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# TOGETHER IN CHRIST



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*'That they all may  
be one'*



## EDITORIAL

We offer sincere apologies to some of our readers who found the print size in our last issue too small. However, we also received appreciation. In a letter from a Religious Sister she writes " Many thanks for TiC. It is very fine in its smaller size and it is much handier for packing, etc". A lady in a Nursing Home writes "I love to read "TiC which encourages one on our pilgrim way to unity".

We are very grateful to Mrs Tozer (Secretary to Bishop Henderson) who has worked very hard on the computer to produce much of this issue, also to Deacon Neville Gascoigne who similarly presented the material from the Kent Commission.

We thank Rev. Thomas Bruch for his permission to publish much of his address given at a meeting of the Bishops' Conference Committee for Christian Unity members, and the representatives of Ecumenical Commissions. It was a most interesting, stimulating and instructive session, and discussion and questions followed. The Joint Agreement was warmly welcomed. This is the first article on Lutheran/Catholic dialogue we have published in our bulletin. We hope it will encourage meetings together wherever possible.

Anne Howes has treated us to an account of an interesting and original ecumenical venture. When such activities are published, they can inspire others to embark on similar initiatives in their own situation.

From the Kent Area we are grateful to Sister Benedict and to John Wilkinson for their accounts of the Monastic events which were most impressive, and to Sister Kathleen for her moving account of work for refugees.

We ask Commission members and other readers to keep material flowing in and to take note of the copy dates as noted on the back cover, please.

*Thank you all-* readers and contributors - for your continued and valued support, and as always to Bishop Henderson for his encouragement and help at all times.

THE LUTHERAN-ROMAN CATHOLIC JOINT  
DECLARATION ON THE DOCTRINE OF JUSTIFICATION:  
A LUTHERAN VIEW

BACKGROUND ON LUTHERANS IN THE U.K.

Few people know much about the Lutheran church, including Christians, both lay and clergy. At least in relation to the Lutheran church's presence in the U.K. familiarity with its history, beliefs, practices and geographical distribution is pretty much limited to those who play ecumenical trivial pursuit. A little background information may be helpful.

On the global level the Lutheran Church is one of the largest, developing first in Germany, Scandinavia and the Baltic, and now comprising some 60-70 million members in all the regions of the world.

Lutherans have worshipped in England for centuries, though rarely in English until about 50 years ago. The first official congregation was established in London in 1669 used by Germans and Scandinavians. By the end of the 17th century, two further congregations (one German and one Scandinavian) had been established.

During the 19th century further German and Nordic congregations were founded. After the Second World War thousands of Lutheran refugees came to Britain from Latvia and Estonia, and also from Poland and Hungary. Now there are Lutheran parishes and congregations in all parts of the country and Lutheran worship is conducted in a wide range of languages in Britain, reflecting Lutheranism's international character-Amharic, Cantonese, Danish, Estonian, Finnish, German, Hungarian, Icelandic, Latvian, Lithuanian, Mandarin, Norwegian, Polish, Swahili, Tigrinya and Swedish.

Together the various Lutheran churches in Britain minister to some 90,000 persons, mainly in languages other than English.

Established in 1948, the Lutheran Council of Great Britain represents and co-ordinates the common work of 11 different Lutheran churches that have congregations or chaplaincies in Great Britain. Each church has its own administrative structure, which may be closely linked to the church in its country of origin, or one of its dioceses. They all offer particular ministries and programmes in Britain for the language groups that they serve. Through the Council they have chosen to

collaborate in several key areas of activity such as ministry to international students.

## THE JOINT DECLARATION

What started the dialogue? One of the answers to that question is "Martin Luther". There were many interrelated causes of the Reformation but one crucial factor was the deep spiritual crisis experienced by Luther when he was an Augustinian monk. He was in turmoil over the question "How do I find a gracious God?"

Already in 1507, as he prepared to celebrate his first Mass, he struggled with the idea that God was a *loving* God. As he came to the words in the Mass "We offer unto thee. the living, the true, the eternal God he froze inwardly and outwardly. Later he said "For I am dust and full of sin and I am speaking to the living, eternal and the true God

Luther completed the celebration of that Mass, though with difficulty. He was both attracted to and repelled by God. He could not see how he could stand in God's presence unless he himself was holy. He pursued the goal of holiness with great energy, within the monastic excessive fasting, vigils, and rejecting ordinary comforts. Sometimes, he took pride in his holiness, yet wondered if he had done enough. He could find no peace in his quest for personal holiness.

As well as being a monk, Luther was an academic. He taught at Wittenberg University and became a Doctor of Theology in 1512. He lectured on scripture and through his studies, he slowly came to understand the justice of God in a new way. His insights were developed mainly from his study of St Paul's Epistle to the Romans. He pondered until he saw the connection between the justice of God and the statement that "the just shall live by his faith". Then, he wrote "I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith". "How can I find a gracious God?". The answer that Luther found in Paul's Epistle was the flash paper for the Reformation and the heart of the Lutheran movement.

Different understandings of the doctrine of justification, i.e. the basis on which God accepts humans - became one of the main causes of divisions that arose in the Western church in the 16th century. The Council of Trent said that we are not justified by faith alone, stressed

the meritorious character of good works as fruits of justification, and implied that Lutherans were not interested in good works. Lutherans said that they valued good works highly, but that one's work did not contribute to one's justification, which was the result of faith in the work of Christ. The Lutheran confessions condemned the teaching of the Catholic Church on justification and the Council of Trent condemned the Lutheran teaching.

Lutherans have always given a special status to the doctrine of regarding it as the "first and chief article" and "the ruler and judge over all other Christian doctrines" and regard this doctrine as the core issue in any consideration of unity in the Church. They have emphasised that God's acceptance of humans is a gift of God, received in faith and is not earned by human achievements based on merit or works, and that there must be agreement on this doctrine for unity to be real.

## THE DIALOGUE PROCESS

Because the doctrine of justification has been so firmly at the centre of the Reformation tradition, recent discussions between the Catholic Church and the Lutherans have given it priority. Since Vatican II it has been the main topic of several dialogues between the two churches, which have spanned more than 30 years. Taken together, the dialogue reports and the responses of the churches show a high degree of convergence in their approaches and conclusions.

In 1997 it was possible for the churches to draft a Joint Declaration "to show that on the basis of their dialogue the subscribing Lutheran churches and the Roman Catholic Church are now able to articulate a common understanding of our justification by God's grace through faith in Christ" "It does not cover all that either church teaches about justification; it does encompass a consensus on basic truths of the doctrine of justification and shows that the remaining differences in its explication are no longer the occasion for doctrinal condemnations".

The draft of the Joint Declaration was sent to the member churches of the Lutheran World Federation (which comprises about 95% of the Lutheran churches in the world). After favourable responses were received from more than 90% of the replying churches, the Council of the Lutheran World Federation unanimously accepted the Joint Declaration on 16th June 1998. The Catholic Church responded on 25th June 1998, indicating there was still need for clarification on

some points. In June 1999, further elucidations were given in an Annex to the Joint Declaration and both churches agreed a Common Statement for the official acceptance and signing of the Joint Declaration in its entirety. In a solemn ceremony in Augsburg, Germany, on 31st October 1999, representatives of the Vatican and the Lutheran World Federation signed the document, marking a new stage in the continuing quest for unity between the two communions. As the intention of the Joint Declaration is to distil a number of reports written over many years, it is quite succinct in its explications, consisting of only 7 pages and an additional 2 in the Annex. It considers: the biblical basis of justification; human powerlessness and sin; forgiveness and making righteous; justification by grace through faith; the justified as sinner; Law and Gospel; assurance of salvation; and good works.

#### THE CONTENT OF THE JOINT DECLARATION

The Joint Declaration is replete with common statements about justification that stir the Lutheran soul - though some Lutherans think it is insufficiently precise on some points. Key statements for Lutherans include remarkable statements of common understanding that seem radically different from what Lutherans thought Catholics believed and declared in the 16th century.

Together we confess: by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works. (JD 15).

We also share the conviction that the message of justification directs us in a special way towards the heart of the New Testament witness to God's saving action in Christ: it tells us that as sinners our new life is solely due to the forgiving and renewing mercy that God imparts as a gift and we receive in faith, and can never merit in any way. (JD 17) Therefore, the doctrine of justification, which takes up this message and explicates it, is more than just one part of Christian doctrine. It stands in essential relation to all truths of faith, which are to be seen as internally related to each other. It is an essential criterion which constantly serves to orient all the teaching and practice of our Churches to Christ. The doctrine of justification is the measure or touchstone for the Christian faith. No teaching may contradict this criterion. (JD 18 & Annex 3).

We confess together that all persons depend completely on the saving grace of God for their salvation. The freedom they possess in relation to persons and the things of this world is no freedom in relation to salvation, for as sinners they stand under God's judgement and are incapable of turning by themselves to God to seek deliverance, of meriting their justification before God, or of attaining salvation by their own abilities. Justification takes place solely by God's grace. (JD 19).

We confess together that sinners are justified by faith in the saving action of God in Christ. By the action of the Holy Spirit in baptism, they are granted the gift of salvation which lays the basis for the whole Christian life. They place their trust in God's gracious promise by justifying faith, which includes hope in God and love for him. Such a faith is active in love and thus the Christian cannot and should not remain without works. But whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it. (JD 25).

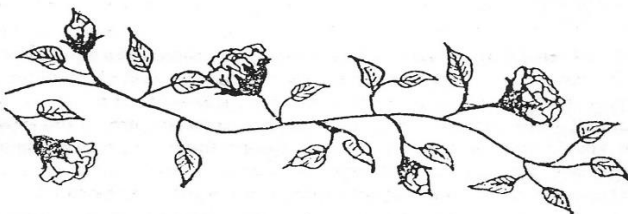
We confess together that persons are justified by faith in the Gospel "apart from works prescribed by the law" (Romans 3:28). Christ has fulfilled the law and by His death and resurrection has overcome it as a way to salvation.

We also confess that God's commandments retain their validity for the justified and that Christ has by His teaching and example expressed God's will which is a standard for the conduct of the justified also (JD 31).

We confess together that good works - a Christian life lived in faith, hope and love - follow justification and are its fruits. When the justified live in Christ and act in the grace they receive, they bring forth good fruit (JD 37).

Rev Thomas Bruch

General Secretary, Lutheran Council of Great Britain





AN ECUMENICAL VENTURE IN BALHAM AND UPPER  
TOOTING      January 2001

For several years now, a small group of people from different Christian denominations has met to prepare the annual ecumenical service for Churches Together in Balham and Upper Tooting. This year, as the service was to be hosted by my own church, St Anselm's, it was suggested that I join this group.

There were six of us altogether representing the Church of England, the Baptist Church, The Salvation Army, the New Testament Assembly and the Catholic Church. When we met I was so impressed by the love and respect with which the people there treated one another. Everyone was considered important. I think it would be no exaggeration to say that each one was seen as a gift by the others. We started to explore the theme, "Together on the Way", and we realised very quickly that while preparing the service the six of us had to be living out this theme. This became evident in the sensitivity of all to the concerns of each of the denominations represented. No suggestion was ever taken lightly, but was given careful consideration.

On the day itself, we were delighted to see that over 200 people came. We were especially pleased that the congregation was so multicultural making us all realise that we were members of a very large world family.

We had taken the idea of a journey. It is as though each year, between ecumenical services, the different churches embark on a journey, so we had asked each church to write a postcard, to all the other churches giving news of the past year, and their hopes for the year ahead. This worked really well. Each congregation had prepared their postcards with great care. When they were being read out during the service, it was actually very moving. It really was like listening to news from members of your own family.

A cut-out of a footprint had been given to each member of the congregation as they arrived in the church. Towards the end of the service, each person was asked to come forward and put their footprint on the steps leading up to the sanctuary, where we had placed a cross. This was meant to express each person's commitment to being "Together on the Way" during the coming year. It was a very solemn and sacred moment; a moment of deep commitment. In fact, at the end of the service, when we were tidying up, it seemed almost

sacrilegious to remove the footprints because each one represented a promise made to God

One of the hymns sung by a children's choir, again with representatives from each church. It had been quite a challenge to get them all together and there were moments during the course of the preparations when we thought that, perhaps, no children would turn up. If this happened our contingency plan was that the six of us would sing the hymn! Thankfully for everyone, about 50 children came. It was a real boost to all these young people coming together and gave great hope for the future.

Everyone was so happy at the end of the service. The relationship of love and unity built up between the members of the group preparing the service really seemed to have overflowed into the congregation. One of the readings we had chosen was the disciples meeting Jesus on the road to Emmaus. I personally felt that we too had experienced our hearts burn as Jesus, present among us, had explained the scriptures to us. We had experienced a love which knew no barriers,

Anne Howes

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DOM BEDE WINSLOW,  
MONK AND PROPHET FOR REUNION 1888-1959

"A man of wide learning, great ability and universal kindness... "

*Tablet 14.11.59*



"Dom Bede Winslow was one of the most inspiring ecumenists I have ever met in spite of his low-key style"

*George Tavad 31.7.2000*

"Of all the people I knew in my youth Dom Bede Winslow is the one who inspired me most. Hardly a day goes by when I don't think about him" *Peter*

*King (author of Western Monasticism) 8.3.2000*

I begin my reflection on Dom Bede with these quotations to illustrate the fact that, although this fine ecumenist died over forty years ago,

his name and memory are still very much alive today. Yet I wonder how many of our readers have ever heard of DOM BEDE WINSLOW OSB, the pioneer of Catholic ecumenism in Britain"?

The following is only a brief summary of his life and vision. A more detailed account is available as part of a series of talks given at Minster Abbey. *September 2000*

Keith Winslow was born in London of Anglican background. Soon after his father's death the family moved to the Isle of Wight, and it was there that he and his brother Cuthbert decided to become Roman Catholics. He was received by an Oratorian in 1910. Three years later he entered the St. Augustine's Monastery at Ramsgate, where he was ordained in 1922.

It seems that from the very beginning he felt a vocation to pray for unity and for a time he considered doing this as a Carthusian monk. He tried his vocation at Parkminster where he loved the prayer and solitude, but after a time of discernment he returned to Ramsgate, where he became Guest Master. For a time in the 1930's he was in charge of St. Mildred's Parish in Minster. It was then that he made the link which brought the Benedictines back to Minster Abbey from St Walburga's Bavaria. He also revived the annual pilgrimage of St Mildred.

Dom Bede's contribution to the ecumenical movement is known mostly as founder and editor of "The Eastern Churches Quarterly" 1931-1959. Because of this Dom Bede became known and respected far beyond the monastery walls, but little is known or remembered about his dream to found a monastery for reunion. As Barbara Fry noted in 1960 "No account of Dom Bede's life is complete without a mention of his hope to found a monastery for reunion".

It began in the early 1930's and continued until the day of his sudden death on October 30, 1959. He firmly believed that "precisely because we are Benedictines and so inherit the Patristic and Liturgical traditions of the Church previous to the great schisms, we are in a special way suited to undertake this work (of reunion) which is indeed the view held by recent Popes." He was particularly referring here to Leo XIII and Pius XI. It has to be admitted, however that Dom Bede was good at "selecting, rather craftily, passages from various Papal Encyclicals urging Catholics to study and learn from the East".

In an article which appeared in the Tablet (September 1940) Dom Bede sought support for his vision. He had already gained approval

from Cardinal Hinsley, his Abbot and the Abbot President of his Congregation. The following is part of the text as it appeared. "This (proposed foundation) would be a centre of prayer and work and Christian hospitality; a centre where monks living in the mind of the Mass and in the study of the tradition of the Church, would approach the problem of Christian Unity from a positive and constructive angle. The house would be in the closest contact with Rome, and to such a place all Christians would be able to come for prayer and study, and obtain contact with Rome with out in any way officially committing themselves.

Much has been said and written about Christian Reconstruction, of which Christian Unity is a central part. Those who have planned the foundation of this new community think that these words and desires will gain immeasurably if supported by concrete example. Nothing is more urgent than a return to a more spiritual and primitive form of life; a return to the cultivation of the soil - the only way of averting the imminent economic crash - a return to healthy intellectual production; lastly a return to that corporate community life of the first Christians which is the most appropriate way of showing others what the Church means and the most effective way of attracting all that is good and true in those separated from us. This is what the new community would try to work out gradually, for the great things must, like Christ, have humble beginnings."

Sadly Dom Bede died with his dream suspended. But the Council had just been announced, giving way to an openness beyond what he could have even hoped for.

In his apostolic letter "Orientale Lumen" (1966) Pope John-Paul II joins his predecessors in recognising the role of monastic life for reunion. "I feel that meeting one another regularly is very important. In this regard I hope that monasteries will make a particular effort, precisely because of the unique role played by monastic life within the churches and because of the many unifying aspects of the monastic experience and therefore spiritual awareness in the East and in the West."

Dom Bede passionately believed that unity would come between the Roman Catholic and Orthodox Church and that this would be the first step towards greater unity. But he also maintained that knowledge of the Eastern Church was vital for Roman Catholics and that constant prayer was needed. How he would have cherished the words. "Since

in fact, we believe that the venerable and ancient tradition of the Eastern Churches an integral part of the heritage of Christ's Church, the first need for Catholics is to be familiar with that tradition so as to be nourished by it and to encourage the process of unity in the best ways possible for each" *Oriente Lumen*

Sr Benedict Oswald OSB

*References*

Two Centuries of Ecumenism	George Tavard 1962
A Booklet soon to be available	Sr Benedict Oswald OSB
Rediscovering Eastern Christendom	Fry-Attwater 1960
Symbiosis and Sobornost	R, Murray SJ
Oriente Lumen	Pope John-Paul 11 1996

• • This booklet is available on application to Minster Abbey, Nt RAMSGATE CT12 (Please enclose a donation of £2.50)

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20th CENTURY PROPHETS OF REUNION FOR THE 21st CENTURY (Part 1) *Dom Constantine Bosshaerts*

It comes as a surprise to most, who think of efforts for Christian Unity as a consequence of Vatican II, that initiatives that might be regarded as daring today were being explored in the 1920's. I learnt some of these at the Open Day and Minster Abbey in September, 2000, held under the above title. This was part of a week-long conference of religious from east and west, Catholic, Orthodox and Anglican.

Sister Benedict, of Minster Abbey, welcomed us and explained that the conference was on of series held since 1996 in response to the Pope's request in *Oriente Lumen* that monks and nuns of east and west should make special efforts to explore their common heritage. Monastics from the United Kingdom, Catholic, Anglican and Orthodox had been joined by those from Lebanon, New Mexico and Italy, while others came from Belgium and Holland for the day. Sister drew our attention to the table which had been brought as a gift by the two Orthodox monks from Balamand in Lebanon and which formed the centre-piece for the conference.

Sister Esther from Turvey Abbey then told us something of the first of the 'prophets' we were to consider: Dom Constantine Bosshaerts. Dom Constantine, a Belgian, had joined a community of French Benedictines that had been exiled to Eccleshall in England. He was ordained at the beginning of the First World War and served in it as an Army Chaplain. His harrowing experiences left him with a great desire for the restoration of mutual charity, for peace and unity and for Christian renewal.

A period of poor health brought him to Ramsgate Abbey where began his friendship with Dom Bede Winslow (of whom more later). A papal appeal to Benedictines to dedicate themselves to efforts for reunion led him to Rome to offer his services in this cause. There he immersed himself in liturgical and ecumenical activity, began a friendship with the 'Roncalli' who was to become John XXIII and gained his first experience of the Orthodox Church.

Returning to his community he so inspired them with his enthusiasm for Christian Unity that many of them joined him in founding the Vita et Pax Foundation in Belgium. Here religious, priests and laity were brought together to share Dom Constantine's vision of churches of different traditions coming together. Himself, an artist and architect he was always greatly interested in art and symbolism and considered the quality of liturgy of the greatest importance. The Foundation had as one of its ultimate aims the establishment of Benedictine communities in the east.

Dom Constantine had close contacts with Dom Lambert Beauduin, our second 'prophet', but their shared ideals for Christian Unity were proving a little too advanced for higher authorities. Dom Lambert was 'exiled' to another abbey and Dom Constantine was required to disband his Foundation.

Dom Constantine persisted despite difficulties and was able to gain approval for the foundation of a community of nuns. He had, incidentally, close contact with Maria Montessori at this time. In 1933 he transferred from the Subiaco to the Olivetan Congregation and in 1936 came with a small group to found the parish and priory of Cockfosters in North London. Here he focussed on ecumenical dialogue, on the need for monastic and lay communities to work together and on the primacy of a liturgy served by art and beauty. Helped by advice from Dom Lambert he drew up ambitious plans with which World War II interfered. The plans included close

involvement with Orthodoxy and the building of a chapel in which the Byzantine Rite could be celebrated. To this end the sisters in particular took to the study of eastern languages and icon painting. After Dom Constantine's death in 1980, obituaries speculated on how much Vatican II owed to the ideas he might have put into the head of the friend who was to become Pope John XXIII and one referred to him as the 'Man of Vatican III'.

The nuns of Cockfosters grew until in 1981 they moved to Turvey Abbey where their Priory of Our Lady of Peace has the additional name 'Vita et Pax'. Under Dom Edmund Jones a group of Cockfosters' monks founded, in 1980, the adjacent monastery of Christ Our Saviour at Turvey. The independent communities worship together and share some work. Ecumenical work is a major concern. Cockfosters has continued to prosper and moved into their new monastic buildings in 1995 where they witness to the 'Urban Monasticism' that was another of Dom Constantine's visions.

(to be continued)

John Wilkinson

#### CONGRATULATIONS

To Cardinal Murphy-O'Connor, whose appointment as Cardinal was greeted with delight.

To Bishop Charles Henderson who was presented with the Interfaith Gold Medal by Sir Sigmund Sternberg.

To Bishop John Hine, whom we welcome as Auxiliary Bishop of Southwark, and is now resident at West Malling, Kent.

To Bishop Kevin McDonald who has worked at the Pontifical Council for Promoting Christian Unity, and was Chairman of the Diocesan Ecumenical Commission. He was ordained Bishop of Northampton on May 2.



## WORKING WITH REFUGEES

It was through belonging to a Justice and Peace group that I became involved with refugees in this area. I must say that it has been a most enriching experience over the past three years, both in dealing with their problems and in meeting so many people who are all trying to help in many different ways.

At the moment, we staff an office in Cliftonville from Monday to Friday from 11am to 2pm. The office is just a furnished room in Warren Court - a hostel for refugees - and is quite primitive, happily it is rent free so we do not complain. Just recently a kind friend bought a heater for the room, so it will be more comfortable to work there. As a matter of fact, a few months ago I was shivering and a Young Muslim lady took off her coat and came round the desk and put it round my shoulders saying, "You are so kind, just like my Auntie." I really expected her to say, "like my Grandma" All I was doing was filling out a Benefits form.

On an average day I see about 10 or more asylum seekers and they all have sad tales to tell of torture, murder, family members missing, being hungry in their hostels, etc. One day a young mother came in with a baby a few weeks old, she had a 'compliment' slip in her hand saying, 'Come to this (London) office at 11am in the morning with all your possessions.' The poor woman could not possibly travel with this very young baby, so I phoned the council in London and informed them of the position and they agreed to send another travel voucher for six weeks' time.

One man came in one day and said he really wanted to get his hair cut but a food voucher is no use for that. Happily, I have some friends who give me money for such events. Another man came in response to our call (we were worried about the food situation in one hotel) and he told us that the refugees were being given two slices of bread for breakfast and two slices of bread with mayonnaise for dinner. The main meal in the evening consisted of some rice and a little chicken. This was not a complaint but simply stating the facts. The young children were expected to eat the same food as the adults and there was no provision for the babies. I was asked to visit the hotel and ask about the provisions. Of course all was in order for my visit, but I was suspicious and we arranged for a Health Visitor to make an official visit. Things have now improved there.



One refugee came to us and asked for help in getting his son to this country, his wife had been shot and his friend stabbed to death in Iran. We took this case to Roger Gale (our local MP) and he was very sympathetic and promised to write to the Home secretary stating the case, this he has done and plans are being made. The son is being pursued (in Iran) in order to find out where the father is living. One day a lady arrived who had been evicted from her hotel and had nowhere to go... the reason was difficult to fathom but the problem was real. We managed to find accommodation for her and fund it from our resources.

The great thing about our organisation is that we can help people in need without having to enquire too deeply into the problem, the rights and wrongs of the situation are not for us to fix. We deal with the human side of things. At the supermarket one day I was at the back of the queue and a refugee was checking-out his basket. He was told that he still had 75p left and so was told to get some small thing. He returned with two small bars of chocolate but one was taken from him as being over the amount.

Schooling is another area of concern, because the schools do not have the resources to deal with the children who have very little English. Happily, there are several places around who offer free language lessons and this is a real boon. The parents too are being catered for in various places and crèches available for the young children.

It is very heartening to see so many people engaged in helping in this way and by and large it is voluntary work. Clothing and good food is supplied by the St Paul's Community Centre as well as more specific help in filling up the numerous forms. These too are a problem and in many cases the questions are quite irrelevant: - how much property have you in the country you left; what insurance have you abroad; etc. The office in Newcastle did agree that the ten pages were not really useful.

There is a warehouse in Ramsgate where good furniture is available at a low cost and we sometimes take people there to choose what they need and then it is delivered. I do find that all the people that I have met are very polite and most grateful for the help received. We do sometimes pray to Allah and I quickly say to God that I mean Him.

Sr K Clapham.

## SUCH A FEAST

### SPIRITUAL NOURISHMENT AND THE CHURCHES

Where do the people of the twenty-first century find "food for the soul"?

SUCH A FEAST provides some answers to this question. For the first time within the pages of one book, the churches describe how spiritual growth and nourishment are developed within their rich and diverse traditions.

In a context where 'spirituality' is a word used as much outside the church as within, and all sorts of people from all walks of society are exploring their 'spiritual journey', and discovering the 'language of the soul', SUCH a FEAST includes:

- spiritual nourishment offered by the wide range of Christian church traditions within England
- voices and testimonies of individual Christians from various traditions
- insights on spirituality from a variety of Christian organisations

SUCH A FEAST, the collaborative work of the Churches, through the Spirituality Group of Churches Together in England, will be published in mid-July 2001 by Churches Together in England.

Price £8.50 (£11.50 inc p & p). Published by Churches Together in England.

Available from bookshops or by post from:

Church House bookshop, Great Smith Street, London SW1P 3BN

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### **CHAIR OF THE COMMISSION:**

The Rt Rev. C. J. Henderson,

### **OFFICERS OF THE COMMISSION:**

#### ***S.E. AREA:***

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Secretary. Mrs Margaret Moloney

Area TIC Distributor: Mrs Una Ratcliff, BA (Hons)

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