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TOGETHER IN CHRIST



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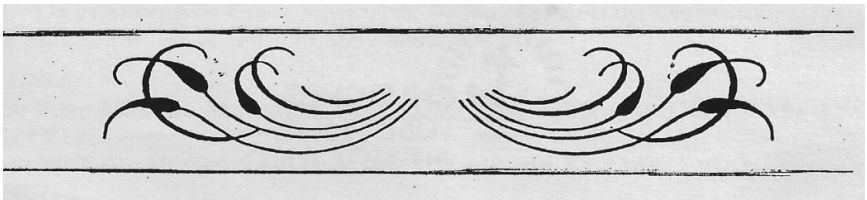
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EDITORIAL

Welcome to our October issue, with a diversity of material which we hope you will enjoy. Our thanks to all contributors.

We are grateful for the insight into the World Council of Churches, and its work, provided by Sister Elizabeth, and also for the permission to publish it.

Details of local ecumenical initiatives are always greatly appreciated; thanks to John Woodhouse, Peter Mitchell, and Deacon Neville Gascoigne (who also worked hard on the computer for us.)

It is good to include news from Cathy Grue and Celia Blackden about the fruitful meeting of the Members of Bodies in Association with C.T.E.

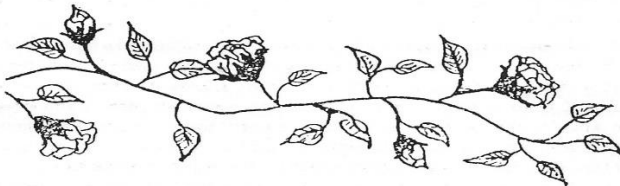
John Wilkinson's very interesting account of the 20th Century Prophets of Unity will be concluded in our next issue.

Margaret Moloney has treated us to fascinating impressions of her visit to Cyprus.

A special welcome to David Carter, a great ecumenist and supporter of our bulletin.

We are very pleased to include contributions from other Christians.

Please keep us supplied with material for future issues and note the copy dates. Thank you.



TAKING UP THE CHALLENGE OF CHRISTIAN UNITY

Geneva may seem a strange place for a Colombian Missionary Sister to be. It certainly is a far cry from the barrios of Mindanao where I lived and worked some years ago - almost the opposite extreme, in fact, as far as living conditions go. Here I am in this international, highly technological city, blue glass panels in its skyscraper buildings catching the golden rays of the sun setting against snow-capped mountains. Geneva is a modern city of International Organisations. The Red Cross and Crescent, the World Health Organisation, the United Nations, among others, have headquarters here. And it has been a centre of religious reform: Calvin and John Knox hold pride of place on the Reform Wall monument in the Old City.

But I am in Geneva because among the international bodies with offices here is the World Council of Churches (WCC) officially set up in 1948, in an assembly in Amsterdam, to serve and advance the common search for the restoration of unity among the Christian churches. More than 330 churches, denominations and fellowships around the world now belong to this Council, committed to pray for, and to work together for, visible unity. The Roman Catholic Church has worked closely with the WCC for more than three decades, as a valued partner in the one ecumenical movement.

With the Second Vatican Council, the involvement of the Catholic Church in the contemporary ecumenical movement became a major concern. The Council Decree on Ecumenism opened up new possibilities for dialogue and co-operation, and a special Secretariat for Promoting Christian Unity was put in place. In 1989 this was renamed the Pontifical Council for promoting Christian Unity. It has established, through the years, a relationship of friendship and of co-operation with the WCC, which finds practical expression in some particular areas of dialogue and collaboration.

First of all, a Joint Working Group (JWG) between the Catholic Church and the WCC has been meeting regularly since 1965. It has been a privilege to be asked to be a member of that group since its present seven year working time until the next full Assembly of the World Council of Churches.

Two special occasions connected with the JWG this year were the wonderful Ecumenical Celebration for the Opening of the Holy Door at St Paul's Basilica in January, and the meeting of the Group in Beirut

in May/June. The latter coincided with the departure from Lebanon of the Israeli Occupying Army.

Secondly, Catholic members and advisors are appointed to the advisory bodies and commissions within the WCC structures. And

thirdly, for several years now, the WCC has welcomed the Pontifical Council's appointment of a member of a missionary religious

Congregation to work as a Roman Catholic consultant in the staff of the WCC. That is the task I have at the present time, based in the team on Mission and Evangelism in the offices of the World Council in Geneva.

The Mission team is a small international group of eight members - African, Indian, Swiss-German, Scottish. The official working language is English, but other languages creep into the conversations. The area of mission studies, health and healing, and

Christian community formation, are among the concerns of this Team. As the WCC has developed and has reviewed structures and ways of proceeding, the Roman Catholic person on the Mission Team has developed too. I take part as a Team member in planning and furthering the work of the Team in helping churches to work together in understanding and carrying out the Mission of God entrusted to them.

The World Council is very successful in bringing people together for discussion and dialogue. It can help with co-operative planning for the use of resources supplied by the member churches. It can present statements as they emerge from dialogues between churches, and can facilitate ecumenical agreements.

Staff work can involve a good deal of travelling. Last year, the Mission personnel of the United Church in Australia wanted support in initiating an International Forum for communication about pastoral ministry in multicultural settings. That meant for me a journey to



Sydney, to meet a group of more than fifty leadership people from different countries and cultures.

Taking part in the initial stages of a programme for exploring the various approaches to Faith and Healing involved a week in Hamburg, which brought together men and women from the different disciplines of theology and medical practice. In September I will meet other religious women from Orthodox, Protestant and Catholic communities. This group meets every two years, always in a situation of prayer. This time we will go to a Cistercian monastery.

The more I see of the faith and the life of other communities, the more I realise the power and the grace that there is in the movement towards Unity.

The World Council of Churches celebrated fifty years of fellowship and struggle at its Jubilee Assembly in Harare in 1998: on that occasion Pope John Paul sent a message to the General Secretary of the WCC expressing his appreciation for the work of the WCC during its fifty-year history, and underlining the commitment of the Catholic Church to ecumenism. I have often thought that the world would look very different if the energies and resources that have been spent in setting up barriers and duplicating services had been used in that commitment instead. It can happen yet.

Sister Elizabeth Moran

Columban Sister Elizabeth Moran is the Roman Catholic Consultant on the Mission Team in the World Council of Churches in Geneva

PRAYING for CITY THANET

Some five years ago some of the ministers of churches in Margate and Cliftonville who met regularly at the monthly fraternal meetings had a vision. This was to get all the ministers, pastors, priests, vicars, leaders, and associated leaders, etc., of all the 55+ fellowships and congregations on the Isle of Thanet together in prayer on a regular basis.

The subject of this prayer was to be what was referred to as 'City Thanet' and its people. The purpose was to seek God's will and his plan for our area, and to seek an increase in the number of Christians in every congregation and fellowship. A main tenet was that we

should each recognise that there is only one church on Thanet, the Church of Christ, but that there are many Christian congregations and fellowships which worship the Risen Lord in different ways. Having had this idea, it was revelation to come across a book putting forward the same thing written by Argentinian Ed Silvoso, titled "That None Shall Perish." Encouraged by this some have continued over the ensuing months, meeting for prayer every other Wednesday between 12:30 and 1:30 pm. During this time misunderstandings and prejudices have been sorted out, much cooperation over joint services has taken place, and friendships have been formed and strengthened. For each meeting one of the participants contacts the leader of two congregations and asks if there are any specific things they would like us to pray for. We also include prayers for the Civic Authorities, Police, Fire Service, Hospital Staff, and the members of other organisations, etc.

Five times a year there is a joint celebration in the Queen's Hall at Margate Winter Gardens, when around 250 people come along to spend time together in praise and worship. The Thanet Ecumenical Youth Project, supported by many of the local congregations, is now entering its fifth year, and there is ecumenical cooperation on Schools Outreach, and the Ramsgate Harbour Project. In this latter, young Christians get into conversations in the Ramsgate Harbour area with young people who gather there for want of anything better to do. This has resulted in a lowering of the crime rate around the harbour and a lessening in the numbers of drugs offences also. The local police have asked that consideration be given to setting up similar schemes in Margate and Broadstairs.

Not all the ministers and leaders come along for prayer by any means, but there is a hardy core who make every effort to be there, and others who come along from time to time as their duties allow, and of course, there are some who will probably never attend, not even just to see what goes on.

But all who do get along acknowledge that not only has God directed our paths together, he honours the commitment we have made and is bringing about increases in numbers going to certain churches already. We will continue praying until everyone in Thanet is a worshipping Christian.

Dcn Neville Gascoigne

Member Bodies in Association of Churches Together in England

Members representing 12 Bodies in Association gathered 'at Welwyn Garden City together with Rt Revd Michael Doe, Enabling Group Convenor and Revd Bill Snelson, General Secretary, and other CTE staff, and with a welcome representative from the County Ecumenical Officers, for what turned out to be a voyage of discovery.

The purpose of the meeting was: -

- (a) to facilitate a deeper knowledge and understanding of each Body, as groups that are in their essence ecumenical, drawing on the membership of various Churches and
- (b) to put this experience at the service of the Churches and the ecumenical movement as a whole. It reminded us of the words of Cardinal Mercier quoted in *Called to be One* "In order to unite with one another we must love one another; in order to love one another we must know one another; in order to know one another we must go and meet one another".

In fact, the initial "buzz" when in the very first session people talked to the person next to them was a "buzz" that could have gone on and on, so pleased everyone was that a forum had been created in which Christians with a similar commitment, although channelled in different directions, could get to know one another.

What emerged significantly was the dedication and enthusiasm of those 33 people who represent a much vaster network of individuals and groups keenly involved in the life of the Church. Certainly these groups do not consider themselves a "bolt on" part of Churches Together in England, nor indeed are they designated "ecumenical officers". But they bring a vibrant experience of Christian living and witness that reaches many people within and beyond the structures of the institutional Church and helps them to encounter God, his Word, a helping hand, a commitment to justice, and genuine solidarity with all. We heard about the background to this event: gatherings of groups and communities, in the Roman Catholic Church who, in preparation for the Millennium, met to celebrate the gifts of the Holy Spirit renewing the Church, and who were later joined by Lutheran organisations and communities in Germany following the signing of the document on Justification.

As Bodies, each of our organisations has a specific gift which is focused on a particular area of need, even if there is also a certain amount of overlap in what we do. But we all keep to our own specialisations knowing that God has a plan for each Body and also for all of us together. As an English woman present at one of the meetings in Germany said: "We aren't trying to make a fruit juice, where everything gets blended together and all the flavours get lost. But rather a fruit salad, where each part keeps its own distinctive flavour".

Different presentations took place lasting 15 minutes with some time for questions afterwards. A greater variety could not have been imagined. From the YWCA with its beginnings way back in 1855 to Christians Aware founded in 1989. It would be impossible to convey in a short article all that we received through these presentations. Suffice to say, the 24 hours spent together was a contemplation of the great things that God has done. It drew out the light from under the bushel and revealed many talents hitherto unknown to us that are being well used for the sake of the Kingdom in the world today. A great deal of networking took place, without a trace of rivalry and we realised that knowing one another better we can work more effectively and in greater harmony. And so together we rediscovered that unity in Christ is to be experienced not only at the journey's end but also as we journey in his company.

There were also moments of prayer and reflection. We meditated on the words of the French Orthodox theologian Olivier Clement "God wills "his" differences and, at the same time, he wills that these differences should agree in a unity... Christ is truly present when a true meeting is brought about, when there is a deep respect for the other, in a word, when there is friendship."

Bill's inspiring input on *Together in a Common Life* looked first at today's context in which Europe has been declared to *be the most Godless quarter on earth*. He then highlighted different elements that exist in *lively groups* in the Church today (groups that have life in them and strengthen their faith together). Elements of strength include spirituality, an articulated faith, mutual support, prayerfulness, a sense of journeying together towards God. Another key element looked for is a sense of interdependence amongst the Churches and a growing awareness of belonging to one another. We felt that *Together in a Common Life* is a challenge that will bear great fruit.

Bishop Doe, the Enabling Group Convenor, with great understanding and grasp of the situation, identified common threads running through the presentations and discussions: community, spirituality, engagement with people in and out of the Church, the relationship between the Bodies and the Churches. In the Bodies, opportunities for living Christianity can sometimes be more easily identified than in the inherited institutions. Often the Bodies can be where the rest of the Church is not. Another contribution that they give is to help the whole Church to be Church.

The positive feedback received at the end of the Gathering has given us encouragement to consider a second meeting, including more people from each of the Bodies, from other organisations and representatives from our member Churches as well as the County Ecumenical Officers. This kind of event could also take place in the regions. It was agreed that the next regular meeting of the representatives of the Bodies on 6th June would be longer (11am - 4pm) and could include several representatives, so as to discuss how best to get ahead. Another idea was to write to the County Ecumenical Officers for them to be aware of the presence of the Bodies in their respective counties.

We would like to end with a couple of feedback impressions, all of which were positive: -

"It was a privilege to meet with so many who share our 'passion' for God, for unity and for God's people "

"I was opened up to many new activities and delighted to experience 'living hope in pain and passion'. I felt humbled by the work, the integrity, the love, the tenacity, the enthusiasm that was present".

Bodies in Association represented were: -

Association of Interchurch Families

Bible Society

Christians Aware

Churches Action on Disability (CHAD)

Focolare

Iona Community

L' Arche

National Association of Christian Communities and Networks (NACCAN)

Retreat Association
Student Christian Movement
Young Women's Christian Association (YWCA)
Apologies were received from YMCA and College of Preachers.
Cathy Grue and Celia Blackden
19th February 2001

20th CENTURY PROPHETS OF REUNION FOR THE 21st
CENTURY (Part 11) *Dom Lambert Beauduin*

We learnt something of our second 'prophet' Dom Lambert Beauduin, from Fr Emmanuel OSB. Dom Lambert, born in 1873 and ordained a priest in the Diocese of Liege, entered the Benedictine Abbey of Louvain in 1906. He had formed an important friendship with the, then, Father Mercier and became deeply involved with the Liturgical Movement. This, emphasising the parish, the local community, as the centre of religious life rather than private devotion, promoted unity at the local level and led to the ideal of complete Christian Unity as a final goal. During the First World War, during which both he and, the now, Cardinal Mercier became noted for their outspoken criticism of the harshness of the German occupation, Dom Lambert became acquainted with both Anglican Spirituality and Eastern Liturgy. While Mercier was hosting the Malines Conversations (1921-25) which explored the possibility of Catholic and Anglican reunion, Dom Lambert was sent as professor to St Angelo in Rome. There he had time to reflect on the notion of Church and on the need for reunion. At Mercier's request he prepared a paper, published in 1925, that created a considerable stir and interest. "*L'Eglise Anglicane, Unie non Absorbée*" (the Church of England, United not Absorbed) was, in effect, a plan for the Church of England to become recognised as a Uniate Church, in union with Rome but maintaining its own internal organisations, institutions and liturgy, with the Archbishop of Canterbury as its Patriarch. It did not mention the validity of Anglican Orders though there was the tacit assumption that this matter would have to be re-examined. It did, however, mention that "evidently the new Catholic Sees created after 1851 would be suppressed". Not

surprisingly this plan did not meet with the approval of the English Catholics of the time!

In 1925 Dom Lambert was able to found, with a few fellow monks, a community at Amay-sur-Meuse dedicated to work for Christian Unity in general and to fostering Catholic/Orthodox relations in particular. By 1927 he began publication of the ecumenical journal 'Irénikon' which has appeared uninterrupted ever since. In 1928 he was called to account by superior authority and exiled to another abbey for two years. He made good use of his time there by converting others to his views!

Dom Lambert, for all his work for unity, was against attempts at proselytism, individual or collective. He had no time for polemics and statistics and despised charitable works aimed at gaining converts. He worked rather at creating an atmosphere of respect, trust and mutual concern. He was no triumphalist with an imperialist concept of a church commanding allegiance to a central power. Rather he regarded the Church as the Mystical Body of Christ. He often quoted Ephesians 5:26. "just as Christ loved the church and sacrificed himself for her to make her holy," He emphasised that reunion would be a gift of God and not a result of human ingenuity. He was a realist who did not expect to see results himself but regarded himself as building for others.

The Amay community moved to Chevetogne in 1939. It still prays and works for unity, making contacts and fostering dialogue with other Christians. They honour guests, as do all Benedictines, and Dom Lambert always made a point of serving them personally. Every year since 1942 they have hosted a theological colloquium. A conference centre was built in 1965 and they run a Youth Hostel. Chevetogne endeavours to introduce Christians in the west to the Eastern Tradition. The 'Office' is celebrated each day in both the Western and Byzantine Rites, though only one Eucharist is celebrated each day, in each Rite alternately. The separate Byzantine Church was opened in 1957. The coexistence of the two liturgical and spiritual traditions in the same house and the international composition of the community make Chevetogne a prophetic sign of 'unity in diversity.'

Dom Lambert died in 1960, a few years too early to see most of his views on unity become the official attitude of the Church at the Second Vatican Council (1962-65).

(to be continued)

John Wilkinson

CHURCHES TOGETHER IN ADDISCOMBE (CTA)

The parish of Our Lady of the Annunciation, Addiscombe, has one of the largest areas in the diocese. As a result, we belong to two groups of churches affiliated to Churches Together in the Borough of Croydon, namely Churches Together in Addiscombe and the Shirley Group of Churches. The other members of CTA are three Anglican churches (St Mildred, St Mary Magdalene and St Martin), Christ Church Methodist and East Croydon United Reformed Church. We also have good relations with Addiscombe Baptist, the Church of the Nazarene and Woodside Baptist Church.

The late Monsignor John Moran and the recently retired Fr Denis Paul took a great interest in CTA, as does our new assistant priest, Fr Gary Dyer, and I am currently the Chair of the group. The council of CTA meets four times a year and, on the fifth Sunday of every month, we visit each other's churches for the normal evening service.

Our parish priest, Fr Peter Stodart, is very involved in the Shirley Group and is Borough Catholic Dean for Churches Together in Croydon, which, for the first time, has a Catholic Chair Canon Jim Pannett of Purley.

Fr John McKenna, who died in 1978, was well ahead of his time and is still spoken of by our friends in the other churches. He helped to found the Unity Club for the Elderly which meets on Fridays in our church hall, and the Addiscombe Neighbourhood Care Association (ANCA), which, among much else, organises lunch clubs and shopping trips.

Our parish started the tradition of a joint Advent Carol Service involving all the churches and a large combined choir. We hold a service on the Sunday afternoon of the Week of Prayer for Christian Unity. We join in the Good Friday procession to central Croydon and 'Claim your crown', an outreach day in May in central Croydon, celebrating the Resurrection. We produce leaflets at Easter and Christmas listing all church services and distribute them throughout the area. We sing carols at the Addiscombe Traders Fair and give out leaflets and gospels. The ecumenical Lent Groups are well attended. This year we used the excellent tapes of Henri Nouwen's 'The return of the prodigal son'.

The highlight of our year is an open air morning service in June in Ashburton Park. In 1999 the clerical clown, Rev Roly Bain, gave us a

delightful message and in 2000 Andrew Maries of the Keynote Trust led Songs of praise. This year we are giving our small hardworking team a rest from organising the open air service and looking at other ideas especially 'Claim your Crown'.

For the Millennium we concentrated on three projects: the gift of 100 Christian books to Ashburton library, 'Claim your Crown' outreach and the Lunch Club for the Homeless at the United Reformed Church. It is perhaps a little sad that despite a large mass attendance (1431) not many parishioners come to ecumenical events. The parish council and parish magazine which carries a monthly report on CTA and Shirley group activities, have done their best to address this issue. One idea would be to pray in the general intercessions on one Sunday a month for the members and minister(s) of one of the other churches in the groups. This would bring to the attention of the ordinary mass-goer the importance of praying for one another and remembering the sick and those who have died in other Christian communities.

Among other initiatives we are still discussing are joint marriage preparation and joint youth work.

John Woodhouse
Churches Together in Addiscombe has its own website hosted by Croydon library. www.croydononline.org/hs/addiscombe/index.asp

PRAYER OF HIS HOLINESS POPE JOHN PAUL II

Spirit of truth, you search the depths of God,
memory and prophecy in the Church,
lead everyone to recognise in Jesus of Nazareth
the Lord of glory, the Saviour of the world,
the supreme fulfilment of history.

(Come, Spirit of love and peace)

Spirit of holiness,
divine breath which moves the universe,
come and renew the face of the earth.
Awaken in Christians the desire for full unity
that they may be for the world
an effective sign and instrument
of intimate union with God and of the unity
of the whole human race.

(Come, Spirit of love and peace)

SHARING A CHURCH

I was prompted to write a few lines when I read about the visit of our Holy Father to the Ukraine and how he has said that Catholics and Orthodox must step up efforts to resolve theological arguments preventing unity between the churches.

Recently I spent short holiday in Cyprus where I was greatly impressed on visiting the Greek Orthodox Churches and Monasteries. Never before had I seen so many splendid icons and artefacts. Strict silence was observed by the many visitors, and I was rather surprised to see a white line on the floor near to the sacristy in one of the monasteries and a notice which stated "No women must cross this point." However, the atmosphere was very prayerful and there was a profound sense of peace everywhere.

In Paphos, where I was staying, there is a Church shared by Greek Orthodox and Roman Catholics. It is called LATIN PATRIARCHATE OF JERUSALEM (Latin Parish of Paphos at St. Paul's Pillar). They have a pillar preserved in the grounds where St. Paul was once flogged. Excavations are going on at present in these grounds and it will be very interesting to find out what they discover there.

Masses are celebrated in this church in Latin, German and English. As well as attending a Mass in English and Latin, I also attended one in German where a German couple were celebrating their 40th Wedding Anniversary. This was a most pleasant experience. There was a real sense of sharing and I felt that there was an eagerness for reconciliation I was also intrigued by all that took place in the parochial social activities and in their Newsletter there was the following prayer by Pope John Paul II: -

"For occasions past and present, when the sons and daughters of the Catholic Church have sinned by actions and omissions against their Orthodox brothers and sisters, may the Lord grant us the forgiveness we beg of him."

Let us hope that by regular and harmonious dialogue and a natural practice of ecclesial fraternity, the process of reconciliation will indeed be speeded up and it will not be too long in the foreseeable future.

Margaret Moloney; S.E. Area Secretary.

TRAVELLING ON ECUMENICALLY.

One of the exciting things about ecumenical work is the sheer amount one learns. This year has been particularly fruitful for me.

At the end of April, I spent five days in Paris, staying with the Benedictine sisters of Montmartre. It was a sort of mixed retreat and pilgrimage. I visited three ecumenical colleagues, Fr Sesboue, a veteran Jesuit, who made me extremely welcome, Fr Villemin, a young lecturer at the Institut Catholique with whom I have enjoyed earlier contacts and Fr Christian Forster of the French Bishops' Conference, whom I met at the 1999 Forum of Churches Together in England (CTE).

I greatly appreciated the sheer beauty of the sisters' singing of their Office, and, in a rather more basic and less entirely spiritual way, the wonderful meals they gave me about which I had heard enthusiastic reports from an Anglican acquaintance! But perhaps the most memorable and certainly most moving occasion was the brief conversation I had with one of the lay assistants who comes in to help the sisters with their work of hospitality. She was clearly very pleased to meet an English Protestant on retreat and told me how great a cause of distress the disunity of the Church was to her. She was so fervent in her desire for unity that I felt it made all my work all the more worthwhile if it could give hope and encouragement to someone so obviously dedicated to unity.

In July, I attended the Forum of CTE. It is always a great privilege to be with so many dedicated fellow-workers in the cause of unity. In my 'small group', a Methodist laywoman gave very powerful testimony to the progress of a couple of 'Local Ecumenical Partnerships' in which she is involved. She talked of the way in which Anglicans and Methodists in them really are coming to appreciate the strengths and the riches of each other's traditions and to profit by sharing in them. Another highlight for me was the 'black-led' church worship on the Saturday evening. I had not quite known what to expect, but was carried along by its fervour, its deep sincerity and the obvious desire of those leading it to see their churches more and more integrated into

the movement for unity. Another moment of discovery, the beginning of entry into the heritage of yet another Christian tradition.

Jesus talked of 'treasures old and new' in our search and work for the Kingdom (Matthew 13 v 52) and these we find, digging deep both into our own particular traditions and others. My research, linked with my work as an Open University tutor as well as my ecumenical vocation, continues. In the writings of a nineteenth century Methodist theologian, Alfred Barrett (1808-76), I found a statement very relevant to our situation. Speaking of inter-church relationships of his own time (often then marked by ignorance and hostility) Barrett comments that the problem is that Christians are so often converted to Christ without letting their hearts be enlarged by the Holy Spirit. He then goes on to say that the purpose of the Holy Spirit in making so many varied traditions so fruitful is that Christians may learn from and be enriched by each other. One is reminded of the Pope's teaching, in '*Ut Unum Sint*' that, in spite of the evil of division, there has been 'a rich embellishment of the koinonia'.

Which brings me to my final point. In April, Bernard Longley approached me to ask me if I could write a short chapter for a book to be produced by the CTS on 'The Wisdom of Pope John Paul II'. They wanted a chapter on the Pope's ecumenical thought and Bernard felt it would be appropriate for this to be written by a non-Catholic ecumenist. I was very happy to take this job on. On Bernard's recommendation, I read two papal encyclicals I had not previously read, '*Tertio Millennio Adveniente*' and '*Novo Millennio Ineunte*' and found them full of ecumenical teaching. Another friend told me to look at the papal homily for Unity Week, 2001. I did and found this striking passage:

Preparing ourselves for the sacrifice of unity means changing our viewpoint, broadening our horizons, knowing how to recognise the action of the Holy Spirit who is at work in our brethren, discovering new dimensions of holiness and opening ourselves to fresh aspects of Christian commitment.'

As I write, 'The Wisdom of John Paul II' has just been published by CTS at £2.95. Obviously, I cannot comment upon my own chapter, but, as far as the presentation of the book and the other chapters are concerned, I can say that they are very good. Neville Kyrke-Smith, National Director of 'Aid to the Church In Need' writes about the church in eastern Europe and says much about ecumenism within that

context. Bishop Fitzgerald writes about inter-religious dialogue to which the Pope is also passionately committed. Altogether, the book is a valuable summary of the Pope's teaching across the breadth of the Church's faith and mission.

The personal result of my relatively small piece of work for the book has been a great increase in my appreciation of and admiration for the very personal leadership of the Pope in ecumenical matters. Much as the rest of us, in the Protestant and Orthodox churches, might feel there are still matters on which we have, in all conscience, to dissent from official Roman Catholic teaching, we cannot deny that the Pope is a real leader, in the fullest possible sense and that he is teaching us all much of value about the spirit essential to unity

So the work continues and progresses, perhaps more than we sometimes, in our impatience, realise. I look forward to other events, such as a consultation on ecumenical methodology under the auspices of CTBI, due to take place at the end of October, and to my next visit to Belgium just a week later

David Carter.

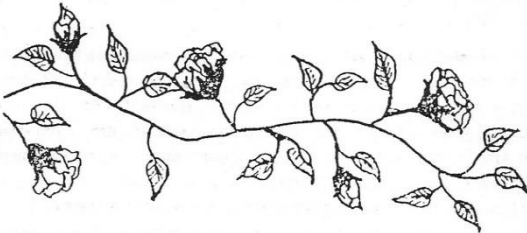
THE KENT COUNTY SHOW July 12-14 2001

For fifteen years Churches Together in Kent has provided a churches' stand at the County Show. primarily a place where those attending the show are made welcome, have to relax, sit down to enjoy a cup of tea or coffee and chat, if they wish, to members of the Kent Agricultural Society chaplaincy or any of the helpers from the participating denominations. In a normal year upwards of two thousand people visit the stand over the three days of the show. This last year has been particularly difficult for the farming community.

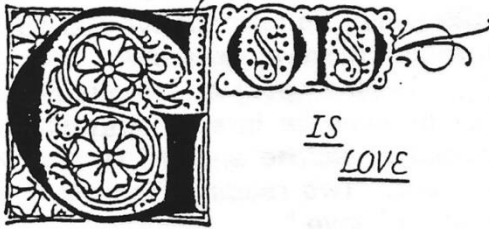
The widespread outbreaks of Foot and Mouth Disease around the country have made the already serious economic situation for farming even worse and the show was the poorer for the absence of many of the animals. The theme of this year's stand was, 'God Created Our Countryside and Entrusted Us With It', and those visiting the tent were asked to take part in answering a questionnaire highlighting what most concerned them about the countryside and what delighted them. Most visitors were happy to take part and it proved a useful

opportunity for members of the farming community to express their hopes and fears to willing and sympathetic listeners who were able to demonstrate in a practical way the presence of the Church in the world. Funded in the main by the Anglican dioceses of Canterbury and Rochester it is also supported by the Salvation Army, the Methodists, the United Reform Church and for the past two years the Kent Christian Unity Commission of the R.C. Archdiocese of Southwark. This year the Catholic presence was not confined to the provision of tea and sympathy, important as this was but Bishop Charles Henderson was the guest of the show president and said 'grace' at the president's lunch while Bishop John Hine was an invited guest on the churches' stand. Fr. Michael Woodgate from the church of St. Francis, Maidstone conducted the early morning service on the second day of the show. Manning the stand throughout the three days of the show were Franciscan monks and members of their Third Order from the International Study Centre at Canterbury, a physical reminder of St. Francis as the patron saint of the environment. It was truly encouraging to feel how warmly the commission's participation in this ecumenical venture was received by the other churches.

Peter Mitchell



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CHURCHES TOGETHER IN ENGLAND FORUM (13/15 JULY)
TOGETHER IN A COMMON LIFE
UNITED FOR MISSION AND SERVICE: REALITY & VISION

348 participants, including 58 Catholics, assembled at the Hayes Centre, Swanwick, Derbyshire for the CTE Forum. I had the privilege of being appointed (at my 6th Forum) as representative for the diocese of Southwark.

The welcome message from the Forum chaplain includes:

"At the heart of our life as Churches lies the worship of God, Father, Son and Holy Spirit. In worship we express and hold both our unity and diversity. The worship...seeks firstly to express our love and service to God and our growing life together. Throughout the Forum a variety of styles and approaches to worship are going to be used which reflect the traditions and styles of member churches. "

Each plenary session began with a service of prayer, Bible reading, intercessions etc. and prayer began and ended the small groups' sessions. On Saturday & Sunday we had an early start with Mass at 7.00 a.m. (attended by some other Christians), followed at 7.45 am. for Bible Study and discussion in small groups - a real spiritual feast before our breakfast at 8.30 a.m.!

The final worship on Friday began at 9.15 p.m. After meditative singing (Give thanks to the Lord for He is good), an Orthodox Prayer to the Holy Spirit, Ps. 133, there was a Presentation of Gifts, distinctive of the traditions, with an invitation to share their riches. We ended with a hymn & Prayer for our Common Life.

Saturday evening worship, led by the Black Majority Churches, included songs, choruses, the Lord's Prayer in one's mother tongue,

affirmation of faith, of confession, reading from 1 Cor. 13:1-8, prayer, blessing. and song: 'We are marching in the light of God (*Siyahamb, ekukhanyeni kwenkhos*)!

The final worship on Sunday was Holy Communion in the Baptist tradition - Covenant service for a Gospel People. It included Gathering Prayer, prayers of praise and of confession, an 'Action Creed', readings from Gen..9:1-17, Hebrews 8:8-13, Mark 14:24; intercessions, covenant hymn, blessing, final sending song (a S. African traditional one).

'Reality' was the theme for small groups: reality in our parish, place of worship, ecumenism and in our own lives It was a fruitful topic for discussion -try it!

On Friday, Archbishop Carey gave an address: **Reality: the context of mission**, followed by buzz groups.

On Sunday morning, Cardinal Murphy-O'Connor's address was on **Vision: the Shape of the Church**. (more recommended discussion topics!

The final plenary session was: SHARING OUR COMMON LIFE: NEXT STEPS. Some ideas were set before us:-

Holiness: (personal, corporate, ecumenical spirituality) Honesty: (in facing our differences and in exploring traditions, Risk Taking),

Presence/ Reconciling Influence: (Community), Sharing Good

Practice and Stories: High Level Commitment. Outside Involvement:

Facing up to Tradition - but still moving on; Resource Sharing:

Challenging structures: Chipping away.

Other suggestions were put forward. It will be the task of the CTE Enabling Group to discern the way forward. (You may like to set out your own 'Next steps ' in the parish or groups)

Una M. Ratcliff

Lack of space prevents giving details of the two keynote addresses, but they are published in the August issue of Briefing, obtainable from The Catholic Media Office, 39 Eccleston Square, London SW1V 1BX. £3 per copy, incl. p & p. (Annual subscription is £29. 50)

*'That they all may
be one'*



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