re-united us and we celebrated the Offices of Sext and None in the choir of the newer church and proceeded thence to Sam Twining's house for a picnic lunch on his terrace.

The afternoon was free for a walk or a swim. I climbed up to the cliff path and followed the coast with fine views over the Channel and the strange landslip landscape at St. Catherine's Point. Others went to Woody Bay to try the waters, but the rocks and strong currents proved off-putting. Nevertheless although bloodied and

bruised all managed to return in time for tea!

There is surely no-one better at making a pot of tea than Sam Twining; a life time of practice is poured into every cup. We contributed a belated birthday cake which further enlivened the festivities. Alas! It was all too soon time to go home.

The first monastic chant forum at Quarr since Covid was a great event this Autumn. It is explored in greater depth elsewhere in this issue of the Newsletter. But perhaps I may recall just a few moments which stick in my mind.

The whole experience was quite full on. There was a crowd of people, many well known, some new faces, but so many that I was still introducing myself to people on the last morning.

A highlight of the teaching was Giedrius managing to make the famous “coupure” or “neumatic break” clear in a single lesson. What an achievement! I just pray my mind is not playing tricks on me. It did really happen!?!

And finally there was Vespers on Holy Cross day, followed by Veneration of the relic. Only I had to leave the Church between the offices, run to the kitchen and turn the oven on, before returning to intone the “Pange Lingua”. What a great and marvellous time!

In our Congregation Simple Profession marks the moment when the novice becomes a student. For Br. Matthew the first task was to create

a student room from an empty cell on the first floor. After scraping and filling the walls, all was repainted. Old lino was then removed from the floor and the newly exposed boards were polished. The room was then furnished from the furniture store although a whiteboard had to be purchased, as well as a computer, for some of Br. Matthew’s courses were to take place online.

For a small community such as ours a home grown course of studies is unrealistic. Fr. Luke undertook to give an introductory course in theology, and Br. David a course on philosophy. But that was the limit of our capacity. Fortunately our mother house of Solesmes offers a full range of courses on Zoom and Br. Matthew’s French is sufficiently advanced for him to take part. So, on Monday’s he studies Modern Church History with the Prior and on Saturday Sacred Scripture with Dom. Xavier Battlo. If it proves successful perhaps more courses will follow.

On November 13 we had a double silver jubilee of ordination to the priesthood. In 1998 Fathers Gregory and Nicholas became priests under the hands of Bishop Crispian Hollis, then Bishop of Portsmouth.

Father Gregory is the nearest we have to a veteran monk. He was born on March 12, 1945, or 12345 as he likes to say. He entered Quarr in 1964 under the new Abbot, Aelred Sillem, and so soon reaches his sixty years at Quarr. He studied agriculture at Newport Technical College and worked for

many years with our dairy herd and in the kitchen garden. When ordained to the priesthood he instituted an annual harvest service for the Island farming community while still managing to keep our drainage ditches in good order.

Father Nicholas is a more recent recruit entering Quarr in 1984. After his ordination to the priesthood, his most important work has been as guestmaster, caring for the many retreatants who come to share our monastic life for a short space of time. This is challenging work for any priest, meeting with people of all kinds and temperaments who are often struggling to cope with difficulties of the most distressing kind.

Beyond our jubilee celebrations we look forward to a new venture. We are putting on our first Christmas Fayre from December 1-3. A marquee will host over twenty Island crafts people and food producers and also a variety of monastic products from mainland monasteries. There will be free children’s craft activities and a Christmas menu in the Teashop.

December 3 also marks the beginning of a new Church year with the first Sunday of Advent. We start to prepare for the great Solemnity of Christmas, the coming of our Lord Jesus Christ, the Son of God, in the flesh. With all the recent violence and horror disfiguring the Holy Land how we long for a Prince of Peace. Amen, Come Lord Jesus!

Br. Duncan Smith



A Silver Jubilee

Friday 13th is normally considered an unlucky day but in 1998 we had a wonderful day at Quarr when Bishop Crispian Hollis ordained Father Gregory and I to the Sacred Priesthood and Dom Tibor (now Fr. Tibor) and Dom John to the Diaconate.

On a beautiful day we were joined by very many family and friends. It is astonishing that twenty five years have passed so quickly and we are celebrating our Silver Jubilee. At this time I would like to send a special thank you to Bishop Crispian, to all my family and friends and above all to Father Abbot and all my beloved brothers at Quarr both living and departed. Of course I owe an enormous debt of gratitude to my fellow Jubilarian. Father Gregory is the only member of the Community who was here when I entered. As well as having to put up with my incompetence in the Vegetable garden for about sixteen years he has been an unfailing spiritual support over all my years in the Community and I have no hesitation in going to him for help. Dear Gregory thank you from my heart for so many years of loving fellowship.

I suppose that every priest looking back will have his own ideas on how God has asked him to follow the calling of a priest. Of course there is fundamentally only one

priest and that is Our Lord Jesus Christ. All Christians share in this priesthood of Christ but the Lord calls some men to be ordained to the ministerial priesthood. I think the word 'ministerial' is very important. Priesthood is not about power or position but about ministering to the people of God, a ministry of service.

Although the context in which a priest may serve, a monastic priest is different from a priest in a parish, the fundamentals are the same. The priest celebrates the Sacraments supremely the Holy Sacrifice of the Mass and the Sacrament of Reconciliation. He preaches the Gospel and gives spiritual counsel.

When the priest is at the altar celebrating Mass he is in a very special way sharing the priesthood of Christ. Christ, the One Priest, uses his servant's voice and hands to consecrate the Sacred Species, to break the Bread and feed the people of God. When Mass is celebrated the whole of Heaven comes to earth. Father Dionysius has a wonderful vision.

The uncreated Divine Light is passed through the Choirs of Angels. The last Angels then pass it to the Bishop and Priests.

Through the celebration of the Eucharist that light is passed through the faithful to the world, The Church is Eucharistic. Christ ordained the Apostles to pass on his ministry through the ages. The Apostles ordained Bishops and priests to assist them. After the Consecration by the priest Christ is present on the altar in his full divinity and humanity but also the angels fill the Church with our Lady and all the Saints.

This is the service priests are called to. I am very conscious how unworthily I have fulfilled this ministry over the last 25 years and I give deep thanks for the prayers and loving support of so many people, especially the Community, Oblates, Guests and a special thanks for our dear Sisters of St. Cecilia's Abbey Ryde.

Dom Nicholas Spencer



Twenty five Years of Priestly Ministry

My twenty seven years of ministry as a deacon were the best possible preparation for ministry as a priest.

I gained experience in preaching and presiding at solemn vespers, and being celebrant of the Divine Office as Hebdomedary according to the Rule of St Benedict. A highlight of my diaconal ministry came when I was invited to be deacon at the Mass in Guildhall Square, Portsmouth, to celebrate the centenary of Portsmouth Diocese on an icy May day in 1982. As guest of the Worth community in Lima during those years I was invited to assist with a larger batch of baptisms than usual and the joy of bringing the life of grace to half a dozen or so Limenos/Peruvians.

There have been highlights, too, in my priestly ministry. Early on I was sent to celebrate the Saturday Vigil Mass at St Mary's, Ryde. It was the first weekend of the Summer holidays and the front pews were occupied by a group of bright eyed children. Although my precise words are long forgotten, I recall establishing eye

contact and eyes lighting up with what I had to say about making choices and using time well, knowing that those who give time to God have time for everything else as well.

A nephew and niece of mine were distressed at being childless after fourteen years of marriage, so I suggested a pilgrimage to the Abbey of Santo Domingo de Silos, with the result that a couple of years later I was invited to baptise the first of their two children. This took place at a Sunday Mass in their packed parish church, with lusty singing and heartfelt thanksgiving.

On Good Friday we recall that it was the cross that brought joy into the world, so every Mass brings an increase of joy. When I am celebrant at Mass I find great joy in greeting the congregation, wishing the grace and peace from God the Father and the Lord Jesus Christ to those assembled. Likewise: The grace of Our Lord Jesus Christ and the love of God and the

communion of the Holy Spirit, is a simple and beautiful celebration of our trinitarian faith. I keep the third option for the greeting: The Lord be with you, for Easter, Christmas, Corpus Christi and Masses of Our Lady.

The ministry of reconciliation, which brings peace to so many troubled souls, and is a powerful force for growth in holiness, has an important place in my life. Being a sinner, I am able to serve the Saviour who came into the world to save his people from their sins. Sometimes these very people need a bit of encouragement, as when a couple of visitors asked me to bless a rosary during my stint in the confessional. After I had said the blessing I added a word about the blessing of forgiveness, which resulted in a further confession.

I have found particular encouragement to me during the year in the four young people who have approached me with a view to bringing their Christian commitment alive. The Holy Spirit is certainly at work on the Isle of Wight.

Dom Gregory Corcoran

The Friends of Quarr

On Saturday 23rd September we held our annual general meeting and this was attended by a mixture of long-standing friends and newly joined members.

This year we have received six new members from far and wide, including one Friend from across the Atlantic. All of our new Friends are very welcome. Father Xavier led us in the Lord's Prayer to open our meeting and the summer events at the Abbey were discussed. Members raised ideas for future events and projects including the very exciting prospect of an opera in June 2024 and the possibility of forming a small working group to create an interpretation board for the medieval abbey. Fr Xavier spoke encouragingly of the community which is showing hopeful signs of growth and also mentioned his concerns about heating and insulation for the Abbey,

which would be a major job to tackle. The meeting finished with the Prayer of Our Lady of Quarr and most people were then able to stay for tea and cake followed by Vespers in the Abbey church.

The Friends of Quarr are very grateful for the generosity of the many donations that we have received from both from visitors and from within the Friends throughout the year. These donations help us to keep supporting the community at Quarr.

A generous donation from some of the Friends has been put towards the Abbey's internship programme, which enables young men aged between 18

and 25 to come and spend 8 weeks at the monastery to learn about the Benedictine way of life. It is beneficial for both the young men in their spiritual development and also for the community who are helped by the practical assistance provided and the opportunity to engage with young people and learn how they think about life.

If you are interested in joining the Friends, please go to the Friends of Quarr support tab on the Quarr Abbey website, where you will find further information about us. There is also a membership form which can be downloaded and printed off. You can contact the Chair, Dr Dominic Fontana, by email: friendsofquarr@quarr.org or telephone: 01983 882420 Extension 209 where you can leave a message.

May we take this opportunity to wish a very Happy Christmas and a peaceful New Year to all our Friends and supporters.

Cheryl Fontana



Jaan-Eik Tulve

Chant Forum 2023

The Chant Forum held here at Quarr from 11th to 15th September was the third that I have attended.

Each has been an inspiration and encouragement to delve deeper into the chant, which colours all of our monastic life. This year the focus was on the texts of the Triduum – the liturgy of the Church from Maundy Thursday to Easter Day. Some of these chants we sang on one of the days during the Forum, the feast of the Holy Cross, uniting our theme with singing together at the celebration of the Mass. This practical element was of great benefit, not only in bringing theory and practice together, but in receiving a fresh perspective on the texts of our daily chant.

Above all, it was good to be reminded that we begin with a text, with its own natural music. The accents and tones of the Latin are the foundations on which the chant is built. This was highlighted in the very first session, led by Jaan-Eik Tulve. Preparing the

chants for the next day's Mass, we looked at a piece we know well: the introit for Our Lady, Salve Sancta Parens. Yet his close attention to the sound and enunciation of the text brought out a nuance to its linguistic structure, which made me look at this piece anew. His emphasis, also, on allowing the natural silences between phrases to have their moment, never rushing on, but dwelling comfortably in the music, gave each element the dignity the text demands. Throughout the Forum, Abbot Xavier placed these texts within the context of the liturgy, illustrating for me, how each played its part in an act of worship, harmonising word and music to express our prayer.

What stood out for me most colourfully, though, throughout all the talks, was the sense of the chant as movement. Not only this, but one could visualise the work of the individual

scribes, who first sought to express this movement through their notation. One could feel the distinction between the hard dots or strokes of the single notes, contrasted with the more sensuous swirls to denote a series of connected notes in a single melisma. What was communicated most eloquently, by both Jaan-Eik and, even more through Guidrius Gapsys' researches on the early manuscripts, was an appreciation of the diligent occupation of these scribes across the monastic world. One could enter into the way they sought to convey, through symbols, the music they had inherited, balancing the need to denote both the precision of differences in emphasis on each note, with the fluidity of each phrase.

Through the lively teaching of all our instructors, we could feel that, thanks to the labour of these scribes, we could find our way to the roots of Gregorian Chant. By bridging this link, we could take our own place in a continuous tradition, adding our voices to the timeless song of the Catholic Church.

Br. David Yates

Quarr Chant Forum Meeting

11th – 15th September 2023

To get some of the superlatives out of the way first: this was a most wonderful meeting; blessed abundantly by God; rich in content; nourishing both musically, spiritually and personally; encouraging, affirming, enjoyable, friendly, pleasant, well organised; let us even say it: life-giving.

Warm and sunny weather smiled on our gathering, which as usual comprised a full day at Quarr, then a day at St. Cecilia's, then another full day at Quarr. With slightly varying participation from St. Cecilia's Abbey, and from one or two lay people who came and went, numbers attending fluctuated a bit, but certainly at times exceeded 30. That was anyway more or less the capacity of available accommodation. From the monastic world we had representatives from Crawley Down, Downside, Ealing, Glencairn, Glenstal, Kylemore, Pluscarden, Quarr, Ryde, Silverstream, Stanbook. Familiar faces among the lay participants re-appeared, and some welcome new ones joined.

As before, our speakers were three, each from his own angle casting light on the chosen theme, which was the Paschal Triduum.

Abbot Xavier set the scene each day with a lecture on the historical and spiritual aspects of the Triduum liturgy. How this was celebrated in different places at different times; how it developed, grew, changed; then how we got to where we are now with our current liturgical books: this all makes a most fascinating and sometimes quite surprising story. But of course at a Chant Forum meeting the focus must soon turn to the liturgical Chants.

Giedrius Gapsys, master musicologist of the Chant, gave detailed analyses of pieces discussed in order to arrive at the best possible interpretation. He focussed his attention in particular on the Responsories of the Night Office for the Triduum.

Jaan-Eik Tulve, we know well, is a conductor of genius. As always his input was above all practical. He took us through and conducted both the Chants of the Triduum we studied, and also those we sang liturgically, especially at the daily Masses. Our

meeting from 11-15 September directed us to celebrate The Holy Name of Mary, St. John Chrysostom, the Exaltation of the Holy Cross and Our Lady of Sorrows. There was a lot to interest Chant enthusiasts here!

HOLY THURSDAY

Abbot Xavier:

Now of course Holy Thursday evening everywhere marks the solemn beginning of the great and intense drama that is our Triduum. The Mass begins with the celebrated Introit: *Nos autem gloriari oportet*. Here texts of SS. Paul and John are put together. Here we do not so much gaze on the mystery of Christ's Cross, as proclaim our participation in it. For the name of Christ, sung out in the previous day's Introit (*In nomine Domini omne genu flectatur*) is also our own name, and our very identity. The "gloriari" of this day's Introit will be picked up immediately in the Gloria that follows: the first we have sung (ordinarily) since the beginning of lent, and so also accompanied by joyful organ and bells...

Giedrius Gapsys:

The rhythmic flexibility which occupies so much of the attention of contemporary Chant scholars, and which our earliest scribes of the Chant marked with such care, reflects the close union between music and word, which the singers and scribes of those days presumed. It also indicates the function of each given note within the whole piece, whether structural or ornamental. In the absence of exact notation of pitch, this sensitivity to rhythmic nuance more or less required memorisation of the entire repertoire. Perhaps this only lasted about 150 years. Then with the eventual dominance everywhere of the 4 line stave, it gradually died away, and the original intention of the composers

was, to that extent, lost...

Jaan-Eik Tulve:

To cite here some of Jaan-Eik's oft-repeated mantras: We must feel the text; we must feel the movement; feel the direction; feel the modality; feel the beginning and feel the end; give a very good legato, with very fluid movement; keep the energy; sing the accent; move always toward the accent; taste each word; understand the construction of the piece; always go towards the end! We must understand each piece from the inside! What is its meaning? This we discover more and more with each passing year of constant practice.

There are no notes in Gregorian Chant; there is only movement. Sometimes: "note the very different energy here"; or: "understand how this is all very interior." All ornaments are for the sake of the text, to help the text, so that we pronounce the text well and sing it well. We must note the neumatic signs very carefully. But do not be merely enslaved by them! Be sure that Gregorian Chant allows a great deal of freedom in interpretation...

GOOD FRIDAY

Abbot Xavier:

At first Good Friday and Holy Saturday were everywhere days of silence, with little or no singing, apart from the elaborately sung Night Office. Even now our main Good Friday afternoon liturgy begins simply with silence, with no Introit, and no Kyrie. The day time Psalmody was traditionally recited recto tono, without Antiphons. Hymns also were omitted. Why? Because we don't feel able to sing about the mysteries of these days! Our task is only to enter them; conforming ourselves as far as possible to the mind and heart of Jesus.

How do we do this? For our forebears of the first millennium especially, our privileged means of access to the heart of Jesus is through the inspired Scriptures of the Old and New Testaments. So we sing the Psalms and Prophetic Canticles that Jesus himself sang and meditated on; these texts that are filled with the presence of the Holy Spirit, and that speak of his mystery. Also, of course, we dwell on the Gospel passages that speak of his Passion, and the Pauline and other New Testament passages that unfold its meaning. All of these texts we encounter in a very intense way in the Responsories of the Night Office...

Giedrius Gapsys

How old are the triduum Responsories? It's impossible for us now to say. All we know is that they were already fixed by the 8th century. Maybe they originated in Rome in the

6th or 7th centuries? Then learned by heart and passed down by repetition and imitation. Hartker, at the end of the 10th century, spent some 11 years writing them out. He is always extremely careful, making almost no mistakes, and clearly he knew the music intimately, and loved its every note!

HOLY SATURDAY

Abbot Xavier:

Today at last the Cantors agree not to sing! But in the evening, their moment will come...

Today: silence; barrenness; no major liturgy at all; no celebration; a stripped down Church and a bare Altar. Then at last: the Paschal Vigil! The most important and solemn liturgy of the year. Yet still, by and large, it has not caught on. In spite of multiple instructions and exhortations

and reminders, it never succeeds in drawing the crowds who come for the Christmas midnight Mass. But perhaps after all this is rather traditional? In ancient times the people would go to the Day Mass, as usual. It was above all the monks, or the Cathedral clergy, who kept special Vigil at night...

EASTER DAY

Abbot Xavier:

The Day Mass of Easter is celebrated with two IV mode pieces, the Introit Resurrexi (GR 196), and the Offertory Terra tremuit: pieces of deep mystery; Christ singing of his own resurrection in the presence of his Father. If we sing these pieces well, with understanding, we are most wonderfully drawn into the mystery ourselves...

Dom Benedict Hardy OSB

The Prayer of Quiet

When we think of silence normally we have in mind an absence of sounds around us. But there is also an interior silence which we can be aware of even in the midst of the exterior sounds around us.

It is within this interior silence we can experience what St Francis De Sales calls 'the prayer of quiet'. In the first book of Samuel we read of Hannah, who was childless, praying to the Lord that she might conceive and bear a child. She was 'speaking in her heart; only her lips moved, and her voice was not heard.' She conceived and bore a son whom she named 'Samuel'. In Hebrew this name is pronounced phonetically as 'Shmuel'. When the boy was lying down within the Temple he heard the voice of the Lord calling him: 'Samuel! Samuel! No one else heard the voice. Samuel only heard this 'voiceless voice' in his heart.

The Biblical scholar Dom Henry Wansbrough thinks the call was like a whisper, perhaps we could call it a 'silent whisper', with a play on Samuel's name: 'Ssshhmuel, Ssshhmuel'. It is this silent whisper, a Divine Whisper, that I try to encapsulate within this poem. St Francis explains that the soul can



sometimes hear the Voice of God 'by inward lights and persuasions which take the place of words.' The soul watches with God and 'speaks with its beloved, heart to heart.' (It was from St Francis that St John Henry Newman took his motto: 'Cor ad cor loquitur').

By way of paradox and analogy of sense experiences I attempt to describe the inner reality of the mystery of this Divine communication, a type of 'inscape', to use a word coined originally by Gerard Manley Hopkins. In this silence we are making room for God, so we can hear, see, feel His presence and rest in Him. It is the intimacy of this poem that speaks to the universality.

Silence of the Spirit

Ponder still, let Spirit speak
In silent soundless whisper,
Cutting through rubble of unrest,
Sweeping clear unruly desires
Of fear, anger, pride,
Replacing these with peaceful rest.

Let my inner speak cease.
Let Your Speak sound inwardly
In gentle rippling waves of silence.
May I hear your Silent Voice.
May I see your Hidden Face.
May I dwell in peaceful rest.

Your still soft Voiceless Voice,
Music to the humble soul.
Your Light harmonizes
Your Touch, Tones of embrace.
Your Divine Melody soothes in
Trustful surrender to peaceful rest.

Gold shines brightly in the sun.
Silver glistens in its rays.
But softly whispering Silence
As Heart speaks to heart
Draws the soul far more than these,
Embracing her in Your Peaceful Rest.

Dom Brian Gerard Kelly